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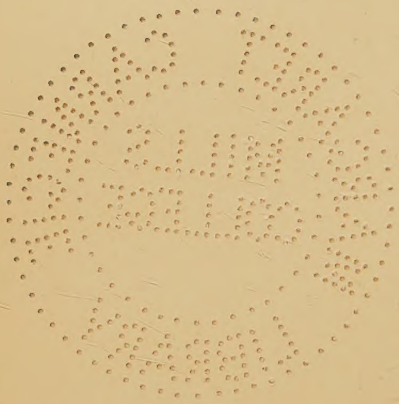

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LAMBE. [See also LAMB.]

LAMBE, JOHN (*d.* 1628), astrologer, seems to have belonged to Worcestershire. In youth he was tutor in English to gentlemen's sons, and afterwards studied medicine, but soon fell 'to other mysteries, as telling of fortunes, helping of divers to lost goods, shewing to young people the faces of their husbands or wives that should be in a crystal glass,' and the like. While practising his magical arts at Tardebigg, Worcestershire, he was indicted early in 1608 for having, on 16 Dec. 1607, practised 'execrable arts to consume the body and strength of Th. Lo. W.,' apparently Thomas, sixth lord Windsor of Bromsgrove. He was found guilty, but judgment was suspended, and he soon gained his liberty. In May 1608 he was residing at Hindlip, Worcestershire, and on the 13th of the month was arraigned at the assize on a charge of having invoked and entertained 'certain evil and impious spirits.' It was proved that he caused apparitions to proceed from a crystal glass, and prophesied death and disaster with fatal success. He was again convicted and was imprisoned in Worcester Castle. It was asserted that after his second trial 'the high sheriff, foreman of jury, and divers others of the justices gentlemen then present of the same jury died within a fortnight.' The local authorities consequently petitioned for his removal to King's Bench prison in London. He was taken thither, and was apparently kept there in easy confinement for some fifteen years. His fame as an astrologer rapidly spread through London, and he was allowed to receive his numerous clients in the prison. On 10 June 1623 he was indicted on a charge of seducing, in the King's Bench, Joan Seager, a girl of eleven, and although he was found guilty he was pardoned and released.

Lambe doubtless owed this lenient treatment to the influence of the Duke of Buckingham, the king's favourite. Buckingham and his mother had been attracted by Lambe's popular reputation, and Buckingham had consulted him about 1622 respecting the insanity of his brother, Sir John Villiers, viscount Purbeck. Thenceforth Buckingham was a constant client of Lambe, and 'the doctor,' as he was called, shared the growing unpopularity of his patron. On Monday, 12 June 1626, London was startled by a fearful storm of wind and rain, and a mist hung over the Thames, in which the superstitious discerned many mystical shapes. Lambe appeared on the river during the day, and to 'his art of conjuring' the meteorological disturbances were attributed (RUSHWORTH, *Hist. Coll.* i. 391). When Sir John Eliot and his friends were attacking Buckingham in parliament early in 1628, ballads were sung about the London streets, in which Lambe's evil influence over the duke was forcibly insisted upon, and 'the doctor' was charged with employing magical charms to corrupt chaste women so that they might serve the duke's pleasure. The populace was excited by such reports, and on Friday, 23 June 1628, as he was leaving the Fortune Theatre in Finsbury, Lambe was attacked with stones and sticks by a mob of apprentices, who denounced him as 'the duke's devil.' He hurried towards the city, appealing to some sailors on the way to protect him. He reached Moor Gate in safety, but the crowd pursued him through Coleman Street to the Old Jewry, and his efforts to seek refuge in an inn and in a lawyer's house proved of no avail. Nearly beaten to death, he was

at length rescued by four constables and conveyed to the Counter in the Poultry, but he was fatally injured about the head and died next morning. He was buried the following day in the new churchyard near Bishopsgate. Upon his person were found a crystal ball and other conjuring implements.

The vengeance meted out to Lambe served to indicate the popular hatred of his patron.

> Let Charles and George do what they can,
> The duke shall die like Doctor Lambe,

became the common cry of the London mob. Buckingham at once exerted all his influence to discover those who had been guilty of Lambe's murder. On 15 June—two days after the event—the privy council announced to the lord mayor the king's indignation at the outrage, and directed that the guilty persons should be arrested and treated with the utmost severity. But no one was apprehended on the charge, although many constables and others were committed to prison for neglect of duty in failing to protect the doctor (Overall, *Remembrancia*, p. 455). The lord mayor was afterwards summoned before the king in council and threatened with the loss of the city's charter. Ultimately the corporation was fined 6,000*l.*, but the amount was soon reduced to fifteen hundred marks.

Buckingham was himself assassinated on 23 Aug., rather more than two months after Lambe's death, and popular sentiment celebrated the occasion in the lines—

> The shepheard's struck, the sheepe are fled,
> For want of Lambe the Wolfe is dead.

'A Dialogue between the Duke and Dr. Lambe after Death' formed the subject of a contemporary ballad (cf. Randolph, *Poems*, 1638, p. 53).

[Lambe's career is sketched in a very rare pamphlet, of which two copies are in the British Museum, entitled A Briefe Description of the notorious Life of John Lambe, otherwise called Doctor Lambe, together with his ignominious Death. Printed in Amsterdam 1628. A woodcut on the title-page represents the fatal scuffle in the streets. Poems and Songs relating to George Villiers, Duke of Buckingham, and his Assassination, ed. Fairholt (Percy Soc. 1850), contains many references to Lambe. See also Gardiner's Hist. vi. 318–19; Forster's Sir John Eliot, i. 576, ii. 315–17; Court and Times of Charles I, i. 363–5; Cal. State Papers, Dom. 1628–9, pp. 94, 169, 172.] S. L.

LAMBE, Sir JOHN (1566?–1647), civilian, probably born about 1566, graduated B.A. at St. John's College, Cambridge, in 1586–7, and M.A. in 1590. In the interval he made a pilgrimage to Rome (*Coll. Top. et Gen.* v. 86). On his return to England he 'taught petties,' i.e. was undermaster in a school, and studied the civil and canon law. In 1600 he purchased the registrarship of the diocese of Ely; in 1602 he was admitted a member of the College of Advocates. About the same time he was appointed co-registrar, and shortly afterwards chancellor of the diocese of Peterborough. Thomas Dove [q.v.], bishop of Peterborough, made him his vicar, official, and commissary general, jointly with Henry Hickman, on 10 June 1615. In the following year he took the degree of LL.D. at Cambridge. In 1617 he was appointed by the dean and chapter of Lincoln commissary of their peculiars in the counties of Northampton, Rutland, Huntingdon, and Leicester. He had now established a certain reputation as an ecclesiastical lawyer, and in 1619 he was consulted by Williams, dean of Salisbury, afterwards archbishop of York, in reference to some delicate cases. A strong supporter of the royal prerogative, he carried matters with a high hand against the puritans in Northamptonshire, compelling them to attend church regularly on the Sunday, to observe holy days, and to contribute to church funds, imposing grievous penances on recusants, and commuting them for fines, and holding courts by preference at inconvenient times and places, in order that he might extort money by fining those who failed to appear. In 1621 the mayor and corporation of Northampton presented a petition to parliament complaining of these grievances, and the speaker issued his warrant for the examination of witnesses. The king, however, intervened to stop the proceedings, and during his progress through Northamptonshire knighted Lambe on 26 July at Castle Ashby. In 1623 Lambe was selected by his old friend Williams, now bishop of Lincoln, to be his commissary in that diocese. Williams's zeal began to cool, and at length in 1626 he refused to sanction some proceedings proposed by Lambe against some Leicestershire conventiclers. Lambe secretly informed the privy council against him. No immediate steps were taken against the bishop, but Lambe's information and the evidence were preserved for possible future use. Lambe was a member of the high commission court from 1629 until its abolition by the Long parliament, and was one of Laud's most active supporters throughout that period. In the autumn of 1633 he succeeded Sir Henry Marten [q.v.] as dean of the arches court of Canterbury. On 25 Feb. 1634–5 he was appointed commissary of the archdeaconries of Leicestershire and Buckinghamshire. In 1637 he was commissioned to exercise eccle-

siastical jurisdiction within the county of Leicester during the suspension of Bishop Williams. On 26 Jan. 1639–40 he was appointed chancellor and keeper of the great seal to Queen Henrietta Maria. He was one of the first to suffer the vengeance of the Long parliament. The parishioners of Waddesdon, Buckinghamshire, whom he had compelled to maintain two organs and an organist at a cost of 15*l.* a year, petitioned for redress, and on 1 Feb. 1640–1 Lambe was summoned to appear before a committee of the House of Commons to answer the charge. He made default, was sent for 'as a delinquent,' and on 22 Feb. was produced at the bar 'in extremity of sickness both of body and mind.' He made formal submission on 6 March, and was released on bail. At the same time he was harassed by proceedings in the House of Lords by the widow of one of the churchwardens of Colchester, whom he had excommunicated in 1635 for refusing to rail in the altar, and by a certain Walter Walker, whom he had unlawfully deprived of the office of commissary of Leicester. The house found both charges proved, and awarded 100*l.* to the widow and 1,250*l.* to Walker. It was even contemplated to impeach him along with Laud (*Cal. State Papers*, Dom. 1640–1, p. 479). He fled to Oxford, where he was incorporated on 9 Dec. 1643. His property was sequestrated (*Commons' Journal*, iii. 149). He died according to Wood (*Fasti Oxon.* ii. 58) 'in the beginning of the year 1647.' Lambe had two daughters, both of rare beauty, one of whom married Dr. Robert Sibthorpe [q. v.]; the other, Barbara, was second wife of Basil Feilding, afterwards earl of Denbigh [q. v.]

[Baker's Hist. of St. John's Coll. Cambridge, ed. Mayor, p. 520; Coote's Civilians; Petyt's Misc. Parl. pp. 161 et seq.; Cal. State Papers, Dom. 1619–23 p. 280, 1628–9 p. 445, 1633–4 pp. 155, 246, 337, 1634–5 pp. 215, 523, 1637 pp. 335, 399, 1639 p. 452, 1639–40 p. 379, 1640–1 pp. 282, 456–7, 479; Laud's Works, v. 546; Rushworth's Hist. Coll. i. 420; Whitelocke's Mem. p. 8; Cases in the Courts of Star-chamber and High Commission (Camd. Soc.), pp. 221, 254; Coll. Top. et Gen. vii. 365; Collins's Peerage (Brydges), iii. 274; Hist. MSS. Comm. 4th Rep. App.; Wood's Athenæ Oxon. iii. 550.]

J. M. R.

LAMBE, ROBERT (1712–1795), author, the son of John Lambe, mercer, was born at Durham in 1712. He was admitted a sizar of St. John's College, Cambridge, 13 April 1728, and graduated B.A. in 1733–4. Taking holy orders, he was successively a minor canon of Durham Cathedral, perpetual curate of South Shields, and from 1747 vicar of Norham in Northumberland. He was of eccentric disposition. Suddenly determining to marry Philadelphia Nelson, the daughter of a Durham carrier, whom he had seen only once, and that many years before, he sent a proposal to her by letter, inviting her to meet him on Berwick pier, and bidding her carry a tea-caddy under her arm for purposes of identification. On the appointed day, owing to his habitual absent-mindedness, he failed to meet her, but the marriage took place on 11 April 1755. He died at Edinburgh in 1795, and was buried in Eyemouth churchyard, Berwick-on-Tweed. His wife had died in 1772. A daughter, Philadelphia, married Alexander Robertson of Prenderguest in Berwickshire; two sons died young.

Lambe wrote 'The History of Chess,' London, 1764; another edition, 1765. His chief work, however, was 'An Exact and Circumstantial History of the Battle of Flodden, in verse, written about the time of Queen Elizabeth,' Berwick, 1774, 8vo; Newcastle, 1809, 8vo. This is said to be published from a manuscript in the possession of John Askew of Pallingsburn, Northumberland; the notes, especially those on etymology, are numerous and very curious. Lambe was also the author of the ballad 'The Laidley Worm of Spindleston Heugh,' which Hutchinson thought ancient, and inserted in his 'History of Northumberland.' Percy, in the preface to his 'Reliques,' mentions Lambe as one who had been of service to him.

[Notes and Queries, 5th ser. iv. 308, 392, 418, 492, 520, v. 178, x. 337, xii. 356; Nichols's Lit. Illustr. vii. 391–3; Child's Ballads, i. 281.]

W. A. J. A.

LAMBE or **LAMB, THOMAS** (*d.* 1686), philanthropist, and sometime nonconformist, was born in Colchester. He could not have been, as Brook thinks possible, the Thomas Lamb who became vicar of South Benfleet, Essex, on 23 July 1641. On 6 Feb. 1640, when he was already married and had eight children, he was brought up, at Laud's instance, to the Star-chamber from Colchester, with Francis Lee, on a charge of preaching to a separatist congregation there, and on suspicion of having administered the sacraments. He was committed to the Fleet, and suffered several imprisonments. At Whitsuntide 1640 he and another gave information to John Langley, mayor of Colchester, of a suspected plot to fire the town by 'two Irishmen.' He gained his liberty, through his wife's intercession, on 25 June 1640, on giving a bond not to preach, baptise, or frequent any conventicle. He was brought up on his bond by order of 15 Oct. 1640, but seems to have been finally released by the Long parliament

soon after. From a letter written on 12 Aug. 1658 by his wife, Barbara Lambe, to Richard Baxter, it appears that in 1640 or 1641 he joined the congregation of John Goodwin [q. v.] at St. Stephen's, Coleman Street, London, was afterwards ordained an elder of Goodwin's congregational church, and became an active preacher. He was then a soapboiler, carrying on business in Bell Alley, Coleman Street, and preached there, as well as in parish churches on occasion. He also travelled into Essex 'to make disciples.' Henry Denne [q. v.] joined his meeting at Bell Alley in 1643. On 5 Nov. 1644 he preached universal redemption (in Goodwin's sense) at St. Benedict's, Gracechurch. By this time he had rejected infant baptism without as yet becoming an adult baptist. He encouraged female preachers, notably one Mrs. Attaway, 'the mistress of all the she-preachers in Coleman Street.' In 1645 he was brought before the lord mayor for unlicensed preaching, and imprisoned for a short time by order of a committee of parliament. Edwards, who calls him 'one Lam,' gives an odd account of a public disputation at the Spital in January 1646, between Robert Overton [q. v.] and Lambe and others, on the immortality of the soul. The discussion had been prohibited by the lord mayor, whom Lambe was at first inclined to obey. In February 1650 he was an importer of corn by way of Exeter to London; in July he was engaged in the French trade. He wrote one of the 'hyms or spiritual songs' sung by Goodwin's congregation on 24 Oct. 1651, after the battle of Worcester, and published by Goodwin.

It was not till about 1653 that the arguments of William Allen, derived from Samuel Fisher (1605-1665) [q. v.], brought him to belief in the necessity of adult baptism. For a short time he remained in communion with Goodwin, but soon seceded with Allen and some twenty others, who met as a particular baptist church in Bell Alley. In 1658 Lambe and Allen had increased their following by about one hundred. Lambe was now living in the parish of St. Bartholomew the Great; his church, or part of it, met in Lothbury. He was probably the Thomas Lambe or Lamb who was appointed by the navy commissioners in May 1658 as minister of the Nantwich, on a certificate signed by Peter Sterry [q. v.] and two others. Meanwhile Fisher's secession to quakerism had caused a reaction in his mind; before the end of 1657 he began to think of retracing his steps; a correspondence with Baxter in 1658 and 1659, begun by his wife and continued by himself and Allen, convinced him of his error in leaving Goodwin. Lambe and Allen dissolved their baptist church, and had a meeting with 'the most moderate pastors of the rebaptised churches,' to consult about a wider basis of church membership. Baxter supplied terms of agreement, but the negotiations were interrupted by the Restoration. Lambe signed the baptist protestation against Venner's insurrection in January 1661.

Lambe and Allen both returned as lay members to the established church. Lambe subsequently dated his return from 1658, but Baxter says they became more vehement against separation than any of the conforming clergy. Lambe made a 'publick profession of repentance,' and succeeded in bringing many of his followers with him to the established church. According to Crosby he died about 1672. Crosby, however (who seems unacquainted with the facts presented in the appendix to 'Reliquiæ Baxterianæ' and in Lucas's sermon), erroneously tries to make out that Lambe of Bell Alley and Lambe who conformed were different persons. 'Mr. Lamb, Bell Alley, Coleman Street,' appears in the 'Catalogue of the Names of the Merchants' of 1677; in 1679 Baxter published his 'Nonconformist's Plea for Peace,' in reply to Lambe's attack on nonconformist preachers.

In later life he was remarkable for the fervour of his personal religion, as well as for his philanthropic work. He was an organiser of charity, contributing largely from his own means, and distributing the bounty of others. 'Several hundreds of prisoners' were by his means set free, and the internal arrangements of prisons improved in consequence of his exertions. He was interested also in the religious education of children. So extensive were his charitable operations that 'he was continually throng'd by flocks of his clients (as he called them).' He declined to resort to the country for his health, saying, 'What shall my poor then do?' When too infirm to give personal supervision to his charitable schemes, he employed an agent for the purpose. He died at an advanced age in 1686. His funeral sermon was preached on 23 July by Richard Lucas, D.D. [q. v.], then vicar of St. Stephen's, Coleman Street, who speaks of him as his 'dear friend.' One of his sons, Isaac Lamb, was a particular baptist minister who signed the confession of faith issued by that body in 1688. Another son, John Lambe, was appointed vicar of Wheathampstead, Hertfordshire, in May 1673, and was living in 1706.

Lambe published: 1. 'The Fountain of Free Grace Opened,' &c., 8vo (Crosby). 2. 'A Treatise of Particular Predestination,' &c., 1642, 8vo. 3. 'The Unlawfulness of

Infant Baptisme,' &c., 1644 (Angus). 4. 'The Anabaptists Groundwork . . . found false. . . . Whereunto one T. L. hath given his Answers,' &c., 1644, 4to. 5. 'The Summe of a Conference . . . betweene J. Stalham and . . . T. Lamb,' &c., 1644, 4to. 6. 'Truth prevailing against . . . J. Goodwin,' &c., 1655, 4to. 7. 'Absolute Freedom from Sin,' &c., 1656, 4to (against Goodwin's theology; dedicated to the Lord Protector). Lucas refers to his 'two excellent treatises . . . for the disabusing those of the separation;' one of these was: 8. 'A Fresh Suit against Independency,' &c. (mentioned in preface to Allen's 'Works'); also 'a catechism of his own composing' which he used in his charitable work.

[Cal. of State Papers, Dom. 1640, 1641, 1650, 1651, 1652, 1653, 1655, 1658; Edwards's Gangræna, 1646, i. 124 sq. (2nd edit.), ii. 17 sq.; Lucas's Funeral Sermon, 1686; Reliquiæ Baxterianæ, 1696, i. 180 sq., iii. 180, App. 51 sq.; Works of William Allen, 1707; Crosby's Hist. of English Baptists, 1738–40, iii. 55 sq.; Wilson's Dissenting Churches of London, 1808, ii. 430 sq., 445 sq.; Brook's Lives of the Puritans, 1813, iii. 461 sq.; Wood's Condensed Hist. of General Baptists [1847], pp. 109, 121 (erroneously treats Lambe as a general baptist); Records of Fenstanton (Hanserd Knollys Soc.), 1854, pp. vii, 153; Confessions of Faith (Hanserd Knollys Soc.), 1854, p. 171; Barclay's Inner Life of Rel. Societies of the Commonwealth, 1876, p. 157; London Directory of 1677, 1878; Urwick's Nonconformity in Herts, 1884, p. 474; Angus's Early Baptist Authors, January 1886.] A. G.

LAMBE, WILLIAM (1495–1580), London merchant and benefactor, son of William Lambe, was born at Sutton Valence, Kent, in 1495. According to the statement of Abraham Fleming, his contemporary biographer, Lambe came from 'a mean estate' in the country to be a gentleman of the Chapel Royal to Henry VIII. He was admitted a freeman of the Clothworkers' Company in 1568, and served the office of master in 1569–70. In early life he lived in London Wall, next to the ancient hermitage chapel of St. James's, belonging to the abbey of Gerendon in Leicestershire. Two monks of this community served the chapel as chaplains. A well belonging to them supplied its name to the adjoining Monkwell Street. Through his influence with the king Lambe purchased this chapel at the dissolution, by letters patent dated 30 March 34 Henry VIII (1542), and bequeathed it with his house, lands, and tenements, to the value of 30*l.* yearly, to the Company of Clothworkers. Out of this he directed that a minister should be engaged to perform divine service in his chapel every Sunday, Wednesday, and Friday throughout the year, and to preach four sermons yearly before the members of the company, who were to attend in their gowns. The company were also to provide clothing for twenty-four poor men and women, and received 4*l.* yearly from the trust for their pains. Lambe's chapel, with the almshouses adjoining, was pulled down in 1825, and in 1872, under an act of 35 & 36 Vict. cap. 154, the chapel was finally removed to Prebend Square, Islington, where the present church of St. James's, of the foundation of William Lambe, was erected in its stead. At the west end of the church is a fine bust of the founder in his livery gown, with a purse in one hand and his gloves in the other. It bears the date 1612, and was removed from the chapel in London Wall.

Lambe also built at his own expense a conduit in Holborn, and provided 120 pails to enable poor women to gain a living by selling water. He also left an annuity of 6*l.* 13*s.* 4*d.* to the Stationers' Company, to be distributed to the poor in St. Faith's parish, besides other benefactions to St. Giles's, Cripplegate, Christ's and St. Thomas's Hospitals, and the city prisons. For his native town of Sutton Valence he established in 1578, at his own expense, a free grammar school for the education of youth, providing a yearly allowance of 20*l.* for the master and 10*l.* for the usher, besides a good house and garden for the accommodation of the former. He also erected in the village of Town Sutton six almshouses, with an orchard and gardens, for the comfort of six poor inhabitants of that parish, and allotted the sum of 2*l.* to be paid to each of them yearly, entrusting the Company of Clothworkers with the estates and direction of these charities.

He died 21 April 1580, and was buried in the church of St. Faith under St. Paul's. His tomb, which was destroyed with the church of St. Faith in the fire of London, bore a brass plate with figures of himself in armour and his three wives. His epitaph is printed by Dugdale (*History of St. Paul's*, 1818, p. 77). The names of his wives were Joan, Alice, and Joan. The last survived him, and was buried in St. Olave's Church, Silver Street.

Lambe was a strong adherent of the reformed religion and a friend of Dean Nowell and John Foxe. He was deservedly esteemed for his piety and benevolence, and, according to his biographer, 'hath bene seene and marked at Powle's crosse to haue continued from eight of the clocke until eleuen, attentiuely listening to the Preachers voice, and to haue endured the ende, being weake and aged, when others both strong and lustie went away.'

[A Memoriall of the famous Monuments and Charitable Almesdeedes of Right Worshipfull Maister William Lambe, Esquire, by Abraham Fleming, 1583, reprinted, with pedigree and notes by Charles Frederick Angell, 1875; Timbs's Curiosities of London.] C. W–H.

LAMBE, WILLIAM (1765–1847), physician, son of Lacon Lambe, an attorney, was born at Warwick on 26 Feb. 1765. He was educated at Hereford grammar school and St. John's College, Cambridge, whence he graduated B.D. (as fourth wrangler) in 1786, M.B. in 1789, and M.D. in 1802. He was admitted a fellow of his college on 11 March 1788. In 1790 he succeeded to the practice of a friend, one Dr. Landon of Warwick, and in the same year published his 'Analyses of the Leamington Water.' The results of further minute chemical examination of these waters were published by him in the fifth volume of the 'Transactions' of the Philosophical Society of Manchester. Removing to London about 1800, Lambe was admitted a fellow of the College of Physicians on 22 Dec. 1804. He held both the censorship and Croonian lectureship on several occasions between 1806 and 1828, and he was Harveian orator in 1818. His London practice being neither very large nor remunerative, Lambe resided a short distance from town, but retained a consulting room in King's (now Theobald's) Road, Bedford Row, where he attended three times a week. Many of his patients were needy people, from whom he would accept no fees. Lambe was accounted an eccentric by his contemporaries, mainly on the ground that he was a strict, though by no means fanatical, vegetarian. His favourite prescription was filtered water. He retired from practice about 1840, and died at Dilwyn on 11 June 1847. He was buried in the family vault in the churchyard of that parish. William Lacon Lambe, Lambe's son, born at Warwick in 1797, was a Tancred student and scholar on the foundation of Caius College, Cambridge, whence he graduated M.B. in 1820.

Besides the work mentioned above Lambe wrote: 1. 'Researches into the Properties of Spring Water, with Medical Cautions against the use of Lead in Water Pipes, Pumps, Cisterns,' &c., 1803, 8vo. 2. 'A Medical and Experimental Enquiry into the Origin, Symptoms, and Cure of Constitutional Diseases, particularly Scrofula, Consumption, Cancer, and Gout,' 1805, 8vo; republished, with notes and additions by J. Shew, New York, 1854. 3. 'Reports of the Effects of a Peculiar Regimen on Scirrhous Tumours and Cancerous Ulcers,' 1809, 8vo. The British Museum copy contains a manuscript letter from the author to Lord Erskine, and some remarks upon the work by the latter. 4. 'Additional Reports on the Effects of a Peculiar Regimen,' &c., London, 1815, 8vo. Extracts from these two works, with a preface and notes by E. Hare, and written in the corresponding style of phonography by I. Pitman, were published at Bath in 1869, 12mo. 5. 'An Investigation of the Properties of Thames Water,' London, 1828, 8vo.

[Munk's Coll. of Phys. iii. 17–18; Baker's St. John's College, i. 310; Graduati Cantabr. p. 280; Caius College Register; Lives of British Physicians, 1857, p. 406; Brit. Mus. Cat.] T. S.

LAMBERT. [See also LAMBART.]

LAMBERT or **LANBRIHT** (*d.* 791), archbishop of Canterbury. [See JAENBERT.]

LAMBERT, AYLMER BOURKE (1761–1842), botanist, was born at Bath, 2 Feb. 1761. He was the only son of Edmund Lambert of Boyton House, near Heytesbury, Wiltshire, by his first wife, Hon. Bridget Bourke, heiress of John, viscount Mayo, and eighth in descent from Richard Lambert, sheriff of London, who bought Boyton in 1572 (see pedigree in SIR R. C. HOARE'S *South Wiltshire*, 'Heytesbury Hundred,' p. 203). A collector from his boyhood, Lambert formed a museum at Boyton before he was old enough to go to school. When twelve he was sent to Hackney School, then under a Mr. Newcome, and here he kept up his taste for collecting, and especially for botany. He spent some of his vacations with his stepmother's brother, Henry Seymer, at Hanford, Dorset, and there made the acquaintance of Dr. Richard Pulteney [q. v.] of Blandford, and of the Dowager Duchess of Portland, whose herbarium he afterwards purchased. Lambert matriculated as a commoner at St. Mary Hall, Oxford, 26 Jan. 1779, but never graduated. At the university he made the acquaintance of a brother botanist, Daniel Lysons [q. v.], the topographer, and shortly afterwards came to know Joseph Banks and James Edward Smith.

On the foundation of the Linnean Society in 1788 Lambert became a fellow, and from 1796 till his death—a period of nearly fifty years—acted as vice-president, being the last survivor of the original members (NICHOLS, *Lit. Illustr.* vi. 835). His contributions to its 'Transactions' extend from vol. iii. (1794) to vol. xvii. (1837), and include various papers, zoological as well as botanical, on such subjects as the Irish wolf-dog, Bos frontalis, the blight of wheat, oak-galls, &c. In 1791 Lambert was elected a fellow of the Royal Society, and he also joined the Society of Antiquaries,

and was elected a member of numerous foreign societies. On his father's death in 1802 he removed from Salisbury to Boyton, where he entertained many eminent foreign naturalists, and formed an herbarium of some thirty thousand specimens. This collection, of the sources of which there is a full account by David Don in Lambert's 'Pinus,' vol. ii., reprinted with some abridgment in Sir R. C. Hoare's 'History of Wiltshire,' was at all times freely open to botanical students. Sir J. E. Smith styles Lambert 'one of the most ardent and experienced botanists of the present age,' and his skill is shown by his recognition for the first time of *Carduus tuberosus* and *Centaurea nigrescens*, and by his first independent work, 'A Description of the genus Cinchona,' published in 1797. This work, dedicated to Banks and the Linnean Society, describes eight species, mostly from Banks's specimens. Towards the close of his life, finding that Boyton did not suit his health, Lambert took a house at Kew Green, where he died 10 Jan. 1842. His library and herbarium were subsequently dispersed by auction, Ruiz and Pavon's Chilian and Peruvian specimens being purchased for the British Museum. Lambert married Catherine, daughter of Richard Bowater of Allesley, Warwickshire, but she died before him, leaving no issue.

An oil portrait of Lambert by Russell, now at the Linnean Society's rooms, was engraved by Holl, and an engraving by W. Evans from a drawing by H. Edridge was published in Cadell's 'Contemporary Portraits' in 1811. Besides various species of plants that bear his name, Smith dedicated to his friend the genus *Lambertia* among Australian *Proteaceæ*, and Martius founded a genus *Aylmeria*, not now maintained.

Lambert's chief work, to which his paid assistant, David Don [q. v.], was a large contributor, was his monograph of the genus 'Pinus,' one of the most sumptuous botanical works ever issued. Of this the first volume, comprising forty-three folio coloured plates and dedicated to Banks, appeared in 1803; the second, comprising twelve plates, dedicated to Sir R. C. Hoare, in 1824. Of the second edition, vol. i., containing thirty-six plates, appeared in 1828; vol. ii., with thirty-five plates, in 1828; and vol. iii., with seventeen plates, in 1837. A quarto edition in two volumes, dedicated to William IV, appeared in 1832. Besides this he published in 1821 'An Illustration of the Genus Cinchona,' 4to, dedicated to Humboldt, describing twenty-one species, and a translation of 'An Eulogium on Don Hippolito Ruiz Lopez,' 1831, 8vo. Lambert's copy of Hudson's 'Flora Anglica,' the manual of his youth, with his manuscript notes, is in the library of the British Museum.

[Athenæum, 1842, p. 1137; Gent. Mag. 1842, i. 667–8; Proceedings of the Linnean Society, i. 137; Gardeners' Chronicle, 1842, pp. 271, 439; Rees's Cyclopædia.] G. S. B.

LAMBERT, DANIEL (1770–1809), the most corpulent man of whom authentic record exists, elder of two sons of a Daniel Lambert who had been huntsman to the Earl of Stamford, was born in the parish of St. Margaret, Leicester, on 13 March 1770. He was apprenticed to the engraved button trade in Birmingham, but in 1788 returned to live with his father, who was at that time keeper of Leicester gaol. The elder Lambert resigned in 1791, and the son succeeded to his post. It was shortly after this period that Daniel's size and weight enormously increased. In his youth he had been greatly addicted to field-sports, was strong and active, a great walker and swimmer, but although his habits were still active Lambert weighed thirty-two stone in 1793. He only drank water, and slept less than eight hours a day. In 1805 he resigned his post at the prison on an annuity of 50*l.*, and in the following year began to turn to profit the fame for corpulence which had hitherto brought him merely annoyance. He had a special carriage constructed, went to London, and in April 1806 commenced 'receiving company' from twelve to five at No. 53 Piccadilly. Great curiosity was excited, and many descriptions of Lambert were published. 'When sitting' (according to one account) 'he appears to be a stupendous mass of flesh, for his thighs are so covered by his belly that nothing but his knees are to be seen, while the flesh of his legs, which resemble pillows, projects in such a manner as to nearly bury his feet.' Lambert's limbs, however, were well proportioned; his face was 'manly and intelligent,' and he was ready in repartee. He revisited London in 1807, when he exhibited at 4 Leicester Square, and then made a series of visits in the provinces. He was at Cambridge in June 1809, and went thence by Huntingdon to Stamford, where, according to the local paper, he 'attained the acme of mortal hugeness.' He died there at the Waggon and Horses inn on 21 July 1809. His coffin, which contained 112 superficial feet of elm, was built upon two axle-trees and four wheels, upon which his body was rolled down a gradual incline from the inn to the burial-ground of St. Martin's, Stamford Baron (for Lambert's epitaph see *Notes and Queries*, 4th ser. xi. 355).

Lambert's sudden death was owing doubt-

less to fatty degeneration of the heart. At that time he was five feet eleven inches in height, and weighed 739 lbs., or 52¾ stone. He thus greatly exceeded in size the two men who had hitherto been most famous for their corpulence, John Love, the Weymouth bookseller, who died in October 1793, weighing 26 stone 4 lbs., and Edward Bright of Malden, who died 10 Nov. 1750, weighing 44 stone. Since his death he has become a synonym for hugeness. Mr. George Meredith, in 'One of our Conquerors,' describes London as the 'Daniel Lambert of cities,' Mr. Herbert Spencer, in his 'Study of Sociology,' speaks of a 'Daniel Lambert of learning,' and Mr. Donisthorpe, in his 'Individualism,' of a 'Daniel Lambert view of the salus populi.'

A suit of Lambert's clothes is preserved at Stamford, and in the King's Lynn Museum is a waistcoat of his with a girth of 102 inches. There are several portraits of Lambert; the best is a large mezzotint in Lysons's 'Collectanea' in the British Museum Library, where are also a number of coloured prints, bills, and newspaper-cuttings relating to him. Lambert's portrait also figures on a large number of tavern signs in London and the eastern midlands.

[The Book of Wonderful Characters; Kirby's Wonderful Museum, ii. 408; Smeeton's Biographia Curiosa; Granger's New Wonderful Museum; Notes and Queries, 6th ser. viii. 346; Eccentric Mag. ii. 241–8; Miss Bankes's Collection of Broadsides, Brit. Mus.; Morning Post, 5 Sept. 1812.] T. S.

LAMBERT, GEORGE (1710–1765), landscape- and scene-painter, a native of Kent, was born in 1710. He studied under Warner Hassells [q. v.] and John Wootton [q. v.], and soon attracted attention by his power of landscape-painting. He painted many large and fine landscapes in the manner of Gaspar Poussin, and it is stated that Lambert's paintings have since been frequently sold as the work of Poussin. At other times he imitated the style of Salvator Rosa. Many of his landscapes were finely engraved by F. Vivares, J. Mason, and others, including a set of views of Plymouth and Mount Edgcumbe (painted conjointly with Samuel Scott), a view of Saltwood Castle in Kent, another of Dover, and a landscape presented by Lambert to the Foundling Hospital, London. Lambert also obtained a great reputation as a scene-painter, working at first for the Lincoln's Inn Fields Theatre under John Rich [q. v.] When Rich removed to Covent Garden Theatre, Lambert secured the assistance of Amiconi, and together they produced scenery of far higher quality than any previously executed. Lambert was a man of jovial temperament and shrewd wit, and frequently spent his evenings at work in his painting-loft at Covent Garden Theatre, to which men of note in the fashionable or theatrical world resorted to share his supper of a beefsteak, freshly cooked on the spot. Out of these meetings arose the well-known 'Beefsteak Club,' which long maintained a high social reputation. Most of Lambert's scene-paintings unfortunately perished when Covent Garden Theatre was destroyed by fire in 1808. Lambert was a friend of Hogarth, and a member of the jovial society that met at 'Old Slaughter's' Tavern in St. Martin's Lane. In 1755 he was one of the committee of artists who projected a royal academy of arts in London. He was a member of the Society of Artists of Great Britain, exhibited with them in 1761 and the three following years, and during the same period contributed to the Academy exhibitions. In 1765 he and other members seceded and formed the Incorporated Society of Artists of Great Britain, of which he was elected the first president. He died, however, on 30 Nov. 1765, before its constitution had been completed.

In conjunction with Samuel Scott, Lambert painted a series of Indian views for the old East India House in Leadenhall Street. He also etched two prints after Salvator Rosa. Lambert was associated in 1735 with G. Vertue, Hogarth, and Pine in obtaining a bill from parliament securing to artists a copyright in their works. Lambert's portrait by Thomas Hudson is in the rooms occupied by the Beefsteak Club; another by John Vanderbank was engraved in mezzotint by John Faber the younger in 1727, and in line by H. Robinson and others. Another portrait of Lambert by Hogarth was in the possession of Samuel Ireland [q. v.] in 1782.

[Edwards's Anecdotes of Painters; Walpole's Anecdotes of Painting, ed. Wornum; Redgrave's Dict. of Artists; Arnold's Library of the Fine Arts, i. 323; Pye's Patronage of British Art; Austin Dobson's William Hogarth; Dodd's manuscript History of English Engravers (Brit. Mus. Addit. MS. 33402).] L. C.

LAMBERT, GEORGE JACKSON (1794–1880), organist and composer, son of George Lambert, organist of Beverley Minster, was born at Beverley, 16 Nov. 1794. He had his first lessons from his father; afterwards he studied in London under Samuel T. Lyon and Dr. Crotch. In 1818 he succeeded his father as organist at Beverley, and held the post until 1875, when ill health and deafness compelled him to retire. He died at Beverley 24 Jan. 1880, and was interred in the private burial-ground in North-Bar Street Within. His wife and two sons predeceased

him. His father, who died 15 July 1818, was organist forty-one years, according to the epitaph on his tombstone in the graveyard, so that the office of organist at Beverley was held by father and son for the almost unprecedented period of ninety-eight years. The younger Lambert was not only an excellent organist, but a fine violoncello and violin player. His published compositions include overtures, instrumental chamber music, organ fugues, pianoforte pieces, &c. Some quartets and a septet were played at the meetings of the Society of British Musicians; but, although they were warmly praised by good judges, he could never be induced to publish any of them.

[Musical Times, 1880, p. 133; Grove's Dict. Mus. ii. 86, iv. 695; Beverley Guardian, 31 Jan. 1880.] J. C. H.

LAMBERT, HENRY (*d.* 1813), naval captain, younger son of Captain Robert Lambert (*d.* 1810), entered the navy in 1795 on board the Cumberland in the Mediterranean, and in her was present in the action off Toulon, 13 July 1795, when the Alcide struck to the Cumberland. He afterwards served in the Virginie and Suffolk on the East India station, and having passed his examination on 15 April 1801 was promoted the same day to be lieutenant of the Suffolk, from which he was moved in October to the Victorious, and in October 1802 to the Centurion. Continuing on the East India station, he was promoted, 24 March 1803, to be commander of the Wilhelmina, and on 9 Dec. 1804 to be captain of the San Fiorenzo, in which he was confirmed with seniority 10 April 1805. In June 1806 he returned to England; and in May 1808 was appointed to the Iphigenia, which he took out, in the first instance to Quebec, and afterwards to India. In 1810 the Iphigenia was employed in the blockade of Mauritius; and was one of the squadron under Captain Samuel Pym [q. v.; see also Willoughby, Sir Nisbet Josiah] in the disastrous attack on the French squadron in Grand Port on 22 Aug. and subsequent days, resulting in the loss or destruction of three out of the four frigates. On the afternoon of the 27th, the fourth, the Iphigenia, with the men of two of the others on board, and with little or no ammunition remaining, was attempting to warp out of the bay, against a contrary wind, when three other French frigates appeared off the entrance. Disabled and unarmed as she was, and crowded with men, resistance was impossible; and after twenty-four hours' negotiation Lambert surrendered, on an agreement that he, the officers and crew should be sent on parole to the Cape of Good Hope or to England within a month (James, v. 167; Chevalier, *Histoire de la Marine française*, iii. 378–9). Notwithstanding this capitulation, which does not seem to have been reduced to writing, the prisoners were detained in Mauritius, and were released only when the island was captured by the English on 3 Dec., and the Iphigenia, which had been taken into the French service [see Corbet, Robert], was recovered. Lambert was then tried by court-martial for the loss of his ship, and was honourably acquitted.

In August 1812 he commissioned the Java, a fine 38-gun frigate, formerly the French Renommée, captured off Tamatave on 21 May 1811. She was, however, very indifferently manned; and being crowded with passengers and lumbered up with stores, her men were still absolutely untrained when, on the voyage out to the East Indies, she fell in with the United States frigate Constitution, off the coast of Brazil, on 29 Dec., and was brought to action. Labouring under almost every possible disadvantage, the ship was gallantly fought. After about an hour Lambert fell mortally wounded by a musket-shot in the breast, and the defence was continued by Chads, the first lieutenant, till the Java, in a sinking condition, was forced to haul down her colours [see Chads, Sir Henry Ducie]. On the second day she was cleared out and set on fire. On 3 Jan. 1813 the Constitution anchored at San Salvador, where the prisoners were landed, and where, on the 4th, Lambert died. On the 5th he was buried with military honours, rendered by the Portuguese governor, the American commodore and officers taking, it is said, no part in the ceremony (James, v. 421).

[Commission lists in the Public Record Office; Roosevelt's Naval War of 1812; James's Naval History, edit. 1860.] J. K. L.

LAMBERT, JAMES (1725–1788), musician and painter, was born of very humble parents at Jevington in Sussex in 1725, and received little education. He early showed a talent for art by roughly drawing sketches of animals, landscapes, &c., with such poor materials as he could obtain at Jevington; but when quite young he settled at Lewes in order to practise as a painter. At Lewes he was known as a 'herald painter,' and painted many inn signs. Lambert is probably best known by a series of several hundred water-colour drawings, which he executed for Sir William Burrell, in illustration of the antiquities of Sussex. Some of these sketches are in the British Museum. Other drawings by Lambert are to be found in Watson's 'History of the Earls of Warren'

and in Horsfield's works. Seven of his pictures appeared at the Royal Academy, and he exhibited frequently at the Society of Artists and elsewhere from 1761 until the year of his death. Lambert excelled as a draughtsman, but his work suffered from unpleasing mannerisms. His colour is said to have been excellent, but his extant paintings have lost much of their brilliancy, probably from long exposure to very strong lights.

Lambert was for many years organist of the church of St. Thomas-at-Cliffe, Lewes. Dunvan, in his 'History of Lewes,' p. 324, says that Lambert was a better painter than musician, though excellent in both arts. As a musician he was comparatively little known. He died at Lewes on 7 Dec. 1788, aged 63, and was buried in the churchyard of St. John's, near that town. The Society of Arts and Sciences accepted a presentation picture of a landscape by Lambert about 1770.

[Lower's Worthies of Sussex, 1865, p. 39; Dunvan's Hist. of Lewes, p. 324; Graves's Dict. of Artists, p. 138.] R. H. L.

LAMBERT, JAMES (1741–1823), Greek professor at Cambridge, was born on 7 March 1741, the son of Thomas Lambert, vicar of Thorp, near Harwich, and afterwards rector of Melton, Suffolk. His father was a member of Trinity College, Cambridge (B.A. 1723), and the son, after being educated at the grammar school of Woodbridge, was entered of Trinity College on 23 April 1760. He graduated B.A. as tenth wrangler and senior medallist in 1764, and proceeded M.A. in 1767, having obtained a fellowship in 1765. For a short time he served the curacy of Alderton and Bawdrey near Woodbridge. He was assistant tutor of Trinity College for some years, and on 7 March 1771 was elected regius professor of Greek, after delivering a prelection 'De Euripide aliisque qui Philosophiam Socraticam scriptis suis illustravisse videntur.' There was no other candidate. In 1773, through Mr. Carthew of Woodbridge, Porson was sent to him at Cambridge to be tested as to his fitness to receive the education which Mr. Norris was proposing to give him; and it was through Lambert's means that he was examined by the Trinity tutors, and was in consequence sent to Eton (Porson, *Correspondence*, pp. 125–32). Lambert gave up his assistant tutorship in 1775, and for some years superintended the education of Sir John Fleming Leicester [q. v.], returning to college with his pupil in 1782. He resigned the Greek professorship on 24 June 1780. He was a strong supporter of Mr. Jebb of Peterhouse in his proposal for annual examinations at Cambridge, and was a member of the syndicate appointed in 1774 to consider schemes for this and other improvements in the university course of education; their proposals, however, were all thrown out by narrow majorities in the senate. In 1789 he was appointed bursar of his college, and held the office for ten years; a road near Cambridge, connecting the Trumpington and Hill's roads, is still known by the name of the 'Via Lambertina.' He latterly adopted Arian opinions, and never accepted any preferment in the church, but he kept his fellowship till his death. This occurred on 8 April 1823 at Fersfield, Norfolk, where he is buried. His portrait is in the smaller combination room at Trinity College.

[Documents in the Cambridge University Registry; Gentleman's Magazine for July 1823, p. 84; Porson's Correspondence (Camb. Antiq. Soc.), pp. 125–32; Jebb's Remarks upon the present mode of education in the University of Cambridge, 1774, p. 52.] H. R. L.

LAMBERT, JOHN (*d.* 1538), martyr, whose real name was Nicholson, was born at Norwich and educated at Cambridge, where in 1521, at the request of Queen Catherine, he was admitted fellow of Queens' College, being then B.A. Bilney and Arthur are said to have converted him soon afterwards to protestantism. He was ordained priest and lived for some time, according to Bale, at Norwich, where he suffered some persecution, probably for reading prohibited books. He found it convenient to take the name of Lambert, and passed over to Antwerp, becoming chaplain to the English factory, and a friend of Tindal and Frith. One John Nicholson was examined on a charge of heresy before convocation 27 March 1531 and following days (*Letters and Papers, Henry VIII*, v. 928); but it is stated that Sir Thomas More caused Lambert to be brought to London about 1532 to answer an accusation made against him by one Barlow. Lambert seems to have been asked by the king's printer whether he was responsible for the translation of the articles of Geneva; and although he denied the charge was imprisoned in the counter. Thence he was taken to the manor of Ottford and afterwards to Lambeth, where he was examined by Warham on forty-five articles. To each of these he gave a separate answer, showing considerable learning. The articles and the answers are printed by Foxe. He obtained his discharge on the death of the archbishop (25 Aug. 1532), and for some time taught children Latin and Greek near the Stocks Market in London. He resigned his priesthood, contemplated matrimony, and seems to have entered the Grocers' Company. About March 1536, on the accusation of the

Duke of Norfolk, the Earl of Essex, and the Countess of Oxford, he was summoned before Cranmer, Shaxton, and Latimer on a charge of saying that it was sinful to pray to saints. Latimer on this occasion was 'very extreme' against him (Latimer, *Works*, Parker Soc., vol. i. pp. xvii, xxxii), but he was very quickly discharged. In 1538 Lambert heard a sermon by Dr. Taylor, afterwards bishop of Lincoln, at St. Peter's, Cornhill, and, disagreeing with the doctrine put forth, had some discussion on transubstantiation with the preacher, who by the advice of Barnes carried the matter before the archbishop. Lambert appealed from the archbishop's court to the king, who resolved to hear the case in person. The matter excited the more attention as Lambert was branded as a 'sacramentary,' and the king desired to disavow any connection with the foreign drift of opinion on the subject. Accordingly Lambert was examined on 16 Nov. 1538 in Westminster Hall before the peers. The unfortunate man disputed for five hours with ten bishops and the king, and at last, being tired out with standing and consequently saying little, was condemned to death by Cromwell for denying the real presence. He suffered a few days later at Smithfield, having first breakfasted at Cromwell's house. The legend that Cromwell asked his forgiveness is probably unauthentic, but Cranmer afterwards acknowledged, in his examination before Brookes, that when he condemned Lambert he maintained the Roman doctrine. While in prison at Lambeth before his trial Lambert was helped by one Collins, a crazy man who was afterwards burnt, and at this time he is said to have written 'A Treatyse made by Johan Lambert vnto Kynge Henry the VIII concerninge hys opynyon in the sacramēt of the aultre as they call it, or Supper of the Lorde as the Scripture nameth it. Anno do. 1538.' Bale printed the work at Marburg about 1547. Lambert is also credited with various translations of the works of Erasmus into English.

[Froude's Hist. of Engl. iii. 152, &c.; Strype's Cranmer, pp. 92, 93, 664; Foxe's Acts and Mon. v. 181; Cooper's Athenæ Cantabr. i. 67 (where he is called Nichols); Wright's Three Chapters of Suppr. Letters (Camden Soc.), pp. 36, 37, 38; Tyndale's Works, Answer to More's Dialogue, p. 187, Cranmer's Works, ii. 218, Bale's Select Works, p. 394, Zurich Letters, 3rd ser. p. 201, all in the Parker Society; Tanner's Bibl. Brit.] W. A. J. A.

LAMBERT, JOHN (1619–1683), soldier, was baptised on 7 Nov. 1619 at Calton, near Malham Tarn, in Yorkshire, where his father resided (Whitaker, *History of Craven*, ed. Morant, p. 258). According to Whitelocke he studied law in one of the inns of court, but his name does not appear in any printed admission-lists (*Memorial*, ed. 1853, ii. 163). On 10 Sept. 1639 he married Frances, daughter of Sir William Lister, knight, of Thornton in Craven, Yorkshire (pedigree of Lambert of Calton, Whitaker, p. 256). When the civil war began, Lambert took up arms for the parliament in the army under the command of Lord Fairfax. Colonel Lambert is said to have 'carried himself very bravely' in the sally from Hull on 11 Oct. 1643, and he is praised by Sir Thomas Fairfax for his services with the parliamentary horse at the battle of Nantwich on 25 Jan. 1644. In March 1644 Lambert and his regiment were quartered at Bradford. On 5 March he beat up the royalists' quarters, and took two hundred prisoners. A few days later he repulsed the attempt of Colonel John Bellasis, the king's governor of York, to recapture Bradford (Rushworth, v. 303, 617; Vicars, *God's Ark*, pp. 40, 168, 199; *Fairfax Correspondence*, iii. 94; *Diary of Sir Henry Slingsby*, ed. Parsons, p. 103). At the battle of Marston Moor Lambert's regiment was part of the cavalry of the right wing which was routed by Goring, but Lambert himself, with Sir Thomas Fairfax and five or six troops, cut their way through the enemy, and joined the victorious left wing under Cromwell (Vicars, *God's Ark*, p. 274; *A full Relation of the late Victory . . . on Marston Moor, sent by Captain Stewart*, 1644, p. 7). When parliament sent for Fairfax to command the new model army, Lambert, then commissary-general of Fairfax's army, was ordered to take charge of the forces in the north during his absence (*Commons' Journals*, iv. 27; Whitelocke, i. 369). But this appointment was only temporary, as Colonel Poyntz was ultimately made commander of the northern army. In March 1645, when Langdale raised the siege of Pontefract, Lambert was wounded in attempting to cover the siege (*ib.* p. 403). As the war in Yorkshire was ended he sought employment in the new model, and succeeded in January 1646 to the command of the foot regiment which had been Colonel Montagu's. He was one of the negotiators of the treaty of Truro (14 March 1646), and of the capitulations of Exeter and Oxford (Sprigge, *Anglia Rediviva*, ed. 1854, pp. 236, 244, 258). It is evident that he was from the first regarded as an officer of exceptional capacity, and specially selected for semi-political employments.

The dispute between the army and the parliament in 1647 brought Lambert into still greater prominence. In the meetings between the officers and parliamentary commissioners during April and May 1647 he

Sloane 3d supp.

acted as spokesman of the discontented officers, and was entrusted by them with the task of digesting the particular complaints of each regiment into a general summary of the army's grievances (*Vindication of Sir William Waller*, pp. 83, 116; *Clarke Papers*, i. 36, 43, 82). Having 'a subtle and working brain,' as well as a legal education, he assisted Ireton in drawing up the 'Heads of the Proposals of Army' (*ib.* pp. 197, 212, 217; WHITELOCKE, ii. 163). In July 1647 the soldiers of the northern army threw in their lot with the soldiers of the new model, seized General Poyntz, and sent him a prisoner to Fairfax. Lambert was despatched to replace Poyntz and restore order. He took over the command at a general rendezvous on Peckfield Moor on 8 Aug. 1647, and made a speech to his troops, in which he engaged himself to command nothing but what should be for the good of the kingdom, and desired them to signify their acceptance of himself as their general. In a few weeks he disbanded the supernumerary soldiers, reduced the insubordinate to obedience, and succeeded in establishing a good understanding between the soldiers and the country people. The newspapers praised his 'fairness, civility, and moderation,' and his endeavours to reconcile quarrels and differences of all kinds. 'A man so completely composed for such an employment could not have been pitched upon besides' (RUSHWORTH, vii. 777, 808, 824, 832).

In May 1648 the northern royalists took up arms again, and at the beginning of July the Scottish army under Hamilton invaded England. Against the former Lambert more than held his own, driving Sir Marmaduke Langdale, with the bulk of his forces, into Carlisle, and recapturing Appleby and four other castles (*ib.* vii. 1148, 1157, 1185). But the advance of Hamilton, which was preceded by the surprise of Pontefract (1 June), and followed by the defection of Scarborough (28 July), obliged Lambert to fall back. In a letter to which Lambert naturally returned a somewhat sharp answer Hamilton summoned him not to oppose the Scots in their 'pious, loyal, and necessary undertaking' (*ib.* pp. 1189, 1194). Lambert retreated on Bowes and Barnard Castle, hoping to be able to hold the Stainmore pass against Hamilton, but was obliged in August to retire first to Richmond and then to Knaresborough (*ib.* pp. 1200, 1211; GARDINER, *Great Civil War*, iii. 416, 434). Cromwell joined him on 13 Aug., and the two fell on the Scots at Preston and routed them in a three days' battle (17–19 Aug.) Lambert was charged with the pursuit of Hamilton, who surrendered at Uttoxeter on 25 Aug. (*ib.* p. 447). On Hamilton's trial in 1649 it was disputed whether he had surrendered to Lambert or been captured by Lord Gray, but the evidence leaves no doubt that Gray seized him after the signature of the articles with Lambert's officers (BURNET, *Lives of the Hamiltons*, ed. 1852, pp. 461, 491). In October Cromwell sent Lambert to Edinburgh, in advance of the rest of the army, with seven regiments of horse, to support the Argyll party in establishing a government, and left him there with a couple of regiments to protect them against the Hamiltonians (CARLYLE, *Cromwell*, Letters lxxv. lxxvii.) At the end of November Lambert returned to Yorkshire to besiege Pontefract, which surrendered on 22 March 1649. On the earnest recommendation of Fairfax parliament rewarded Lambert's services by a grant of lands worth 300*l.* per annum from the demesnes of Pontefract (*Commons' Journals*, vi. 174, 406; *Tanner MSS.* Bodleian Library, lvi. f. 1). Though Lambert's military duties kept him at a distance during the king's trial, there can be little doubt that he approved of it (RUSHWORTH, vii. 1367).

When Cromwell marched into Scotland in July 1650, Lambert accompanied him with the rank of major-general and as second in command. Cromwell gave him the command of the foot regiment, lately Colonel Bright's (*Memoirs of Captain John Hodgson*, p. 41). In the fight at Musselburgh on 29 July Lambert was twice wounded and was taken prisoner, but was rescued almost immediately (*ib.* p. 39; CARLYLE, Letter cxxxv.) At Dunbar he headed the attack on the Scots in person, and was, according to one account, the man whose advice decided the council of war to give battle, and author of the tactics which led to the victory (*ib.* Letter cxl.; HODGSON, p. 43). On 1 Dec. Colonel Ker attacked Lambert's quarters at Hamilton, near Glasgow, but was taken prisoner, and his forces completely scattered (CARLYLE, Letter cliii.) On 20 July in the following year Lambert defeated Sir John Browne at Inverkeithing in Fife, taking forty or fifty colours and fifteen hundred prisoners (*ib.* Letter clxxv.; *Mercurius Politicus*, 24–31 July, contains Lambert's despatch). When Charles II started on his march into England, Lambert and the cavalry of Cromwell's army were sent ahead to 'trouble the enemy in the rear,' and if possible to join Harrison in stopping their advance (CARY, *Memorials of the Civil War*, ii. 295). At Warrington Lambert and Harrison succeeded in checking the Scots for a few hours, but they were not strong enough in foot to venture a regular engagement (*Mercurius Politicus*, 14–21 Aug.) On 28 Aug. Lambert captured

Upton Bridge, seven miles from Worcester, securing thereby the passage of the Severn, and in the crowning victory of 3 Sept. he had his horse shot under him (*Cromwelliana*, pp. 111, 115). 'The carriage of the major-general,' Cromwell had written to the speaker after the battle of Inverkeithing, 'as in all other things so in this, is worthy of your taking notice of' (Carlyle, Letter clxxxv.) Parliament at last took the hint, and on 9 Sept. 1651 voted Lambert lands in Scotland to the value of 1,000*l.* a year (*Commons' Journals*, vii. 14).

After Worcester, Lambert returned to Scotland, but only for a short time. On 23 Oct. 1651 parliament appointed him one of the eight commissioners to be sent thither 'for the managing of the civil government and settlement of affairs there,' in reality to prepare the way for the union of the two kingdoms (*ib.* vii. 20, 30). Lambert's wife had joined him in Scotland in the summer of 1651 (*Letters of Roundhead Officers from Scotland*, Bannatyne Club, pp. 31, 36). But the death of Ireton (26 Nov. 1651) rendered it necessary to appoint a new lord deputy of Ireland. On 30 Jan. 1652 parliament decided to appoint Lambert, at the recommendation of the council of state, and required Cromwell, the lord-lieutenant, to commission Lambert as his deputy (*Commons' Journals*, vii. 77, 79). Lambert came to London and made great preparations, 'laying out five thousand pounds for his own particular equipage' (*Memoirs of Colonel Hutchinson*, ii. 188). But on 19 May 1652 parliament, which had appointed him for only six months, abolished the lord-lieutenancy, and the post of deputy necessarily ceased with it. Lambert might have been reappointed as commander-in-chief of the forces and one of the commissioners for the civil government of Ireland, but he refused to accept the diminished dignity, and Fleetwood was appointed in his place (*Commons' Journals*, vii. 142, 152). Mrs. Hutchinson attributes this slight to the offence which Lambert gave the parliament by 'too soon putting on the prince,' and to a deep-laid plot of Cromwell to get Fleetwood the place (Hutchinson, ii. 189). Ludlow regards it as concerted by Cromwell in order to create ill-feeling between Lambert and the parliament, and make him willing to assist in its overthrow (*Memoirs*, ed. 1698, pp. 412–14). Cromwell certainly thought Lambert hardly treated, and requested that 2,000*l.* out of the arrears of salary due to himself as lord-lieutenant should be paid to Lambert (*Cal. State Papers*, Dom. 1651–2, p. 623). Lambert afterwards persuaded himself that Cromwell had really planned it all, and asserted that Cromwell exasperated him against the parliament, saying that 'not anything troubled him more than to see honest John Lambert so ungratefully treated' (*Thurloe State Papers*, vii. 660). There is no doubt that Lambert began to press for the dissolution of the parliament and urged Cromwell to effect it (Ludlow, p. 459). On the afternoon of 20 April 1653 he was with Cromwell when the latter visited the council of state and put a stop to their sittings. He was the first president of the new council appointed by the officers of the army (*ib.* p. 461; *Cal. State Papers*, Dom. 1652–3, p. 301).

In the discussions which now took place on the future form of government Lambert's political views became more clearly revealed. While Harrison moved that the supreme power should be entrusted to a council of seventy, Lambert wished to give it to ten or twelve persons. The conclusion was its devolution to 139 puritan notables composing the 'little parliament,' who immediately invited Lambert to take his seat among them (6 July 1653; *Commons' Journals*, vii. 281; Ludlow, p. 462). He was chosen a member of the first council of state which they appointed (9 July), but not of the second (1 Nov.) When the 'little parliament' surrendered its powers back to Cromwell, Lambert was the leading spirit in the council of officers who now drew up the instrument of government and offered the post of protector to Cromwell. He and a few of the leaders had prepared the draft of a constitution beforehand, cut short all discussion, and imposed it on the council at large (Ludlow, p. 476; *The Protector Unveiled*, 1655, 4to, p. 12; Thurloe, i. 610, 754). Lambert became a member of the Protector's council of state, and it was reported that he would be general of the three nations, and was to be made a duke (*ib.* i. 642, 645).

Observers supposed that Lambert had procured the dissolution of the 'little parliament' in order to get rid of his rival Harrison, and that he supported Cromwell's elevation because he hoped to succeed to his power. 'His interest,' said a newsletter in April 1653, 'was more universal than Harrison's both in the army and country; he is a gentleman born, learned, well qualified, of courage, conduct, good nature, and discretion' (*Cal. Clarendon Papers*, ii. 206). 'This which Lambert aimed at he hath effected,' says a letter written in December following. 'The general will be governor and must stay here. He will gain the command of the army, and it cannot be avoided. Harrison is now out of doors, having all along joined with the anabaptists' (Thurloe, i. 632).

Up to the summer of 1657 Lambert remained the strongest supporter of the Protector. In October 1654, when the 'instrument of government was under discussion, he made a long speech to persuade the parliament that it was necessary to make the protectorship hereditary, but some believed he did so merely to remove all jealousy of his own aiming, knowing it would be rejected for the other' (*ib.* ii. 681–5; *Cal. Clarendon Papers*, ii. 438). When the major-generals were appointed he was entrusted with the care of the five northern counties, but acted through deputies, Colonels Charles Howard and Robert Lilburne (*Cal. State Papers*, Dom. 1655, p. 387). He was undoubtedly one of the chief instigators of their establishment, and in the parliament of 1656 no one was more eager for their continuance. 'I wish,' he said, 'any man could propound an expedient to be secure against your common enemies by another way than as the militia is settled. The quarrel is now between light and darkness, not who shall rule, but whether we shall live or be preserved or no. Good words will not do with the cavaliers' (Burton, *Cromwellian Diary*, ii. 240, 319; *Cal. Clarendon Papers*, iii. 239; *Cal. State Papers*, Dom. 1655, p. 296). On questions of public policy his views were much the same as the Protector's. He advocated the war with Spain, and was anxious to keep the Sound from falling into the possession of the Dutch or Danes or of any single power (Burton, iii. 400). He was in favour of liberty of conscience, spoke on behalf of James Nayler, and approved the Protector's intervention on his behalf (*ib.* i. 33, 218; Hobbes, *Behemoth*, p. 187, ed. Tönnies). Like Cromwell, he firmly believed in the necessity of limiting the power of parliament by constitutional restrictions (Burton, i. 255, 281). In dealing with republicans who refused to own the legitimacy of Cromwell's government no one of the Protector's council was less conciliatory (Ludlow, pp. 555, 573). At the same time Lambert seemed to outsiders to be independent of the Protector and almost equal in power. He was 'the army's darling.' As fast as recalcitrant officers were cashiered he filled their places with his supporters. He was major-general of the army, colonel of two regiments, a member of the council, and a lord of the Cinque ports, enjoying from these offices an income of 6,500*l.* a year ('A Narrative of the Late Parliament,' *Harleian Miscellany*, ed. Park, iii. 452; *Cal. Clarendon Papers*, ii. 380). 'It lies in his power,' wrote a royalist, 'to raise Oliver higher or else to set up in his place. One of the council's opinion being asked what he thought Lambert did intend, his answer was that Lambert would let this man continue protector, but that he would rule him as he pleased' (Carte, *Original Letters*, ii. 89).

The question of kingship caused an open breach between Lambert and Cromwell. Cromwell plainly asserted that the title of king had been originally offered to him in the first draft of the instrument of government, and hinted that Lambert was responsible for the offer (Burton, i. 382; Godwin, *History of the Commonwealth*, iv. 9). But now, at all events, Lambert steadfastly opposed it, and people believed he would raise a mutiny in the army rather than consent to it. In the end Thurloe, who at first shared these suspicions, announced to Henry Cromwell that Lambert 'stood at a distance' and allowed things to take their course, leaving Fleetwood and Desborough to lead the opposition. But he joined with them in telling the Protector that if the title were accepted all three would resign (Thurloe, vi. 75, 93, 219, 281; *Clarendon State Papers*, iii. 326, 333). Cromwell's refusal of the dignity did not put an end to Lambert's discontent. On 24 June 1657 parliament determined to impose an oath on all councillors and other officials (*Commons' Journals*, vii. 572). Lambert strenuously opposed the oath in parliament, refused to take it when it was passed, and absented himself from the meetings of the council (Burton, ii. 276, 295; *Cal. State Papers*, Dom. 1657–8, pp. 13, 40). Finally Cromwell demanded the surrender of his commissions (23 July 1657; Thurloe, vi. 412, 425, 427; *Hist. MSS. Comm.* 3rd Rep. p. 247).

For the rest of the protectorate Lambert lived in retirement at his house at Wimbledon, which he had purchased when the queen's lands were sold. His regiment of foot was given to Fleetwood, his regiment of horse to Lord Falconbridge. To soften the blow, or 'to keep him from any desperate undertaking,' Cromwell allowed him a pension of 2,000*l.* a year (Ludlow, p. 594). About six months before he died Cromwell sought a reconcilation with his old friend. When Lambert came to Whitehall 'Cromwell fell on his neck, kissed him, inquired of dear Johnny for his jewel (so he calls Mrs. Lambert) and for all his children by name. The day following she visited Cromwell's wife, who fell immediately into a kind quarrel for her long absence, disclaimed policy or statecraft, but professed a motherly kindness to her and hers, which no change should ever alter' (*Clarendon State Papers*, iii. 329). But the breach was too wide to be closed. Royalist agents tried to use it to win Lambert to their cause, but without success. 'I

wish Lambert were dead,' writes one of these agents the day after Cromwell's death, 'for I find the army much devoted to him, but I cannot perceive that he is in any way to be reconciled to the king, so that 'tis no small danger that his reputation with the army may thrust Dick Cromwell out of the saddle and yet not help the king into it' (*ib.* iii. 408). Richard Cromwell's advisers were very sensible of the danger. They sought to conciliate Lambert, sent him mourning for the late Protector's funeral, and received in return assurance of his fidelity (THURLOE, vii. 415; GUIZOT, *Richard Cromwell*, i. 238).

Lambert took no part in the military intrigues of October and November 1658. He was elected to the parliament of 1659 both for Aldborough and Pontefract, but preferred to sit for the latter. When the bill for the recognition of the new protector was brought in, he gave a general support to it. 'We are all,' he said, 'for this honourable person that is now in power.' At the same time he urged the house to limit the protector's power over the military forces, and his negative voice in legislation. 'The best man is but a man at the best. I have had great cause to know it.' Therefore, whatever engagement they entered into with the protector, 'let the people's liberties be on the back of the bond' (BURTON, iii. 185–91, 231, 323, 334). In a similar spirit he supported the foreign policy of the new government, but objected to the admission of the Irish and Scottish members to parliament (*ib.* iii. 400, iv. 174). It is evident that he endeavoured to ingratiate himself with the republican party, and to apologise for his share in turning out the Long parliament (THURLOE, vii. 660). But he was no longer a member of the army, and was not in the councils of the Wallingford House party. In spite of rumours and suspicions it is not clear that he took any part in concerting the *coup d'état* which obliged Richard Cromwell to dissolve his parliament (22 April 1659).

Lambert now recovered his old position. Fleetwood and Desborough had laboured, but he reaped the fruit of their victory. The inferior officers obliged them to recall the Long parliament and to restore Lambert to his commands. He became once more colonel of two regiments, and acted as the chief representative of the army in the negotiations which preceded the restoration of the parliament (GUIZOT, *Richard Cromwell*, i. 374, 379; BAKER, *Chronicle*, ed. Phillips, 1670, p. 659; LUDLOW, p. 645). He presented to Lenthall (7 May) the declaration in which the army invited the members of the Long parliament to return, and the larger declaration in which the soldiers summed up their political demands (13 May; BAKER, pp. 691–694). Parliament in return elected Lambert a member of the committee of safety (9 May), and of the council of state (13 May), and one of the seven commissioners for the nomination of officers (4 June). He received on 11 June the commissions for his own two regiments from the hands of the speaker (*Commons' Journals*, vii. 680). But this harmony did not last long. The promised act of indemnity was delayed, and seemed to him when passed to leave those who had acted under Cromwell at the mercy of the parliament. 'I know not,' said he, 'why they should not be at our mercy as well as we at theirs' (LUDLOW, pp. 661, 677). But Lambert's revelation of some offers made to him by the royalists restored the confidence of the parliament, and on 5 Aug. he was appointed to command the forces sent to subdue Sir George Booth's rising (*ib.* p. 691; *Cal. State Papers*, Dom. 1659–60, p. 75). He defeated Booth at Winwick Bridge, near Northwich, in Cheshire (19 Aug.), and recaptured Chester city (21 Aug.) and Chirk Castle (24 Aug.) (*The Lord Lambert's Letter to the Speaker*, &c., 4to, 1659; *a Second and Third Letter from the Lord Lambert*, &c.; CARTE, *Original Letters*, ii. 195). Parliament voted Lambert a jewel worth 1,000*l.*, but rejected a proposal of Fleetwood's to appoint him major-general (LUDLOW, p. 695; *Commons' Journals*, vii. 766; GUIZOT, i. 464). Lambert's officers thereupon agitated for his appointment, and assembling at Derby drew up an address to the house (*The humble Petition and Proposals of the Officers under the command of the Lord Lambert in the late Northern Expedition*; BAKER, p. 677). Parliament ordered Fleetwood to stop the further progress of the petition (23 Sept.), and some members even urged that Lambert should be sent to the Tower (LUDLOW, pp. 705, 719; GUIZOT, i. 479, 483). They also passed a vote that to have any more general officers would be 'needless, chargeable, and dangerous to the commonwealth' (*Commons' Journals*, vii. 785). The general council of the army now met, vindicated the petition of the northern brigade, and added many demands of their own (5 Oct.; BAKER, p. 679). Some of these the parliament granted, but learning that the council were seeking subscriptions to their petition from the officers throughout the three kingdoms, they suddenly cashiered Lambert and other leaders (12 Oct. 1659; *Commons' Journals*, vii. 796). Lambert had disavowed the Derby petition and remained a passive spectator of the quarrel. He now collected the regiments who adhered to him,

marched to Westminster, displaced the regiments of the parliament, and set guards on the house. The speaker and the members were forcibly debarred from entering (13 Oct.)

Lambert told Ludlow a few days later that 'he had no intention to interrupt the parliament till the time he did it, and that he was necessitated to that extremity for his own preservation, saying that Sir Arthur Haslerig was so enraged against him that he would be satisfied with nothing but his blood' (Ludlow, pp. 720, 730, 739; Carte, *Original Letters*, pp. 246, 267). Vane also stated that Lambert 'had rather been made use of by the Wallingford House party than been in any manner the principal contriver of the late disorders' (*ib.* p. 742). Milton, however, wrote of Lambert as the 'Achan' whose 'close ambition' had 'abused the honest natures' of the soldiers (*A Letter to a Friend concerning the Ruptures of the Commonwealth*).

The council of the army now made Lambert major-general, and he became a member of the committee of safety which succeeded the parliament's council of state. Bordeaux thought his great position precarious because the Fifth-monarchy men distrusted him 'as having no religion or show of it' (Guizot, ii. 275). The royalists expected him to make himself protector, and were eager to bribe him to restore the king. Lord Mordaunt proposed a match between the Duke of York and Lambert's daughter, and Lord Hatton suggested that the king should marry her himself. 'No foreign aid,' wrote Hatton, 'will be so cheap nor leave our master so much at liberty as this way. The race is a very good gentleman's family, and kings have condescended to gentlewomen and subjects. The lady is pretty, of an extraordinary sweetness of disposition, and very virtuously and ingenuously disposed; the father is a person, set aside his unhappy engagement, of very great parts and very noble inclinations' (*Clarendon State Papers*, iii. 592; Carte, *Original Letters*, ii. 200, 237; *Cal. State Papers*, Dom. 1659–60, pp. 235, 246).

When Monck openly declared for the parliament, Lambert was sent north to oppose his advance into England (3 Nov.) His forces were larger than Monck's, but he was reluctant to attack, and negotiated till the opportunity was lost. Portsmouth garrison declared for the parliament (3 Dec.); the fleet followed its example (13 Dec.), and the authority of the parliament was again acknowledged by the troops in London (24 Dec.) The Irish brigade under Lambert's command joined the rising of the Yorkshire gentlemen under Lord Fairfax (1 Jan. 1660), and his whole army dissolved and left him. People expected that Lambert would take some desperate resolution, but the parliament wisely included him in the general indemnity promised to all soldiers who submitted before 9 Jan., and Lambert at once accepted the offer (*Commons' Journals*, vii. 802; *Clarendon State Papers*, iii. 659). He was simply deprived of his commands and ordered to retire to his house in Yorkshire (*ib.* 661). On 26 Jan. he was ordered to repair to Holmby in Northamptonshire, and on 13 Feb. a proclamation was issued for his arrest on the charge that he was lurking privately in London, and had provoked the mutiny which took place on 2 Feb. (*Commons' Journals*, vii. 806, 823; *Mercurius Politicus*, 9–16 Feb. 1660). On 5 March Lambert appeared before the council of state and endeavoured to vindicate himself. He hoped to be permitted to raise a few soldiers and enter the Swedish service. The council ordered him to give security to the extent of 20,000*l.* for his peaceable behaviour, and as he professed his inability to do so committed him to the Tower (*Commons' Journals*, vii. 857, 864; *Clarendon State Papers*, iii. 695).

The evident approach of the Restoration alarmed the republicans, and many were ready to reconcile themselves with Lambert in order to employ him against Monck (Ludlow, p. 865). On 10 April he escaped from the Tower, sent his emissaries throughout the country, and appointed a rendezvous of his followers for Edgehill. He succeeded in collecting about six troops of horse and a number of officers, when Colonel Ingoldsby and Colonel Streeter came upon him near Daventry (22 April). But for a well-grounded distrust of his aims, a larger number of republicans would have flocked to his standard. As it was, his soldiers declined to fight, and Lambert himself, after an unsuccessful attempt at flight, was overtaken by Ingoldsby, prayed in vain to be allowed to escape, and was brought a prisoner to London (Kennett, *Register*, pp. 114–21; Baker, p. 721; Ludlow, pp. 873, 877; Guizot, ii. 411, 415). The shouting crowds which received him there reminded Lambert of the crowds which had cheered himself and Cromwell when they set forth against the Scots. 'Do not trust to that,' Cromwell had said; 'these very persons would shout as much if you and I were going to be hanged.' Lambert told Ingoldsby 'that he looked on himself as in a fair way to that, and began to think Cromwell prophesied' (Burnet, *Own Time*, ed. 1833, i. 155).

But though Lambert had been politically more harmful than most of his associates, he

had taken no part in the king's trial, and so escaped with comparatively light punishment. The commons included him among the twenty culprits who were to be excepted from the Act of Indemnity for punishment not extending to life (16 June 1660). The lords voted that he should be wholly excepted from the act (1 Aug.) A compromise was finally arrived at by which the two houses excepted Lambert, but agreed to petition that if he was attainted the death penalty might be remitted (*Old Parliamentary History*, xxii. 443, 472). Lambert himself petitioned for pardon, declaring that he was satisfied with the present government, and resolved to spend the rest of his days in peace (*Cal. State Papers*, Dom. 1660–1, pp. 8, 175). In October 1661 he was removed from the Tower to Guernsey, where he was allowed to take a house for himself and his family (*ib.* 1661–2, pp. 118, 276). On 1 July 1661 the House of Commons, more unforgiving than the Convention parliament had been, ordered that Lambert, having been excepted from the Act of Indemnity, should be proceeded against according to law. In answer to their repeated requests the king reluctantly ordered him to be brought back from Guernsey to the Tower (*Commons' Journals*, viii. 287, 317, 342, 368; Lister, *Life of Clarendon*, ii. 118; *Cal. State Papers*, Dom. 1661–2, p. 329). On 2 June 1662 Lambert was arraigned in the court of king's bench for high treason in levying war against the king. His behaviour was discreet and submissive; he endeavoured to extenuate but not to justify his offences, and when sentence had been pronounced the lord chief justice announced that the king was pleased to respite his execution (*State Trials*, vi. 133, 136; *The Kingdom's Intelligencer*, 9–16 June 1662). Lambert was then sent back to Guernsey, where Lord Hatton, the governor, was empowered to give him 'such liberty and indulgence within the precincts of the island as will consist with the liberty of his person' (*Cal. State Papers*, Dom. 1661–2, p. 555). This he attributed in a grateful letter to the intervention of Clarendon, to whom he praised Hatton's 'candid and friendly deportment' (Lister, *Life of Clarendon*, iii. 310; cf. Hatton, *Correspondence*, i. 35, 38). In 1664 he was again closely confined for a time, and in 1666, a plot for his escape having been discovered, Hatton was instructed to shoot his prisoner if the French effected a landing (*Cal. State Papers*, Dom. 1663–4 pp. 508, 514, 1665–6 pp. 480, 522; *Notes and Queries*, 3rd ser. iv. 90). The clandestine marriage of Mary Lambert with the governor's son, Charles Hatton, further strained Lambert's relations with the governor, and in 1667 he was removed to the island of St. Nicholas in Plymouth Sound (*ib.*) There he was visited in 1673 by Miles Halhead, a quaker, who came to charge him with permitting the persecution of that sect in the time of his power (*Notes and Queries*, 1st ser. vi. 103). Rumour, however, had persistently accused Lambert of favouring the catholics, and Oates in 1678 asserted that he was engaged in the popish plot, 'but by that time,' adds Burnet, 'he had lost his memory and sense' (*Own Time*, ed. 1833, ii. 159; cf. Carte, *Original Letters*, ii. 225). He died a prisoner in the winter of 1683 (*Notes and Queries*, 1st ser. iv. 339).

Among his own party Lambert was known as 'honest John Lambert.' To the royalists he was a generous opponent, and showed much kindness to his prisoners in 1659. Mrs. Hutchinson mentions his taste for gardening; he is credited with introducing the Guernsey lily into England, and Flatman describes him in his satirical romance as 'the Knight of the Golden Tulip' (*Don Juan Lamberto, or a Comical History of our late Times*, ed. 1664, p. 2; *Life of Colonel Hutchinson*, ii. 205; *Notes and Queries*, 1st ser. vii. 459). He was fond of art, too, bought 'divers rare pictures' which had belonged to Charles I, and is said himself to have painted flowers, and even a portrait of Cromwell (*Hist. MSS. Comm.* 7th Rep. p. 189; *Notes and Queries*, 2nd ser. iii. 410). As a soldier he was distinguished by great personal courage, and was a better general than his rivals, Harrison and Fleetwood. He was a good speaker, but rash, unstable, and shortsighted in his political action. Contemporaries attributed his ambition to the influence of his wife, whose pride is often alluded to (*Life of Colonel Hutchinson*, ii. 189). She and her husband are satirised in Tatham's play 'The Rump,' and in Mrs. Behn's 'The Roundheads, or the Good Old Cause.'

A portrait of Lambert by Robert Walker, formerly in the possession of the Earl of Hardwicke, is now in the National Portrait Gallery, London. Other portraits belong to Sir Matthew Wilson and Lord Ribblesdale. A list of engraved portraits of Lambert is given in the catalogue of the Sutherland collection (i. 578). The best known is that in Houbraken's 'Heads of Illustrious Persons of Great Britain,' 1743.

Lambert left ten children. At the Restoration he lost the lands he had purchased at Wimbledon and at Hatfield Chase, but his ancestral estates were granted by Charles II to Lord Bellasis in trust for Mrs. Lambert (*Cal. State Papers*, Dom. 1661–2 p. 478, 1663–4 pp. 30, 41, 166). These were inherited by his eldest son, John Lambert of

Calton, described by his friend Thoresby as a great scholar and virtuoso, and 'a most exact limner' (*Diary*, i. 131). He died in 1701, and the Lambert property passed to his daughter Frances, the wife of Sir John Middleton of Belsay Castle, Northumberland (WHITAKER, p. 256). Lambert's second daughter married Captain John Blackwell, who was appointed in 1688 governor of Pennsylvania (*Massachusetts Historical Collections*, III. i. 61; WINSOR, *Narrative and Critical History of America*, v. 207).

[Authorities are chiefly cited in the text. The best life of Lambert is that contained in Whitaker's History of Craven, ed. Morant. See also Noble's House of Cromwell, ed. 1787, i. 336. Autograph letters of Lambert are among the Tanner and Rawlinson MSS. in the Bodleian Library.] C. H. F.

LAMBERT, JOHN (*fl.* 1811), traveller, born about 1775, visited the North American continent in 1806, under the sanction of the board of trade, with a view to fostering the cultivation of hemp in Canada, and so rendering Great Britain independent of the supply from Northern Europe, which had been endangered by Napoleon's Berlin decree. Failing in his immediate object, Lambert determined to remain in America and explore 'those parts rendered interesting by the glories of a Wolfe and a Washington.' After a year in Lower Canada he proceeded to the United States to 'study the effect of the new government' there. Returning to England in 1809, he published in the following year 'Travels through Lower Canada and the United States of North America, 1806–1808,' 3 vols. London, 1810. The book is singularly free from bias, and throws much light upon the social condition of America at the time. It is illustrated by lithographs from drawings by the author, and includes biographical notes on Jefferson, Adams, and other American statesmen, in addition to a general statistical view of the country since the declaration of independence. This work rapidly passed through three editions. In the second volume of his travels Lambert had spoken very appreciatively of Washington Irving's 'Salmagundi,' and in 1811 he issued an English edition of Irving's 'Essays,' as a specimen of American literature,' with a long introduction, laudatory of American manners, by himself (2 vols. London, 8vo). 'The American collector,' says Allibone, 'should possess this edition.' Both of Lambert's books are specially interesting as showing the extremely different impressions produced upon Englishmen by Americans of the second and third generations after the revolution respectively. Nothing further is known of Lambert's life.

[Appleton's Amer. Cyclop. iii. 600; Biog. Dict. of Living Authors, 1816, p. 194; Allibone's Dict. i. 1052; Lambert's Works.] T. S.

LAMBERT, SIR JOHN (1815–1892), civil servant, son of Daniel Lambert, surgeon, of Hindon, and afterwards of Milford Hall, Salisbury, Wiltshire, by Mary Muriel, daughter of Charles Jinks of Oundle, Northamptonshire, was born at Bridzor, Wiltshire, on 4 Feb. 1815. He was a Roman catholic, and in 1823 he entered St. Gregory's College, Downside, Somerset. In 1831 he was articled to a Salisbury solicitor, and practised in Salisbury till 1857. He took a leading part in local politics, was a strong advocate of free trade, and reformed the sanitary condition of the city. In 1854 he was elected mayor of Salisbury, and was the first Roman catholic who was mayor of a cathedral city since the Reformation. In 1857 he was appointed a poor-law inspector. In 1863 Lambert went to London at the request of Mr. C. P. Villiers, then president of the poor-law board, to advise on the measures necessary to meet the poverty due to the American civil war, and the Union Relief Acts and Public Works (Manufacturing Districts) Act of that year were prepared in conformity with his recommendations. After the passing of the Public Works Act Lambert superintended its administration. In 1865 he was engaged in preparing statistics for Earl Russell's Representation of the People Acts, which were introduced in 1866, and gave similar assistance to Disraeli in connection with the Representation of the People Bill of 1867. Prior to the resignation of Lord Russell's administration, he was offered the post of financial minister for the island of Jamaica, which he declined. In 1867 he drew up the scheme for the Metropolitan Poor Act, and under it was appointed receiver of the metropolitan common poor fund. About this time, too, he elaborated schemes for the poor-law dispensary system.

Lambert was a member of the parliamentary boundaries commission of 1867, and of the sanitary commission which sat for two or three years. In 1869 and 1870 he went to Ireland at the request of Mr. Gladstone to obtain information in connection with the Irish Church and Land Bills, and prepared special reports for the cabinet. In 1870 he was nominated C.B., and in 1871, when the local government board was formed, he was appointed its first permanent secretary, and was entrusted with the organisation of the department. As a member of the sanitary commission he compiled in 1872 a digest of the sanitary laws, and in the same year was chairman of the commission which drew up the census of landed proprietors in Great

Britain. This was issued as a blue book, and is now known as 'The Modern Domesday Book.' In 1879 Lambert was made K.C.B. In the same year he prepared the report for the select committee of the House of Lords on the conservancy of rivers, and also reorganised the audit staff of the local government board. In 1882, in consequence of failing health, he resigned the secretaryship of the local government board. He continued, however, to advise in parliamentary matters, and was chairman of the boundaries commission of 1884–5; which did its work with extraordinary rapidity. In 1885 he was sworn in of the privy council. Lambert was a gifted and highly accomplished musician, and profoundly versed in the ecclesiastical music of the middle ages. He was a member of the Academy of St. Cecilia at Rome, and received a gold medal from Pius IX for his services in promoting church music. He was very fond of flowers, and devoted much attention to their cultivation. Lambert died at Milford House, Clapham Common, on 27 Jan. 1892, and was buried at St. Osmund's Church, Salisbury, of which he was founder. He married in 1838 Ellen Read (*d.* 1891), youngest daughter of Henry Shorto of Salisbury, and left two sons and three daughters. The best portrait of Lambert is a photograph taken by Maull & Co.

Lambert's chief musical publications were: 'Totum Antiphonarium Vesperale Organistarum in ecclesiis accommodatum, cujus ope cantus Vesperarum per totum annum sono Organi comitari potest,' 4to, 1849; 'Hymnarium Vesperale, Hymnos Vesperales totius anni complectens, ad usum Organistrarum accommodatum,' 8vo; 'Ordinarium Missæ e Graduale Romano in usum organistrarum adaptatum,' 8vo, 1851. With Henry Formby he prepared: 'Missa pro Defunctis e Graduale Romano, cum discantu pro Organo'; 'Officium Defunctorum usui Cantorum accommodatum'; 'The Vesper Psalter, &c., &c., with musical notation,' 18mo, 1850; 'Hymns and Songs,' with accompaniment for organ or pianoforte, 1853; 'Catholic Sacred Songs,' 1853; and several brief collections of hymns and songs for children. His other works include: 'The true mode of accompanying the Gregorian Chant,' 1848; 'Harmonising and singing the Ritual song;' 'A Grammar of Plain Chant;' 'Music of the Middle Ages, especially in relation to its Rhythm and Mode of Execution, with Illustrations,' 1857; 'Modern Legislation as a Chapter in our History,' 1865; and 'Vagrancy Laws and Vagrants,' 1868. He also made various contributions to periodical literature, including an article on 'Parliamentary Franchises past and present,' in the 'Nineteenth Century,' December 1889, and a series of 'Reminiscences' in the 'Downside Review.'

[Times, 29 Jan. 1892; Downside Review, vol. viii. No. 1, xi. No. 1 (on p. 81 is a list of his contributions to the Review); Burke's Knightage, 1890, p. 1588; Cosmopolitan, vol. iii. No. 8, p. 153; Men of the Time, 1884, p. 670.]

W. A. J. A.

LAMBERT, MARK (1601), Benedictine. [See BARKWORTH.]

LAMBERTON, WILLIAM DE (*d.* 1328), bishop of St. Andrews, belonged to a family that was settled in Berwickshire towards the close of the eleventh century which took its name from the estate of Lamberton, in the parish of Mordington, near Berwick. In 1292 Lamberton was chancellor of Glasgow Cathedral. Lamberton swore fealty to Edward I in 1296, but afterwards supported Sir William Wallace, and through Wallace's influence he was elected bishop of St. Andrew's in 1297. A rival candidate, William Comyn, whom the Culdees, claiming to exercise an ancient right, had nominated to the see at the same time, set out in person to Rome to secure the confirmation of his own appointment, but Pope Boniface VIII confirmed the election of Lamberton, and consecrated him on 1 June 1298. In August 1299 he was present at a meeting of the Scottish magnates at Peebles, and after a violent dispute with William Comyn's brother John, third earl of Buchan [q. v.], he was elected one of the chief guardians of Scotland, and had the fortified castles in that kingdom placed under his charge.

About the same time he went as envoy to France to ask the aid of King Philip in resisting the English invasion, and Edward I issued strict orders to have the ship in which he returned from Flanders intercepted. In November 1299 he wrote to Edward, in conjunction with the other guardians, offering to stay hostilities, and to submit to the mediation of the king of France, but this offer was ignored. The claim of Robert de Bruce, earl of Carrick, to the throne of Scotland was covertly supported by Lamberton, although both were then acting as guardians in the name of John de Balliol, another claimant. In his official capacity he again visited France, returning thence with a letter from King Philip, dated 6 April 1302, in which reference is made to private verbal messages with which the bishop was entrusted. From the seal attached to a letter sent from the Scottish ambassadors at Paris on 25 May 1303, it is evident that Lamberton had then returned to France on an important political

mission, and that he concurred in encouraging Wallace to offer a determined resistance to Edward I. On 17 Feb. 1303–4 he obtained a safe-conduct to return peaceably through England, and while on this journey he presented a splendid palfrey to King Edward—repeatedly alluded to in documents of the time—as a peace-offering. On 4 May 1304 he again swore fealty to Edward, and obtained restitution of the temporalities belonging to the see of St. Andrews, including lands in twelve counties, and the castle of St. Andrews, which were all to be held from the king of England. As one of the Scottish commissioners sent to the parliament of Westminster in 1305, he assented to the ordinance for the settlement of Scotland propounded by King Edward, and shortly afterwards was appointed one of the custodians of Scotland to maintain order till John de Bretagne, the king's nephew, should arrive there as governor. Yet, on 27 March 1306, he assisted at the coronation of Robert the Bruce at Scone.

So greatly did his treachery enrage Edward, that on 26 May of that year he issued strict orders to Aymer de Valence to take the utmost pains to secure the person of the bishop, and to send him under a strict guard to Westminster. During the succeeding month these orders were repeated, and De Valence was instructed to seize upon the temporalities of the bishopric, and confer them upon Sir Henry de Beaumont, husband of Alice Comyn, Buchan's niece. Meanwhile the bishop addressed a letter from Scotland Well, Kinrossshire, on 9 June, to Valence, protesting that he was innocent of any complicity in the death of John Comyn 'the Red' [q.v.] or Sir Robert Comyn, his uncle. On 22 June three of the Scottish magnates, Henry de Sinclair, Robert de Keith, and Adam de Gordon, became surety for him that he would render himself prisoner; and though the pope, Clement V, interceded for him, Lamberton was captured in the month of July, and conveyed to Newcastle, in company with the Bishop of Glasgow (Wishart) and the Abbot of Scone. On 7 Aug. 1306 orders were given that these three prisoners should be conveyed to Nottingham, and on the same day the king gave personal instructions that the two bishops should be put in irons, Lamberton being sent to Winchester Castle, and Wishart to Porchester, the daily allowances for their sustenance being carefully detailed. The documents by which Lamberton's treason was made evident are still preserved among the Chapter-house papers in the exchequer office, and consist of his oath of fealty to Edward, his secret compact with Bruce at Cambuskenneth on 11 June 1304, and the answers which he gave when under examination at Newcastle. He admitted that he communicated the mass to Bruce after the murder of Comyn; that he had done homage to Bruce and sworn fealty to him, though Bruce was then a rebel; and that he had withheld the fruits of the provostry of St. Andrews till the provost would ackowledge Bruce as king. After his arrival at Winchester on 24 Aug. 1306, he was placed in close confinement, charged with perjury, irregularity, and rebellion. The death of Edward I did not release him from prison, and it was not till 23 May 1308 that Edward II consented to liberate him from Winchester Castle, accepting security that he would remain within the bounds of the county of Northampton. He was set free on 1 June, and on 11 Aug. he swore fealty to Edward II 'on the sacraments and the cross "Gnayth,"' undertaking to remain in the bishopric of Durham, and giving a bond for six thousand marks sterling to be paid within three years. The pope had again interceded for Lamberton, but the king replied that on no account would he permit him to enter Scotland. It was not until the following year (1309) that the bishop was allowed to return, and then only after he had undertaken to pronounce sentence of excommunication against Bruce and his adherents. Almost his first action was to take part in a meeting of the clergy at Dundee, in February 1309, at which the claims of Bruce to the Scottish throne were asserted. He played a double part so well that he retained the confidence of Edward II, who wrote to the pope, in July 1311, desiring that the bishop might be excused from attending the general council, as his presence in Scotland was necessary 'to avoid the danger of souls that might chance through his absence.' The esteem in which the English king held him is shown by his sending Lamberton as an envoy to Philip, king of France, on 30 Nov. 1313; and by his granting him a safe-conduct for one year, from 25 Sept. 1314. The bishop officiated at the consecration of the cathedral of St. Andrews on 5 July 1318, in the presence of Robert I and the principal ecclesiastics and nobles of the realm. In 1323 he was one of the ambassadors sent from Scotland to treat with Edward II for peace; and on 15 July 1324 he was again in England on the same errand, his retinue then consisting of fifty horsemen. According to Wyntoun, he died in St. Andrews, 'in the prior's chamber of the abbey, in June 1328, and was buried on the north half of the high kirk,' and this statement has been accepted without question by the historians who have dealt with the subject. It is cer-

tain that the bull of Pope John XXII, appointing his successor, is dated 'the Kalends of August 1328.'

Lamberton was a typical priest-politician, whose patriotism so far exceeded his piety that he violated the most solemn oaths for the purpose of aiding in the liberation of his country. Besides completing the cathedral of St. Andrews, he repaired the castle there, and built, it is said, no less than ten episcopal residences, and reconstructed ten churches within his diocese.

[J. F. S. Gordon's Scotichronicon, i. 179–89; Calendar of Documents relating to Scotland, vols. ii. iii.; Gough's Scotland in 1298; Lyon's History of St. Andrews; Rymer's Fœdera; Hist. MSS. Comm. 4th and 9th Reps.; Registrum Prior. S. Andree.] A. H. M.

LAMBORN, PETER SPENDELOWE (1722–1774), engraver and miniature-painter, born at Cambridge in 1722, was son of John Lamborn (*d.* 1763), a watchmaker, and Elizabeth Susanna Spendelowe, his second wife. Lamborn came to London and studied engraving under Isaac Basire [q. v.], but returned to practise at Cambridge, where he obtained some note as an engraver. He also showed considerable skill as a miniature-painter. Lamborn was a member of the Incorporated Society of Artists, and signed their declaration roll in 1765; he exhibited with them first in 1764, sending a miniature of a lady and a drawing of the church at St. Neot's, Huntingdonshire. He continued to exhibit there annually up to his death. His architectural drawings were much esteemed. Lamborn engraved two sets of views of university buildings in Cambridge, a large view of the Angel Hill at Bury St. Edmunds (after John Kendall), and some landscapes after Poelenburg and Jan Both. He also engraved the plates to Sandby's edition of 'Juvenal' (1763), Bentham's 'History of Ely Cathedral' (1771), and Martyn and Lettice's 'Antiquities of Herculaneum' (1773). He etched a few portraits, including those of Samuel Johnson (drawn from life), Oliver Cromwell (from the picture by Samuel Cooper at Sidney Sussex College), John Ives, F.R.S., Thomas Martin, F.R.S., Dr. Richard Walker, vice-master of Trinity College (after D. Heins), the Rev. Charles Barnwell, and Richard Penderell; impressions of all these etchings are in the print room at the British Museum. Lamborn married, on 6 Jan. 1762, Mary, daughter of Hitch Wale, and granddaughter of Gregory Wale of Little Shelford, Cambridgeshire, by whom he had three sons and one daughter. The latter married James Cock, and was mother of James Lamborn Cock, music publisher, of New Bond Street, London. Lamborn died at Cambridge on 5 Nov. 1774. A miniature portrait of him is in the possession of Mrs. Lamborn Cock.

[Dodd's manuscript History of English Engravers (Brit. Mus. Addit. MSS. 33402); Willis and Clark's Architectural Hist. of the University of Cambridge; Catalogues of the Society of Artists; information kindly supplied by Mrs. Lamborn Cock.] L. C.

LAMBORN, REGINALD, D.D. (*fl.* 1363), astronomer, studied under the astronomers William Rede and John Aschendon, at Merton College, where he became B.D. In 1363 and 1367 he was a monk in the Benedictine monastery of Eynsham, Oxfordshire; in 1376 he appears as D.D. and monk of St. Mary, York. Some time after this he entered the Franciscan order at Oxford, and died at Northampton. Two letters of his on astronomical subjects are extant in manuscript; the first, written in 1363–4, and addressed to John London, treats of 'the signification of the eclipses of the moon in the months of March and September of the present year;' the second, written in 1367, probably to William Rede, deals with 'the conjunctions of Saturn, Jupiter, and Mars, with a prognostication of the evils probably arising therefrom in the years 1368 to 1374.'

[Bodl. MS. Digby, 176, ff. 40, 56; Mon. Francisc. i. 543; Tanner's Bibliotheca.] A. G. L.

LAMBTON, JOHN (1710–1794), general, born 26 July 1710, was fourth son of Ralph Lambton and his wife, Dorothy, daughter of John Hedworth of Harraton, Durham. William Lambton (*d.* 1724) was his uncle. His elder brothers were Henry Lambton, M.P. for Durham (*d.* 1761), and Major-general Hedworth Lambton (*d.* 1758), who was an officer in the Coldstream guards from 1723 to 1753, and in 1755 raised the 52nd, originally 54th, foot at Coventry (cf. Moorsom, *Hist. 52nd Light Infantry*). John was appointed ensign in the Coldstream guards 12 Oct. 1732, became lieutenant in 1739, was regimental quartermaster from February 1742 to January 1745, and became captain and lieutenant-colonel 24 Jan. 1746. On 28 April 1758 he was appointed colonel of the 68th foot (now 1st Durham light infantry), then made a separate regiment. It had been raised two years previously as a second battalion 23rd royal Welsh fusiliers, but had been chiefly recruited in Durham, a local connection since maintained. Lambton commanded the regiment at the attack on St. Malo. When county titles were bestowed on line regiments in 1782, it was styled the 'Durham' regiment. Lambton, who became a full general, retained the colonelcy until his death. He succeeded to

the Lambton estates after the death of his elder brothers. In December 1761 he contested Durham city on the death of the sitting member, his brother Henry, and was duly elected. He represented the city in five succeeding parliaments, until his acceptance of the Chiltern hundreds in February 1787, and 'was deservedly popular with the citizens for the gallant stand he made for their dearest rights and privileges' (RICHARDSON). He died 22 April 1794.

Lambton married, 5 Sept. 1763, Lady Susan Lyon, daughter of Thomas, earl of Strathmore, by whom he had two sons and two daughters. His elder son, William Henry Lambton, M.P. for Durham city, was father of John George Lambton, first earl of Durham [q. v.]

[Debrett's Peerage, ed. 1831, under 'Durham;' Mackinnon's Origin and Hist. Coldstream Guards, London, 1832, 2 vols.; Official List of Members of Parliament; Parl. Hist. under dates; Richardson's Local Table Book, historical portion, ii. 365; Gent. Mag. 1794, pt. i. p. 385.] H. M. C.

LAMBTON, JOHN GEORGE, first EARL OF DURHAM (1792–1840), eldest son of William Henry Lambton, of Lambton, co. Durham, M.P. for the city of Durham, by his wife, Lady Anne Barbara Frances Villiers, second daughter of George, fourth earl of Jersey, was born in Berkeley Square, London, on 12 April 1792. On the death of his father at Pisa in November 1797, he inherited the family estate, which had been held in uninterrupted male succession from the twelfth century. He was educated at Eton, and on 8 June 1809 was gazetted a cornet in the 10th dragoons. He became a lieutenant in the same regiment on 3 May 1810, but retired from the army in August 1811. At a by-election in September 1813 he was returned to the House of Commons in the whig interest for the county of Durham, and continued to represent the constituency until his elevation to the peerage in 1828. On 12 May 1814 Lambton, in a maiden speech, seconded C. W. Wynn's motion for an address to the crown in favour of mediation on behalf of Norway (*Parl. Debates*, 1st ser. xxvii. 842–3), and on 21 Feb. 1815 moved for the production of papers relating to the transfer of Genoa, which he stigmatised as 'a transaction the foulness of which had never been exceeded in the political history of the country' (*ib.* xxix. 928–31). In March 1815 he unsuccessfully opposed the second reading of the Corn Bill (*ib.* xxix. 1209, 1242), and in May 1817 his resolutions condemning Canning's appointment as ambassador extraordinary to Lisbon were defeated by a large majority (*ib.* xxxvi. 160–7, 233–4). In March 1818 he led the opposition to the first reading of the Indemnity Bill (*ib.* xxxvii. 891–9), and in May of the same year unsuccessfully opposed the second reading of the Alien Bill (*ib.* xxxix. 735–41). At a public meeting held at Durham on 21 Oct. 1819, Lambton denounced the government for their share in the Manchester massacre. His speech on this occasion was severely criticised by Henry Phillpotts, afterwards bishop of Exeter, and at that time a prebendary of Durham, in a 'Letter to the Freeholders of the County of Durham,' &c. (Durham, 1819, 8vo).

In July 1820 Lambton fought a duel with T. W. Beaumont, who had made a personal attack upon him in a speech during the Northumberland election (*Life and Times of Henry, Lord Brougham*, iii. 505–7). In February 1821 he seconded the Marquis of Tavistock's motion censuring the conduct of the ministers in their proceedings against the queen (*Parl. Debates*, 2nd ser. iv. 368–79), and on 17 April 1821 brought forward his motion for parliamentary reform, which was defeated by a majority of twelve in a small house on the following day (*ib.* v. 359–85). Lambton was in favour of electoral districts, household suffrage, and triennial parliaments, and his proposed bill 'for effecting a reform in the representation of the people in parliament' is given at length in the appendix to 2nd ser. vol. v. of 'Parliamentary Debates' (pp. ciii–cxxviii). For the next few years Lambton took little or no part in the more important debates in the house, and in 1826 went to Naples for the sake of his health, remaining abroad about a year. Though he is said to have warmly supported the Canning and Goderich administrations, his name does not appear as a speaker in the 'Parliamentary Debates' of that period. On Goderich's resignation Lambton was created Baron Durham of the city of Durham and of Lambton Castle, by letters patent dated 29 Jan. 1828, and took his seat in the House of Lords on the 31st of the same month (*Journals of the House of Lords*, lx. 10). On the formation of the administration of Earl Grey, who was father of Durham's second wife, Durham was sworn a member of the privy council, and appointed lord privy seal (22 Nov. 1830). In conjunction with Lord John Russell, Sir James Graham, and Lord Duncannon, he was entrusted by Lord Grey with the preparation of the first Reform Bill. A copy of the draft plan, with the alterations which were subsequently made in it, is given in Lord John Russell's 'English Government and Constitution,' 1866 (pp. 225–7). When the proposals were completed Durham wrote a report on the plan, which, with the exception

of Durham's proposition of vote by ballot, was unanimously adopted by the cabinet. On 28 March 1831 Durham made an elaborate speech in the House of Lords in defence of the ministerial reform scheme (*Parl. Debates*, 3rd ser. iii. 1014–34). He was present at the interview on 22 April 1831, when the king was persuaded to dissolve parliament (MARTINEAU, *History of the Peace*, ii. 430–1). Durham was one of those in the cabinet who desired to secure the passage of the Reform Bill through the House of Lords by an unlimited creation of peers. It was Grey's objection to this course that probably led to a violent scene at the cabinet dinner at Lord Althorp's in December 1831, when 'Durham made the most brutal attack on Lord Grey' (Sir D. LE MARCHANT, *Memoir of John Charles, Viscount Althorp, third Earl Spencer*, 1876, p. 374; cf. GREVILLE, *Memoirs*, 1875, pt. i. vol. ii. p. 226). Though his colleagues thought that he would resign, he merely absented himself for some days from the cabinet, and wrote to his father-in-law (over whom he exercised considerable influence) a formal declaration in favour of 'a large creation of peers,' which was read at the cabinet meeting on 2 Jan. 1832 (*Life and Times of Henry, Lord Brougham*, iii. 158–164). On 13 April 1832 he made an animated speech in favour of the second reading of the third Reform Bill, and violently attacked his old antagonist, Phillpotts, the Bishop of Exeter (*Parl. Debates*, 3rd ser. xii. 351–65). Durham was appointed ambassador extraordinary to St. Petersburg on 3 July 1832, and to Berlin and Vienna on 14 Sept. 1832, but returned to England in the following month without accomplishing the object of his mission. He objected strongly to Stanley's Irish Church Temporalities Bill, and much of the other policy of the government. At length, irritated by the perpetual compromises of the cabinet, his health gave way, and he became anxious to retire. Upon Lord Palmerston's refusal to cancel the appointment of Stratford Canning as minister to St. Petersburg (an appointment which Durham had promised the Emperor of Russia should be revoked), Durham resigned (14 March 1833), and was created Viscount Lambton and Earl of Durham by letters patent dated 23 March 1833 (*Journals of the House of Lords*, lxv. 389). According to Lord Palmerston, Durham induced Ward to bring forward his appropriation resolution in May 1834, which led to the resignation of Stanley, Graham, Richmond, and Ripon (Sir H. L. BULWER, *Life of Lord Palmerston*, 1871, ii. 195, but see *ante*, p. 193). It appears that Lord Grey soon afterwards wished to have Durham back again in the cabinet, but was overborne by Brougham and Lansdowne (MARTINEAU, *History of the Peace*, iii. 42). Durham's opinions were not, however, in accord with those of the cabinet, for during the debate in July on the second reading of the bill for the suppression of disturbances in Ireland, he expressed his strong disapproval of the clause authorising interference with public meetings (*Parl. Debates*, 3rd ser. xxiv. 1118–9). At the Grey banquet in Edinburgh in September 1834, Durham replied to Brougham's attack upon the radical section of the party, and after frankly declaring that he saw 'with regret every hour which passes over the existence of recognised and unreformed abuses,' declared his objection to compromises, and to 'the clipping, and paring, and mutilating which must inevitably follow any attempt to conciliate enemies who are not to be conciliated' (*Ann. Register*, 1834, Chron. p. 147). This controversy, which led to a lasting enmity between them, was renewed by Brougham in a subsequent speech at Salisbury, when he challenged Durham to a debate in the House of Lords, and in the 'Edinburgh Review' for October 1834 (lx. 248–51), and by Durham in a speech delivered at the Glasgow banquet given in his honour on 29 Oct. 1834. Durham was now the head of the advanced section of the whigs, and under his auspices an election committee sat to promote the return of candidates who favoured his pretensions to the leadership of the party (TORRENS, *Life of Viscount Melbourne*, ii. 66). Failing in this object of his ambition, Durham was appointed ambassador extraordinary and minister plenipotentiary to St. Petersburg on 5 July 1835; but the Emperor of Russia's consent having been obtained before Durham was named to the king, there was, according to Lord Melbourne, 'the devil to pay about this appointment' (*ib.* p. 116). Durham resigned his post at St. Petersburg in the spring of 1837, and was invested by the new queen with the order of G.C.B. at Kensington Palace on 27 June 1837. Though strongly urged at this time to give the government a more radical character by the admission of Durham and other advanced liberals, Melbourne refused to do so, and in a letter to Lord John Russell, dated 7 July 1837, significantly remarks that 'everybody, after the experience we have had, must doubt whether there can be peace or harmony in a cabinet of which Lord Durham is a member' (WALPOLE, *Life of Lord John Russell*, i. 285 *n.*) In consequence of the insurrection of the French Canadians an act of parliament was passed in February 1838 (1 & 2 Vict. c. 9), by which the legislative assembly of Lower Canada was suspended for more than two years, and temporary pro-

vision was made for the government of the province by the creation of a special council, and by letters patent dated 31 March 1838 Durham was appointed high commissioner 'for the adjustment of certain important questions depending in the said provinces of Lower and Upper Canada, respecting the form and future government of the said provinces,' and also governor-general of the British provinces in North America. Durham landed at Quebec on 29 May, and two days afterwards having dismissed the executive council which his predecessor had appointed, selected a new one from among the officers of the government. On 28 June he appointed his chief secretary, Charles Buller, and four officers attached to his own person, who were entirely ignorant of Canadian politics, members of the special council, and persuaded them on the same day to pass an ordinance authorising the transportation to Bermuda of Wolfred, Nelson, Bouchette, Gauvin, and five others of the leading rebels then in prison at Montreal, and threatening the penalty of death on Papineau and fifteen others if they returned to Canada without permission. These high-handed proceedings were known in England in July, and were immediately denounced by Brougham, whose Canada Government Act Declaratory Bill was carried on the second reading against the government by a majority of eighteen (*Parl. Debates*, 3rd ser. xliv. 1102). On the following day (10 Aug.) Lord Melbourne declared the intention of the government to disallow Durham's ordinance, and to accept the indemnity clause of Brougham's bill (*ib.* pp. 1127–31), which was shortly afterwards passed into law (1 & 2 Vict. c. 112). Having been virtually abandoned by the ministers who had appointed him, Durham sent in his resignation, and issued a proclamation, dated 9 Oct. 1838, in which he injudiciously appealed from the government to the Canadians, and declared that from the outset the minutest details of his administration had been 'exposed to incessant criticism, in a spirit which has evinced an entire ignorance of the state of this country' (*Ann. Register*, 1838, Chron. pp. 311–7). He sailed from Canada on 1 Nov., leaving Sir John Colborne in charge, and reached England on the 26th of the same month. Though he was received without the usual honours, a number of addresses were presented to him on his return, and while boasting at Plymouth, in answer to one of them, that he had put an end to the rebellion, the news arrived that it had already broken out again. On 31 Jan. 1839 Durham sent in his 'Report on the Affairs of British North America' to the Colonial office (*Parl. Papers*, 1839, xvii. 5–119). The whole of this celebrated report, which bears Durham's name, and has guided the policy of all his successors, was written by Charles Buller, 'with the exception of two paragraphs on church or crown lands,' which were composed by Edward Gibbon Wakefield and Richard Davies Hanson [q. v.] (Greville, *Memoirs*, pt. ii. vol. i. pp. 162–3 *n.*) Two unofficial editions of this report were also published, one with and the other without the despatches (London, 1839, 8vo).

Durham spoke for the last time in the House of Lords on 26 July 1839, during the debate on the bill for the government of Lower Canada. At the conclusion of his speech he alluded to 'the personal hostility to which he had been exposed,' and to his own anxiety that the Canadian question 'should not be mixed up with anything like party feeling or party disputes,' and asserted that it was 'on these grounds that he had abstained from forcing on any discussion relative to Canada' (*Parl. Debates*, 3rd ser. xlix. 875–882). He died at Cowes on 28 July 1840, aged 48, and was buried at Chester-le-Street, Durham.

Durham was an energetic, high-spirited man, with great ambition, overwhelming vanity, and bad health. 'When he spoke in parliament, which he did very rarely,' says Brougham, 'he distinguished himself much, and when he spoke at public meetings more than almost anybody' (*Life and Times*, iii. 500). His undoubted abilities were, however, rendered useless by his complete want of tact, while his irritable temper and overbearing manner made him a most undesirable colleague. Lord Dalling, who with Buller, Ward, Grote, Duncombe, and Warburton belonged to the 'Durham party,' had a very high opinion of Durham's capacity, while Greville never loses an opportunity in his Memoirs to disparage him.

Durham was elected high steward of Hull in 1836, and was a knight of the foreign orders of St. Andrew, St. Alexander Newsky, St. Anne, and the White Eagle of Russia, Leopold of Belgium, and the Saviour of Greece. He married, first, in January 1812, Miss Harriet Cholmondeley (see *Journal of Thomas Raikes*, 1857, iii. 83, and *Letters from and to C. K. Sharpe*, 1888, i. 526), by whom he had three daughters: 1. Frances Charlotte, who married on 8 Sept. 1835 the Hon. John George Ponsonby, afterwards fifth earl of Bessborough, and died on 24 Dec. 1835, aged 23; 2. Georgina Sarah Elizabeth, who died unmarried on 3 Dec. 1832; and 3. Harriet Caroline, who died unmarried on 12 June 1832. His first wife died on 11 July 1815, and on 9 Dec. 1816 Lambton married,

secondly, Lady Louisa Elizabeth Grey, eldest daughter of Charles, second earl Grey, by whom he had two sons; namely, 1. Charles William, the 'Master Lambton' of Sir Thomas Lawrence's celebrated picture (Catalogue of the Loan Collection of National Portraits at South Kensington, 1868, No. 242), who died on 24 Dec. 1831, aged 13; and 2. George Frederick D'Arcy, who succeeded his father as the second earl; and three daughters: 1. Mary Louisa, who became the second wife of James, eighth earl of Elgin, on 7 Nov. 1846; 2. Emily Augusta, who married, on 19 Aug. 1843, Colonel William Henry Frederick Cavendish, and died on 2 Nov. 1886; and 3. Alice Anne Caroline, who became the second wife of Sholto, twentieth earl of Morton, on 7 July 1853. Lady Durham, who was appointed a lady of the bedchamber on 29 Aug. 1837, but resigned the appointment immediately after her return from Canada, died at Genoa on 26 Nov. 1841, aged 44. A portrait of Durham by Sir Thomas Lawrence was exhibited in the Loan Collection of National Portraits at South Kensington in 1868 (Catalogue, No. 325). It has been engraved by S. W. Reynolds, Turner, and Cousins. A collection of his speeches delivered between 1814 and 1834 will be found in Reid's 'Sketch of the Political Career of the Earl of Durham' (Glasgow, 1835, 12mo); several of his speeches were published separately.

[Martineau's Hist. of the Thirty Years' Peace, 1877–8; Walpole's Hist. of England, ii. iii. and v. 134; Torrens's Memoirs of William, Viscount Melbourne, 1878; Walpole's Life of Lord John Russell, 1889; Sir Denis Le Marchant's Memoir of John Charles, Viscount Althorp, third Earl Spencer, 1876; The Life and Times of Henry, Lord Brougham, 1871, vol. iii.; The Greville Memoirs, pts. i. and ii.; The Duke of Buckingham's Courts and Cabinets of William IV and Victoria, 1861; Harris's Hist. of the Radical Party, 1885; Major Richardson's Eight Years in Canada, &c. (Montreal, 1847), pp. 28–57; Macmullen's Hist. of Canada, 1868, pp. 423–6; Morgan's Sketches of Celebrated Canadians, 1862, pp. 364–370; Parl. Papers, 1837–8, vol. xxxix.; Surtees' Hist. of Durham, 1820, ii. 170, 174–5; Jerdan's Nat. Portrait Gallery, 1833, vol. iv.; Times, 29 and 30 July 1840; Morning Chronicle, 30 July 1840; Gent. Mag. 1792, vol. lxii. pt. i. p. 383, 1812, vol. lxxxii. pt. i. p. 188, 1816, vol. lxxxvi. pt. ii. p. 563, 1840, new ser. xiv. 316–20, 1842, new ser. xvii. 209; Ann. Reg. 1840, App. to Chron. pp. 173–4; Official Return of Lists of Members of Parliament, pt. ii. pp. 260, 274, 287, 303; Doyle's Official Baronage, 1886, i. 650–1; Burke's Peerage, 1890, p. 462; Foster's Peerage, 1883, p. 247; Notes and Queries, 7th ser. x. 69, 154, 273; Stapylton's Eton School Lists, 1864, pp. 48, 55; Army Lists, 1810, 1811; London Gazettes; Brit. Mus. Cat.] G. F. R. B.

LAMBTON, WILLIAM (1756–1823), lieutenant-colonel, Indian geodesist, was born in 1756 at Crosby Grange, near Northallerton, in the North Riding of Yorkshire, of humble parents, and learnt his letters at Borrowby. Some neighbouring gentlemen, hearing of him as a promising lad, entered him at the grammar school at Northallerton, where there was a foundation for four free scholars. He finished his studies under Dr. Charles Hutton [q. v.], then mathematical master at the high school or grammar school at Newcastle-on-Tyne. On 28 March 1781 Lambton was appointed ensign in Lord Fauconberg's foot, one of the so-called 'provincial' or home-service regiments then raised on the footing of the later 'fencible' regiments. Fauconberg's regiment was disbanded in 1783. Meanwhile Lambton had been transferred to the 33rd (West Riding) regiment, now the 1st battalion Duke of Wellington's regiment, in which he became lieutenant in 1794. Lambton appears on the muster-rolls of the regiment in 1782–3 as in 'public employ,' and afterwards as barrack-master at St. John's, New Brunswick, a post which he held with his regimental rank until about 1795. He joined and did duty with the 33rd, when commanded by Wellesley, at the Cape in 1796, and accompanied it to Bengal, and subsequently to Madras in September 1798. Two papers on the 'Theory of Walls' and on the 'Maximum of Mechanical Power and the Effects of Machines in Motion,' were communicated by Lambton to the Asiatic Society about this time (*Asiatic Researches*, vol. vi.), and were printed in the 'Philosophical Transactions.' Lambton served as brigade-major to General David Baird [q. v.] in the expedition against Seringapatam. His knowledge of the stars saved his brigade during a night-march in the course of the campaign (Hook, *Life of Baird*, vol. i.) After the storm and capture of Seringapatam, 4 May 1799, Lambton accompanied his brigade in its march to secure the surrender of the hill-forts in Mysore. His journal from August to December 1799 is among the Mornington Papers (Brit. Mus. Add. MS. 13658). When the brigade was broken up, Lambton was appointed brigade-major of the troops on the Coromandel coast, ante-dated from 22 Aug. 1799.

At this time Lambton presented a memorial to the governor of Madras in council, suggesting a survey connecting the Malabar and the Coromandel coasts, and was appointed to conduct the work (*Asiat. Res.* vol. viii. 1801). Preparations were already in progress on New-year's day 1800 (Wellington, *Supplementary Despatches*, i. 52–3). Pending the arrival of instruments from Bengal, a base-

line seven and a half English miles in length was measured near Bangalore in October to December 1800. The records of the measurement are now in the map room at the India office. In 1802, the necessary instruments having arrived, operations commenced with the measurement of a base near St. Thomas' Mount, Madras, in connection with the Bangalore base. Lambton was assisted by lieutenants Henry Kater [q. v.], 12th foot, and John Warren, 33rd foot. From this time the survey operations, combined with the measurement of an arc of the meridian, were carried on without any important intermission, in the face of numberless technical difficulties which later experience has overcome. The reports and maps are preserved in the map room of the India office (see *Account of Trigonometrical Operations*, 1802–1823). The survey reports include particulars of several base measurements, the last taken at Beder in 1815; the latitudes, longitudes, and altitudes of a great number of places in southern and central India; and observations on terrestrial refraction and pendulum observations.

Lambton became captain in the 33rd foot, without purchase, 25 June 1806, and purchased his majority in the regiment 1 March 1808. When the 33rd returned home from Madras in 1812, Lambton remained behind as superintendent of the Indian survey. He became lieutenant-colonel by brevet 4 June 1814, and was placed on half-pay in consequence of the reduction of the army, 25 Dec. 1818. He was a F.R.S. (see THOMSON, *Hist. Roy. Soc.*), a fellow of the Asiatic Society, and a corresponding member of the French Academy.

Lambton died of lung-disease at Hinganghat, fifty miles from Nagpore, on 26 Jan. 1823, at the age of sixty-seven. His beautiful instruments and well-selected library were disposed of at a camp auction, and a few autobiographical notes, known to be among his papers, have not been traced.

Sir George Everest [q. v.], who was appointed Lambton's chief assistant in 1817, describes him at that period as six feet high, erect, well-formed, bony and muscular. He was a fair-complexioned man, with blue eyes. He seemed 'a tranquil and exceedingly good-humoured person, very fond of his joke, a great admirer of the fair sex, partial to singing glees and duets, and everything, in short, that promoted harmony and tended to make life pass easily.'

[Ingleden's Hist. of North Allerton; Clement Markham's Indian Surveys, London; Memoir in the Army and Navy Mag. December 1885, London, 8vo.] H. M. C.

LAMONT, DAVID (1752–1837), Scottish divine, born in 1752, was son of John Lamont, minister of Kelton, Kirkcudbrightshire, by Margaret, daughter of John Affleck of Whitepark. His grandfather, John Lamont of Newton in Fifeshire, was descended from Allan Lamont, second minister of Scoonie, Fifeshire, after the Reformation. He was licensed by the presbytery of Kirkcudbright in 1772, and inducted to the parish of Kirkpatrick-Durham in that county in 1774. He was made D.D. by the university of Edinburgh in 1780, was appointed chaplain to the Prince of Wales in 1785, moderator of the general assembly in 1822, chaplain-in-ordinary for Scotland in 1824, and died in 1837 in the eighty-fifth year of his age and sixty-third of his ministry. As moderator of the general assembly he read an address to George IV, and preached before him in St. Giles's, Edinburgh, during his visit to Scotland. Lamont was a liberal in politics and theology, a popular preacher, an able debater in church courts, an eloquent platform speaker, and held a prominent place among the cultivated and dignified clergy of the time. A considerable landowner, he divided his property into small holdings, promoted local manufactories, formed benevolent societies among his tenants and parishioners, and 'gained the affection and esteem of all who witnessed his generous and enlightened exertions.' In 1799 he married Anne, daughter of David Anderson, esq., H.M. Customs, and had a son John, an advocate, afterwards a brewer in London. His works are: 1. Two Sermons, Dumfries, 1785–97. 2. 'Sermons on the most prevalent Vices,' London, 1780. 3. 'Sermons on Important Subjects,' 2 vols. 1780–87. 4. 'Subscription to the Confession of Faith consistent with Liberty of Conscience,' Edinburgh, 1790. 5. 'Account of the Parish of Kirkpatrick-Durham' (Sir John Sinclair's Statistical Account of Scotland, vol. ii.). 6. Sermon, in Gillan's 'Scottish Pulpit.'

[Scott's Fasti; Preface to Lamont's Diary; Heron's Journey; Caledonian Mercury, January 1837.] G. W. S.

LAMONT, JOHANN VON (1805–1879), astronomer and magnetician, was born at Braemar, Aberdeenshire, on 13 Dec. 1805. His father, a custom-house officer, belonged to an old but impoverished family, and after his death in 1816 the son was removed to the Scottish Benedictine monastery of St. James at Ratisbon, where the prior, Father Deasson, devoted himself to his mathematical education. Having passed with distinction through all his studies, he was admitted in 1827 an extraordinary member of the Munich

Academy of Sciences, was appointed in March 1828 assistant astronomer at the observatory of Bogenhausen, near Munich, and through Schelling's influence, on 18 July 1835, director of the same establishment, with a yearly salary of eleven hundred florins. With a ten and a half inch equatoreal telescope by Merz, mounted in 1835, Lamont observed Halley's comet from 27 Jan. to 17 May 1836, Encke's comet in 1838, and the satellites of Saturn and Uranus respectively in 1836 and 1837, deducing the orbits of Enceladus and Tethys, besides an improved value for the mass of Uranus (*Memoirs Royal Astronomical Society*, xi. 51). In 1836–7 he measured some of the principal nebulæ and clusters (*Annalen der kön. Sternwarte*, xvii. 305). His zone-observations of 34,674 small stars between latitudes + 27° and − 33°, in the course of which he twice, in 1845–6, unconsciously observed the planet Neptune, were his most important astronomical work. The resulting eleven catalogues are contained in six volumes (1866–74) supplementary to the 'Annalen' of the observatory. Some additional observations by Lamont were published by Seeliger in 1884 (*Suppl.* Band xiv.) Lamont observed the total solar eclipses of 8 July 1842 and 18 July 1860, the latter at Castellon de la Plana in Spain, and discussed the attendant phenomena (*Phil. Mag.* xix. 416, 1860; *Fortschritte der Physik*, xvi. 569). He led the way in adopting the chronographic mode of registering transits; described in 1839 the 'ghost-micrometer' (*Jahrbuch der Sternwarte*, iii. 187); and received the order of the Iron Crown from the emperor of Austria for connecting the Austrian and Bavarian surveys.

His services to terrestrial magnetism began in 1836 with the establishment of a system of daily observations adopted internationally in 1840, when a magnetic observatory was built, under his directions, at Bogenhausen. A set of instruments designed by him for determining the magnetic elements came into extensive use, and with his 'travelling theodolite' he executed magnetic surveys of Bavaria (1849–52), France and Spain (1856–7), North Germany and Denmark (1858). The results were published at Munich, 1854–6, in 'Magnetische Ortsbestimmungen ausgeführt an verschiedenen Punkten des Königreichs Baiern' (with an Atlas in folio); followed in 1858 by 'Untersuchungen über die Richtung und Stärke des Erdmagnetismus an verschiedenen Punkten des südwestlichen Europa,' and in 1859 by 'Untersuchungen in Nord-Deutschland.' The discovery of the decennial magnetic period was announced by Lamont in September 1850 (*Annalen der Physik*, lxxxiv. 580); that of the 'earth-current' in 'Der Erdstrom und der Zusammenhang desselben mit dem Magnetismus der Erde' (Leipzig, 1862), a work of great practical importance in telegraphy; while his studies in atmospheric electricity led him to the conclusion of a constant negative charge in the earth (*ib.* lxxxv. 494). From 1838 Bogenhausen became, through his exertions, a meteorological centre; he founded a meteorological association which spread over Germany, but was obliged, for lack of funds, to suspend after three years the publication of the valuable 'Annalen für Meteorologie und Erd-Magnetismus' (1842–4).

Lamont was associated with the Royal Astronomical Society in 1837, with the Royal Societies of Edinburgh and London respectively in 1845 and 1852, and was appointed in 1852 professor of astronomy in the university of Munich. He was a member of most of the scientific academies of Europe, and among the orders with which he was decorated were those of Gregory the Great (conferred by Pius IX), of the Northern Star of Sweden, and of the Crown of Bavaria, the last carrying with it a title of nobility. He led a tranquil, solitary life, never married, and was indifferent to ordinary enjoyments. He often, however, took part in the reunions of the 'catholic casino' at Munich. He was personally frugal, liberal to charities, and endowed the university of Munich with a sum of forty-two thousand florins for the support of mathematical students. He established a workshop at the observatory, and was his own mechanician. Small in stature, with sharply cut features, and large, mild blue eyes, he possessed a constitution without flaw, except through an injury to the spinal marrow, received in a fall from horseback when a boy. He died from its effects on 6 Aug. 1879, and was buried in the churchyard at Bogenhausen.

Among his principal works are: 1. 'Handbuch des Erdmagnetismus,' Berlin, 1849. 2. 'Astronomie und Erdmagnetismus,' Stuttgart, 1851. 3. 'Handbuch des Magnetismus' (Allgemeine Encyclopädie der Physik, Band xv.), Leipzig, 1867. The titles of 107 memoirs by him—many of them highly authoritative—are enumerated in the Royal Society's Catalogue of Scientific Papers, and he published from the observatory ten volumes of 'Observationes Astronomicæ,' thirty-four of 'Annalen der Sternwarte,' and four volumes of 'Jahrbücher' (1838–41).

[Allgemeine Deutsche Biographie (Günther); Historisch-Politische Blätter, Band lxxxv. (Schafhäutl); Vierteljahrsschrift der Astronomischen Gesellschaft, xv. 60 (C. von Orff); Monthly Notices Royal Astronomical Soc. xl. 203; Nature,

xx. 425; Observatory, iii. 155; Athenæum, 1879, ii. 214; Times, 12 Aug. 1879; Quarterly Journal Meteorological Soc. vi. 72; Proceedings Royal Soc. of Edinburgh, x. 358; Poggendorff's Biog. Lit. Handwörterbuch; Wolf's Geschichte der Astronomie, p. 657, &c.; Mädler's Gesch. der Himmelskunde, Bd. ii.; Sir F. Ronalds's Cat. of Books relating to Electricity and Magnetism, pp. 281–3; Royal Society's Cat. of Scientific Papers, vols. iii. vii.] A. M. C.

LAMONT, JOHN (*fl.* 1671), chronicler, was probably son of John Lamont, who was described in 1642 as 'destitute of any means for his wife and children, having been chased out of Ireland by the rebels,' and died at Johnston's Mill in 1652. His grandfather, Allan Lamont or Lawmonth (*d.* 1632), was minister of Kennoway, Fifeshire, in 1586, and afterwards of Scoonie conjointly. His great-grandfather, Allan Lawmonth (*d.* 1574), second son of Lawmonth of that ilk in Argyllshire, entered the college of St. Andrews in 1536, settled in the city of St. Andrews about 1540, and was the first of the family to associate himself with Fifeshire. The intimate acquaintance shown by Lamont in his extant 'Chronicle' with the affairs of the Lundins of that ilk has led to the suggestion that he was factor to that family, and his interest in and knowledge of the prices paid for properties purchased in Fife support the theory that he was a landed estate agent of some kind. The 'Diary' by which he is known ostensibly begins in March 1649 and terminates in April 1671, but it is evident that both the beginning and end are incomplete as published. It supplies dates of the births, marriages, and deaths that occurred not only in Fifeshire families, but also among the nobility of Scotland, and is of great value to the Scottish genealogist. It also gives accounts of Lamont's brother Allan, and of his sisters Margaret and Janet, and of their families. The absence of any reference to his own marriage implies that he died a bachelor, probably about 1675. His brother's eldest son, John (*b.* 1661), was his heir, and doubtless inherited his uncle's manuscripts, including the 'Diary.' This John was at one time a skipper of Largo, but in 1695 acquired the estate of Newton, in the parish of Kennoway. The 'Diary' was first published, under the title of the 'Chronicle of Fife,' by Constable in 1810, and was ascribed to John Lamont 'of Newton,' a confusion of the nephew with the uncle, the real author. Another edition from early manuscripts, then in the possession of General Durham of Largo and James Lumisdaine of Lathallan, was issued by the Bannatyne Club in 1830.

[The Rev. Walter Wood of Elie, in his East Neuk of Fife, 1888, first distinguished accurately between the two John Lamonts, uncle and nephew, and identified the former with the author of the Chronicle.] A. H. M.

LA MOTHE, CLAUDE GROSTÊTE DE (1647–1713), theologian, was born at Orleans in 1647, and was the son of Jacques Grostête de la Buffière, a member of the Paris bar, and an elder of the protestant church at Charenton. He assumed, according to custom, the name of one of his father's estates. He graduated in law at Orleans University 1664, and in the following year joined the Paris bar; but in 1675, having abandoned law for theology, he became protestant pastor at Lizy, near Melun. In 1682 he accepted a call to Rouen, but returned to Lizy on finding that no successor could be obtained, and was secretary of the provincial synod held there. On the revocation of the edict of Nantes in 1685, he sought refuge in London with his wife, Marie Berthe, daughter of a Paris banker, was naturalised in 1688, and was minister first of the Swallow Street, and then, from 1694 till his death, of the Savoy Church. In 1712 he was elected a member of the Berlin Royal Society; in 1713 he collected subscriptions in England for the Huguenots released from the French galleys; and he died in London 30 Sept. 1713. La Mothe's father abjured protestantism, and his brother, Marin des Mahis, an ex-pastor, became a canon of Orleans. La Mothe published 'Two Discourses relating to the Divinity of our Saviour,' London, 1693, 'The Inspiration of the New Testament asserted and explained,' London, 1694, and several treatises in French, one of them in defence of the Camisard prophets.

[Biography prefixed to his Sermons sur divers Textes, Amsterdam, 1715; Agnew's Prot. Exiles from France, 3rd edit. London, 1886; Haag's La France Protestante, Paris, 1855; Encyc. des Sciences Religieuses, v. 749, Paris, 1878.] J. G. A.

LA MOTTE, JOHN (1570?–1655), merchant of London, born about 1570, was the son of Francis La Motte of Ypres in Flanders, who came over to England about 1562, took up his residence at Colchester, and died in London. La Motte was sent to a school in Ghent under the Dutch protestant church. His master, Jacobus Reginus (Jan de Konink), in a letter dated 11 July 1583 to Wingius, the minister of the Dutch Church at London, mentions him as a very promising pupil, excelling his schoolfellows in talent and diligence (*Ecclesiæ Londino-Batavæ Archivum*, ed. Hessels, ii. 754–5). He appears to have finished his education at the university of Heidelberg (*ib.* i. 372).

La Motte was a successful merchant. On 7 Dec. 1611 he wrote to the Earl of Salisbury, 'desiring an audience, to disclose some secrets he heard beyond the seas,' and suggested a tax upon black and brown thread, that the English poor might be employed in its manufacture. At the same time he solicited a warrant to seize all thread imported from such foreign countries as banished English cloth, and the farm of the tax of that manufacture in England (*Cal. of State Papers*, Dom. 1611–18, p. 98). In April 1616 La Motte, with three others, petitioned the king for permission to export and import merchandise, paying only such customs as English merchants pay, on the ground that he was born in England, though of foreign parents, and that he submitted to law, church, and government taxes (*ib.* p. 363).

La Motte afterwards became a permanent member of the Reformed Dutch Church in Austinfriars, and his name appears in the list of elders for 1626 (Moens, *Registers of the Dutch Church*, p. 209). On 24 March 1636 the king granted a license to La Motte and five others, including Sir William Courten [q. v.] and Alderman Campbell, to establish a foreign church at Sandtoft for celebrating divine service either in the English or Dutch tongues, according to the rites of the established church of England (*Huguenot Soc. Proc.* ii. 293–4). He resided within the parish of St. Bartholomew by the Exchange, in one of the largest houses in that parish, standing due east of the eastern entrance to the Royal Exchange, and in the middle of the broad pavement which now extends from Threadneedle Street to Cornhill. He paid 3*l.* 9*s.* 4*d.* to the poor-rate, so that his house must have been assessed at about 104*l.* a year (*Vestry Minute Books of the Parish of St. Bartholomew*, edited by Edwin Freshfield, p. xl). His name first occurs in the books of the parish in May 1615. He served the chief parish offices, viz. constable in 1619, and churchwarden in 1621. La Motte died in July 1655, and was buried on the 24th of that month in the church of St. Bartholomew by the Exchange (Smyth, *Obituary*, p. 40).

He married Anne Tivelyn of Canterbury. By her he had two daughters, who were baptised in the Dutch church in Austinfriars, viz. Hester, married to John Manyng and (according to La Motte's will) to Sir Thomas Honywood, and Elisabeth, who married Maurice Abbot, second son of Sir Maurice Abbot, lord mayor of London (*Visitation of London*, Harl. Soc., ii. 42). Only the elder survived her father (Moens, *Registers of the Dutch Church*, 1884, p. 43). William King (1663–1712) [q. v.] claims La Motte as his great-grandfather (*Adversaria*). His will, dated 23 May 1655, was proved in the P. C. C. 8 Aug. 1655 (86, Aylett). One half of his estate was bequeathed to his grandchild, Maurice Abbot; the other half was distributed in numerous legacies to relatives and friends, and in bequests of a charitable nature. Twenty-five pounds were left to the parish of St. Bartholomew, the interest to be employed in providing a lecture to be delivered in the church every Sunday afternoon. Other bequests were made to the poor of Bridewell Hospital (of which he was a governor), and of Christ's Hospital; endowments towards the ministers' stipend, a parsonage-house, and relief of the poor of the Dutch church of London. The following also were legatees: the three ministers of the Dutch church; the poor of St. James's, Colchester; the poor of Foulmer in Cambridge; the Dutch congregations and their ministers and poor at Colchester, Sandwich, and Canterbury; the clerk and beadle of the Weavers' Company, of which he appears to have been a member; and a very large number of apprentices, servants, and other dependents. He was possessed at the time of his death of various properties in Essex and Cambridgeshire, including the manors of Ramsey and Brudwell in the former county, and an estate at Foulmer in the latter. Administration of his will was granted to his executors, James Houblon and Maurice Abbot.

A portrait of La Motte by Faithorne is prefixed to Fulk Bellers's 'Life' and funeral sermon, 1656.

[Authorities above cited; Fulk Bellers's Life of La Motte, 1656, 4to; Granger's Biog. Hist. ii. 276; Clark's Lives of Eminent Men.] C. W–H.

LAMPE, JOHN FREDERICK (1703?–1751), musical composer, was a native of Saxony, and, according to the epitaph on his tombstone, was born in or about 1703. The place of his birth is stated to have been Helmstadt, but a search of the baptismal records there has not revealed the name of Lampe (Love). Hawkins says 'he affected to style himself sometime a student of music at Helmstadt,' and this may have led to the belief that he was born there. Nothing is known of his career before he arrived in London about 1725, when he became a bassoon-player in the opera band. He is reported to have been one of the finest bassoonists of his time. About 1730 he was engaged by Rich, manager of Covent Garden, to compose music for pantomimes and other entertainments performed there. In 1732 he wrote the music

for Henry Carey's 'Amelia' (HAWKINS states that Carey was a pupil of Lampe's), and in 1737 he set the same writer's burlesque opera, the 'Dragon of Wantley.' The latter work, said to have been a favourite with Handel, and written in imitation of the 'Beggar's Opera,' had an extraordinary success. It was followed in 1738 by a sequel entitled 'Margery, or a Worse Plague than the Dragon.' In 1741 he wrote music for the masque of the 'Sham Conjuror,' and in 1745 composed 'Pyramus and Thisbe, a mock Opera, the words taken from Shakespeare.' He was the composer of many now-forgotten songs, several of which appeared in collections, like 'Wit Musically Embellish'd: a collection of forty-two new English ballads,' the 'Ladies' Amusement,' 'Lyra Britannica,' the 'Vocal Mask,' and the 'Musical Miscellany,' &c. Hawkins attributes to him an anonymous cantata entitled 'In Harmony would you excel,' with words by Swift. He was the author of two theoretical works: 'A Plain and Compendious Method of Teaching Thorough-Bass,' London, 1737, and the 'Art of Musick,' London, 1740. 'Hymns on the Great Festivals and other Occasions' (London, 1746) contains twenty-four tunes in two parts, specially composed by him, to words by the Rev. Charles Wesley. In 1748 or 1749, with his wife and a small company, he went to Dublin, where he conducted theatrical performances and concerts, and in November 1750 he moved to Edinburgh to take up a similar engagement at the Canongate Theatre. He died in Edinburgh on 25 July 1751, and was buried in the Canongate churchyard, where a monument, now in a dilapidated state, was erected to his memory. The prediction of the epitaph that his 'harmonious compositions shall outlive monumental registers, and, with melodious notes through future ages, perpetuate his fame,' has only been partly fulfilled, for, with the exception of the long-metre hymn-tune, 'Kent,' none of his compositions are now heard. From contemporary notices we gather that Lampe was an excellent musician, and a man of irreproachable character. He was greatly esteemed by Charles Wesley, who wrote a hymn on his death, beginning ''Tis done! the sov'reign will's obeyed!' This hymn was afterwards set to music by Dr. Samuel Arnold.

Lampe's wife, Isabella, was daughter of Charles Young, organist of All-Hallows, Barking, and sister of Mrs. Arne. She was noted both as a vocalist and as an actress. Lampe's son, Charles John Frederick, sometimes confounded with his father, was organist of All-Hallows, in succession to Young, from 1758 to 1769.

[Hawkins's Hist. Music, v. 371; Burney's Hist. Music, iv. 655; Grove's Dict. Music; Love's Scottish Church Music, its Composers and Sources, p. 188, and article in Scottish Church, June 1890; Dibdin's Annals of the Edinburgh Stage. The epitaph in the Canongate churchyard states that Lampe was in his forty-eighth year when he died.] J. C. H.

LAMPHIRE, JOHN, M.D. (1614–1688), principal of Hart Hall, Oxford, son of George Lamphire, apothecary, was born in 1614 at Winchester, and was admitted scholar of Winchester College in 1627 (KIRBY, *Winchester Scholars*, p. 172). He matriculated from New College, Oxford, on 19 Aug. 1634, aged 20; was elected fellow there in 1636; proceeded B.A. in 1638, and M.A. in January 1641–2. He is apparently the John Lanfire who was appointed prebendary of Bath and Wells in 1641. In 1648 he was ejected from his fellowship by the parliamentary visitors, but during the Commonwealth practised physic with some success at Oxford. Wood in his 'Autobiography' says he belonged to a set of royalists 'who esteemed themselves virtuosi or wits,' and was sometimes the 'natural droll of the company.' He was Wood's physician, and tried to cure his deafness. Lamphire was restored to his fellowship in 1660, and on 16 Aug. was elected Camden professor of history. On 30 Oct. 1660 he was created M.D. On 8 Sept. 1662 he succeeded Dr. Rogers (deprived) as principal of New Inn Hall, and on 30 May 1663 was translated to the headship of Hart Hall. According to Wood he was 'a public-spirited man, but not fit to govern; layd out much on the Principal's lodgings, buildings done there' (*Life and Times*, Oxf. Hist. Soc., i. 475). He was also a justice of the peace for the city and county of Oxford, and seems to have taken some part in civic affairs, particularly in the paving of St. Clement's and the draining of the town moat. He died on 30 March 1688, aged 73, and was buried on 2 April in the chapel of Hart Hall (Hertford College), near the west door. Walker calls him 'a good, generous, and fatherly man, of a public spirit, and free from the modish hypocrisy of the age he lived in.'

Lamphire had a good collection of books and manuscripts, but some of them were burnt in April 1659 by a fire in his house. He owned thirty-eight manuscripts of the works of Thomas Lydiat [q. v.], which he had bound in twenty-two volumes, and he published one of them, 'Canones Chronologici' (Oxford, 1675). He also published two works by Dr. Hugh Lloyd [q. v.], the grammarian, in one vol., entitled 'Phrases Elegantiores et Dictata,' Oxford, 1654 (Bod-

leian). To the second edition (1681) of his friend John Masters's 'Monarchia Britannica,' an oration given in New College Chapel on 6 April 1642 (1st edit. 1661), Lamphire added an oration by Henry Savile [q. v.] He is also said to have published 'Quæstiones in Logica, Ethica, Physica, et Metaphysica' (Oxford, 1680) by Robert Pink or Pinck, and he edited Henry Wotton's 'Plausus et Vota ad Regem è Scotia reducem in Monarchia' (Oxford, 1681). He was an executor to Jasper Mayne [q. v.], and with South put a stone over his grave in Christ Church Cathedral.

[Wood's Athenæ, ed. Bliss, i. 710, ii. 314, 646, iii. 85, 188–9, 226, 973, iv. 480; Autobiography prefixed, xxv, xxxvi, lxiv, lxix, xcvi, &c.; Wood's Fasti, i. 500, ii. 235; Wood's Hist. of Oxf. Univ. (Gutch), pp. 233, 647, 681; Le Neve's Fasti, iii. 525, 583, 589; Kennett's Register, pp. 153, 332, 592; Burrow's Register of Visitors to the Univ. of Oxford, Camden Soc.] E. T. B.

LAMPLUGH, THOMAS (1615–1691), successively bishop of Exeter and archbishop of York, the son of Thomas Lamplugh, a member of an old Cumberland family seated at Dovenby in the parish of Bridekirk, was born in 1615 at Octon in the parish of Thwing in the East Riding of Yorkshire. He was educated at St. Bees School, whence he passed in 1634 to Queen's College, Oxford, where he was first servitor, then tabarder, and ultimately fellow. He graduated B.A. 4 July 1639, M.A. 1 Nov. 1642, B.D. 23 July 1657, D.D., by royal mandate, 9 Nov. 1660. In 1648, when the parliamentary visitors reorganised the university, he took the covenant and retained his fellowship. But Hearne speaks of him as 'a man of good character for his loyalty and integrity in those bad times;' his sermons at Carfax, at which he was appointed lecturer, were attended by 'all the honest loyal men in Oxford' (*Collections*, Oxf. Hist. Soc., ii. 48). Fell also records to his praise that he was 'the only parochial minister of Oxford who discountenanced schismatical and rebel teaching, and had the courage and loyalty to own the doctrines of the church of England in the worst of times' (*Life of Allestree*, p. 14). He assisted Skinner, bishop of Oxford, at the numerous ordinations held by him privately during the protectorate, and is said to have made not less than three hundred journeys for that purpose from Oxford to Launton, where the bishop resided (Plumptre, *Life of Ken*, i. 54 *n.*) On the Restoration he was able to throw off all disguise and declare himself an ardent loyalist. He was appointed on the royal commission of 1660 for reinstating the members of the university who had been ejected by the parliamentary visitors, in which he exhibited a rather immoderate zeal. Wood says that as he had been 'a great cringer to Presbyterians and Independents,' he now followed the same course to 'the prelates and those in authority,' and 'that he might prove himself a true royalist got himself made royal commissioner, and showed himself more zealous than any of them, until by flatteries and rewards (bribes) he shuffled himself into considerable note' (*Life and Times*, Oxf. Hist. Soc., i. 365). Wood adds that he was 'a northern man, and therefore not without great dissimulation, a forward man, always sneaking' (*ib.*) The rewards for this well-timed zeal were not slow in coming. He received the livings of Binfield, Berkshire, and Charlton-on-Otmoor (which latter he held *in commendam* after his elevation to the episcopate), and was elected proctor in convocation for the clergy of Oxfordshire in 1661 (Kennett, *Register*, p. 481). In 1663 he was appointed by the king (*sede vacante*) to the archdeaconry of Oxford, but his title to the office was successfully disputed by Dr. Thomas Barlow [q. v.], afterwards bishop of Lincoln, at the assizes of that year (Wood, *Athenæ*, iv. 334). His disappointment was not of long duration. On 27 May 1664 he was appointed to succeed Dr. Dolben as archdeacon of London; in August of the same year he received the principalship of St. Alban Hall. Wood says that he 'had a wife; looked after preferment; neglected the hall' (*Life and Times*, ii. 19). In May 1669 he was made prebendary of Worcester, and in July 1670 was collated to the vicarage of St. Martin's-in-the-Fields. In March 1672–3 he was promoted to the deanery of Rochester, and in 1676, on the translation of Sparrow from Exeter to Norwich, he was appointed, by the influence of Sir Joseph Williamson, to the vacant see.

As bishop of Exeter, Lamplugh's conduct was exemplary. He promoted the repair of the parish churches in his diocese, which had suffered much during the puritan sway, and in his own cathedral caused the monuments of his predecessors to be restored to their original places. He regularly attended the cathedral services thrice daily, and was present at a fourth service in his own private chapel. He showed great moderation towards the nonconformist clergy of his diocese, stopping proceedings against them when it was in his power to do so, and dismissing them free of costs. Seeking to win them over by argument, he urged them to study Hooker (Calamy, *Account*, pp. 29, 216; *Continuation*, pp. 128, 394, 452; Kennett, *Register*, pp. 814, 819, 917). He liberally entertained his clergy, to whom he showed a fatherly kindness. The statement that he and two other

bishops—Pearson being said to be one—voted for the Exclusion Bill in 1680 has been satisfactorily disproved (Burnet, *Life and Times*, ii. 246 *n.*) But the revolution of 1688 made his weakness of moral fibre conspicuous. On the issue of 'the declaration for liberty of conscience,' when urged by Ken and Trelawney to resist the royal mandate, he replied, 'I will be safe,' and though affixing his name with 'approbo' to the rough draft of the petition of the seven bishops, he withheld his signature to the document and caused the declaration to be read through his diocese (*Tanner MSS.*; Perry, *English Church History*, ii. 533 *n.*; Plumptre, *Life of Ken*, ii. 8 *n.*; Echard, *Hist.* iii. 9, 11). He encouraged the clergy and laity of his diocese to remain firm in their allegiance to James II, and on receiving the intelligence of the landing of the Prince of Orange and of his march towards Exeter, posted off to London to apprise the king of the event and to declare his unshaken loyalty. James received him most graciously, 16 Nov., terming him 'a genuine old cavalier;' took him into his royal closet, and, in spite of his reluctance and protests that 'he had simply done his duty without thought of reward,' at once conferred on him the archbishopric of York. The see had been kept vacant for more than two years and a half, with the view, it was believed, of its being occupied by a prelate of the king's own creed. He was elected by the chapter of York 28 Nov., and his official translation took place at Lambeth on 8 Dec., two days before James's flight (Luttrell, *Hist. Relat.* i. 484). He joined with Archbishop Sancroft and his brother bishops, Turner of Ely and Spratt of Rochester, in an address to James, 17 Nov., earnestly requesting him to call a free parliament as the best means of preventing bloodshed, which received a sharp answer (Bohun, *Hist. of the Desertion*, p. 62; D'Oyley, *Life of Sancroft*, i. 385). He voted with the minority in the Convention parliament, 22 Jan., for a regency, but was one of the first to swear allegiance to William in the beginning of March, and received the temporalities of his see from his hands and assisted at the coronation 11 April 1689. The following year he was appointed a member of the royal commission to consider the 'Comprehension Bill' (Calamy, *Abridgement*, p. 447; Hunt, *Religious Thought in England*, ii. 283). His tenure of the northern primacy was short and uneventful. He died at Bishopthorpe, 5 May 1691, aged 76, and was buried in the south aisle of the choir of the minster. A monument was erected by his son. His epitaph confirms the statement of his reluctance to accept the primacy, 'dignitatem multum deprecatus.' Lamplugh seems to have printed nothing except a single sermon preached before the House of Lords 5 Nov. 1678. The communion plate of his native parish of Thwing was his gift.

He married Catherine (*d.* 1671), daughter of Edward Davenant, the brother of John Davenant, bishop of Salisbury. Of five children his son John Lamplugh, D.D., was the sole survivor at his death. The son is stigmatised by Hearne as 'a little, sneaking, stingy, self-interested fellow, who, 'tis said, hindered his father from many good works which he was naturally inclined to do' (*Collections*, ii. 48, Oxf. Hist. Soc.)

[Hearne's Collections (Oxf. Hist. Soc.), ii. 48; Wood's Life and Times (Oxf. Hist. Soc.), i. 365, ii. passim; Athenæ, iv. 334, 869, 878; Fasti, i. 507, ii. 28, 201, 242; Kennett's Register, passim; Calamy's Account, pp. 29, 216; Continuation, pp. 128, 394, 452; Allestree's Life of Fell, p. 14; Biogr. Brit. vol. vi. pt. i. p. 3737, *n.* 2; Newcourt's Repertorium, i. 64, 692; Lansdowne MS. 987, ff. 133, 149; Macaulay's Hist. of Engl. ii. 489, 503; Bohun's Hist. of the Desertion, pp. 59, 62; Boyer's William III, i. 240; D'Oyley's Life of Sancroft, i. 385, 428; Plumptre's Life of Ken, i. 54, ii. 8; Echard's History, iii. 9, 11; Oliver's Lives of the Bishops of Exeter, pp. 155, 158.] E. V.

LAMPSON, Sir CURTIS MIRANDA (1806–1885), advocate of the Atlantic cable, fourth son of William Lampson of New-haven, Vermont, by Rachel, daughter of George Powell of Louisborough, Massachusetts, was born in Vermont on 21 Sept. 1806. He came to England in 1830, and set up in business as a merchant, and was afterwards senior partner in the firm of C. M. Lampson & Co. at 9 Queen Street Place, Upper Thames Street, London. On 14 May 1849 he was naturalised and became a British subject. On the formation of the company for laying the Atlantic telegraph in 1856 he was appointed one of the directors, and soon after vice-chairman. For ten years he devoted much time to its organisation. The great aid he rendered was acknowledged in a letter from Lord Derby to Sir Stafford Northcote, who presided at a banquet given at Liverpool, on 1 Oct. 1866, in honour of those who had been active in laying the cable, and on 16 Nov. Lampson was created a baronet of the United Kingdom. He was deputy-governor of the Hudson Bay Company, and one of the trustees of the fund that was given by his friend George Peabody for the benefit of the poor of London.

He died at 80 Eaton Square, London, on 12 March 1885; the value of his personalty in England was sworn at 401,000*l.* He married on 30 Nov. 1827, in New York, Jane

Walter, youngest daughter of Gibbs Sibley of Sutton, Massachusetts. His only daughter, Hannah Jane, married, in 1874, Frederick Locker, poet and Shakespearean collector, who assumed the additional name of Lampson. His son, George Curtis, born in London on 12 June 1833, succeeded to the baronetcy.

[Illustrated London News, 1866, xlix. 545, 558, with portrait; Appleton's American Biog. 1887, iii. 602; Foster's Baronetage, 1883, p. 375; Times, 13 March 1885, p. 10.] G. C. B.

LANCASTER, DUKES OF. [See HENRY OF LANCASTER, 1299?–1361; JOHN OF GAUNT, 1340–1399.]

LANCASTER, EDMUND, EARL OF (1245–1296), called CROUCHBACK, second son of Henry III [q. v.] and his queen Eleanor of Provence, was born on 16 Jan. 1245, and in May 1254 was taken by his mother into France, where he remained until December. Early in that year Henry accepted on his behalf the offer of Pope Innocent IV to invest him with the kingdom of Sicily and Apulia, and in May he was styled king of Sicily. Alexander IV confirmed the grant in April 1255 on certain burdensome conditions, Edmund declaring himself a vassal of the holy see, and Henry promising to pay the pope 135,540 marks expended on the war with the Hohenstaufen house. Cardinal Ubaldini was sent to England by the pope with a ring with which on 18 Oct. he invested Edmund with the kingdom. The scheme was unpopular in England, and the demands of the king and the pope for money to carry it out were the chief cause of the king's future troubles with the barons. In spite of the large sums sent over to Italy by Henry, and the strenuous efforts of the pope, the attempt to drive Manfred out of southern Italy was completely unsuccessful. Probably to stimulate English zeal, a letter was sent from Rome in 1257 warning the king that assassins had been commissioned by Manfred to slay him and his sons Edward and Edmund. In the Lent parliament, at which Henry made fresh demands for money, he exhibited Edmund in Apulian dress. It was evident that the pope's scheme was doomed to failure, and Henry instructed ambassadors to propose to Innocent that the quarrel should be arranged by means of a marriage between Edmund and the daughter of Manfred. In the summer of 1258, when the government appointed in accordance with the provisions of Oxford was in power, the barons wrote to the pope repudiating the Sicilian scheme. However, in January 1260, Henry, who had taken Edmund with him to Paris in the preceding November, informed the Archbishop of Messina that he was about to prosecute the scheme with greater vigour than ever, and entered into negotiations with the pope on the subject. During the latter half of 1262 Edmund, who was in Paris with his brother, was known in England to be doing his best to overthrow the provisions of Oxford. He expressed great displeasure on hearing in 1263 that Urban IV was likely to annul the grant of the Sicilian kingdom, and on 29 July the pope wrote to him and his father pointing out that the conditions of the grant had not been fulfilled, and declaring that the matter was at an end. During his virtual captivity Henry sent on behalf of himself and his son an explicit renunciation of all claim to the kingdom. Edmund appears to have been in Paris during the civil war, and was engaged in 1264 in assisting his mother to raise an army for the invasion of England. After the battle of Evesham he returned home with his mother, and was among the number of the magnates who urged the king to adopt the sweeping measure of confiscation determined on in the parliament of Winchester, being moved, it was believed, by the desire of enriching himself. He had a large share of the spoils, being created Earl of Leicester, and receiving the stewardship of the kingdom in October, and in November the castles of Carmarthen and Cardigan. The next year he had grants of all the goods of Robert Ferrers, earl of Derby, and of the honour of Derby, and on 30 July 1267 was created Earl of Lancaster, and received the honour of Monmouth. In June 1266 he commanded a division of the royal army at the siege of Kenilworth, and when the castle surrendered the king gave it to him. In 1267 he was appointed to treat with Llewelyn of Wales, and during the latter part of the year joined his brother in holding a number of tournaments [see under EDWARD I].

In common with his brother and other magnates, Lancaster took the cross at the parliament held at Northampton in June 1268. On 13 Oct. 1269 he assisted at the translation of Edward the Confessor at Westminster. His marriage in April 1270 with Aveline de Fortibus, daughter and heiress of William, earl of Albemarle (*d.* 1260), brought him great wealth, and the expectation of much more, for his bride's mother was Isabel, sister and heiress of Baldwin de Redvers, earl of Devon (*d.* 1262), but Aveline did not live to succeed to her mother's inheritance. In the spring of 1271 Lancaster went to Palestine with a body of crusaders; he joined his brother, and was with him at Acre. Returning home before Edward, he reached England in December 1272, shortly after his

father's death, was received with rejoicing by the Londoners, and went to his mother at Windsor. His crusade, during which he is said to have accomplished little or nothing (*Annales Winton.* ii. 110), seems to have gained him the nickname of Crouchback (or crossed back). It is said, however, to have been asserted by John of Gaunt in 1385 that the name implied deformity, that Edmund was really the elder son of Henry III, but had been passed over by his father as unfit to reign (*Eulogium*, iii. 361, 370), and a desire of spreading this fable appears to have been entertained by Henry of Lancaster, Henry IV, and was perhaps implied in his challenge of the crown (*Constitutional History*, iii. 11, with references). For the expenses of his crusade the pope demanded a tenth from the clergy. In November 1273 Lancaster's wife died childless, and in 1275 he married Blanche, daughter of Robert I, count of Artois (*d.* 1270), a younger son of Louis VIII of France, and widow of Henry, count of Champagne and king of Navarre (*d.* 1274), a beautiful woman, who brought him the county of Champagne, her dower on her former marriage, to be held until her daughter Jeanne, afterwards queen of Philip IV, married or attained her majority. He was accordingly styled Count of Champagne and Brie, and resided much at Provins (dept. Seine-et-Marne), whence he is said to have brought the roses, incorrectly called Provence roses, into England. When in London he lived in the Savoy Palace. His marriage displeased his wife's brother, Count Robert of Artois, who believed that he was unfriendly to France, and feared that he would endeavour to hinder the king's designs with regard to Jeanne's inheritance. In 1276 he brought his new wife to England.

During the Welsh war of 1277 Lancaster commanded the king's forces in South Wales, and the following year acted as ambassador at the French court. Provins being at this time pledged to Philip III, the king laid an unwonted impost on the town, and the townspeople having risen and slain their mayor, Lancaster was sent to quell the insurrection. He disarmed the burghers, quashed the privileges of the town, and broke the common bell. A letter sent by him to King Edward in 1283, and described in the 'Fœdera' (i. 631) as 'de negotio Provinciæ,' refers to his rights over Provins. He meditated undertaking another crusade, for in 1280 Archbishop Peckham wrote to Nicolas III, and in 1281 to Martin IV, recommending that the money raised in England for the expected crusade should be handed to Lancaster, as he was popular with soldiers, devout, and eager in the cause of the cross. Martin, however, refused to accept him as a substitute for the king. In 1282, in company with Roger Mortimer, he defeated Llewelyn and sent his head to London, and in that year, and again in 1292, he received grants of castles and lordships in the Welsh marches. In 1291 Lancaster was appointed lieutenant of Ponthieu during the minority of Edward, prince of Wales, and in this year and the next held commands at Jedburgh and Norham. He was sent as ambassador to France early in 1294, assisted in arranging terms of peace, and in accordance with Edward's commands put the officers of Philip IV in possession of the strong places and towns of Gascony. When the war broke out between England and France he received the French king's leave to go to England, and, as he took back his allegiance, lost Champagne. An English army having been sent into Gascony, Lancaster sailed with the Earl of Lincoln and reinforcements to take the command in January 1296. He sent messengers asking to be allowed to pass through Brittany in order to rest his forces and gather provisions. His messengers were hanged by the Bretons, and in revenge he plundered the country. On landing in Gascony he stayed for a while at Bourg and Blaye, where he was joined by many Gascons, so that his forces amounted to more than two thousand men-at-arms; he gained one or two small places, and being then appointed lieutenant of Gascony, advanced on 28 March to the neighbourhood of Bordeaux, and made an unsuccessful attempt on the town. Langon was surrendered to him, and the town of St. Machaire, and he was besieging the castle when five citizens of Bordeaux came to him offering to let him into their city. On their return their conspiracy was found out, and when Lancaster and his forces appeared before Bordeaux they found the gates shut. A French army under Robert of Artois was approaching, and Lancaster found that his money was exhausted, and that he no longer had the means to retain the army which he had gathered. Deeply mortified at his inability to make head against the French he retired to Bayonne, and died there on or about 6 June. By his second wife, who survived him until 1302, he had three sons, Thomas [q. v.], who succeeded him, Henry [q. v.], who succeeded Thomas, and John, and one daughter. He was religious, gay, and pleasant in disposition, open-handed, and a popular commander. He founded the Grey Friars priory at Preston, Lancashire, and a house of minoresses of the order of St. Clare outside Aldgate. When he was dying he ordered that his body was not to be buried

until his debts were paid. He was obeyed; his body was carried over to England in 1297 and honourably buried by the king in Westminster Abbey, where his tomb remains on the north side of the chapel of the kings, next to the tomb of Edward I.

[Matt. Paris, vols. iv. v. vi. passim (Rolls Ser.); Annals of Tewk., Burton, Winton, Dunstable, Worc., T. Wykes ap. Ann. Monast. vols. i–v. passim (Rolls Ser.); Royal Letters, Hen. III, ii. 197 (Rolls Ser.); Reg. Epp. Jo. Peckham, i. 141, 191 (Rolls Ser.); Annales Londin. ap. Chron. Edw. I, i. 53, 80, 83, 90 (Rolls Ser.); Rymer's Fœdera, vol. i. pts. i. ii. passim (Record ed.); Eulogium, iii. 119, 361, 370 (Rolls Ser.); Cat. of Docs., Scotland, i. 2542, ii. 64; Chron. de Lanercost, p. 170 (Bannatyne Club); G. de Collon, La Branche des royaus lignages, Chron. de Flandre ap. Recueil des Histor. xxii. 10, 211, 355, 356; G. de Nangis, i. 286, 294 (Société de l'Hist.); Bourquelet's Hist. de Provins, i. 235, ii. 427, 430; Trivet, pp. 328, 340, 341, 358 (Engl. Hist. Soc.); Walter of Hemingburgh, ii. 72–4 (Engl. Hist. Soc.); Doyle's Official Baronage, ii. 309; Dugdale's Baronage, p. 773; Monasticon, vi. 1513, 1553; Stubbs's Const. Hist. iii. 11; Stanley's Memorials of Westminster, p. 117.]

W. H.

LANCASTER, Earls of. [See Henry, 1281?–1345; Thomas, 1278?–1322.]

LANCASTER, HENRY of. [See Henry IV.]

LANCASTER, JOHN of. [See John, Duke of Bedford.]

LANCASTER, CHARLES WILLIAM (1820–1878), improver of rifles and cannon, eldest son of Charles Lancaster, gunmaker, of 151 New Bond Street, London, was born at 5 York Street, Portman Square, London, on 24 June 1820. On leaving school he entered his father's factory, where he practically learnt the business of a gunmaker, and soon became a clever designer of models, a thoroughly skilled workman, and a mechanician of high order. The study of rifled projectiles and the construction of rifles was his chief pleasure, and he soon attained the highest skill as a rifle shot. In 1846 he constructed a model rifle, with which he experimented at Woolwich with marvellous success at a thousand and twelve hundred yards' distance, and the Duke of Wellington then ordered some similar rifles for the rifle brigade at the Cape of Good Hope. The years 1844 and 1845 he devoted to solving the problem of rifled cannon. In July 1846 he submitted to the board of ordnance a plan for using from rifled cannon smooth-sided conical projectiles, and imparting the necessary rotatory motion by driving a sabot on to the base of the projectile, the base having a V cross-piece cast in it. Further experiments, however, did not encourage him to go on with this scheme. In 1850 he conceived the idea of the oval bore as the proper form for all rifled arms and cannon, and with this system his name will always be associated. In order to make his invention known, he constructed full-size working models of the 68-pounder, the largest gun then in the service, for the Great Exhibition of 1851. At the request of the government these models were not exhibited, but a 68-pounder oval-bore gun, made and rifled at Birmingham, with accurately turned shells, was sent to Shoeburyness for trial. The shooting of this gun directed attention to the oval-bore system, and in the succeeding experiments made at Woolwich Lancaster assisted the war department, and for some time superintended the production of the guns in the Royal Arsenal. In 1852 he experimented upon the ·577 pattern Enfield rifled musket, and sent to the school of musketry at Hythe some specimens of carbines bored on his peculiar system. The device was considered satisfactory. In January 1855 the Lancaster carbine was adopted as the arm for the royal engineers, and was used by that corps until it was superseded by the Martini-Henry rifle in 1869. During the Crimean campaign oval-bored rifle cannon were used and did good service, and were, it is said, the first rifled guns used in active service by the army and navy. Shortly after the war heavier guns were required for armour-piercing, and the experiments carried out at Shoeburyness, in which Lancaster assisted, led to a complete revolution in rifled artillery. For the oval-bore system of rifling he received substantial reward from the government. His transactions with the war office, however, led to disputes, and he scheduled his claims in a pamphlet, but was unsuccessful in obtaining that recognition of his services to which he considered himself entitled. Between 1850 and 1872 he took out upwards of twenty patents, chiefly in connection with firearms. His last invention was a gas-check, applicable to large rifled projectiles. He travelled much in Russia, where the czar had a special gold medal of large size struck in his honour. He was elected an associate of the Institution of Civil Engineers on 6 April 1852, and wrote a paper, in their 'Minutes of Proceedings' (xl. 115), 'On the Erosion of the Bore in Heavy Guns.' While making arrangements for retiring from business he was seized with paralysis, and died at 151 New Bond Street, London, on 24 April 1878. He married in 1868 Ellen, daughter of George Edward and Ann Thorne of Old Stratford, Northamptonshire, by whom he had two daughters.

[Minutes of Proceedings of Institution of Civil Engineers, 1878, liii. 289–92; Sporting Mirror, 1882, iii. 21–2; Globe Encyclopædia, 1879, v. 379; Lancaster Shot Manufactory, Woolwich, in Parliamentary Papers, 1854–5, (396), xxxii. 683; information from Mrs. Lancaster.] G. C. B.

LANCASTER, HENRY HILL (1829–1875), essayist, born on 10 Jan. 1829 at Glasgow, was son of Thomas Lancaster, a Glasgow merchant, and of Jane Kelly. He was educated first at the high school, Glasgow, and afterwards at the university. A distinguished student, he proceeded in 1849 as a Snell exhibitioner to Balliol College, Oxford. In 1853 he obtained a first class *in literis humanioribus* as well as third class honours in the school of law and modern history, and in the following year he was awarded the Arnold prize for an essay on 'The Benefits arising from the Union of England and Scotland in the reign of Queen Anne.' He graduated B.A. 1853 and M.A. 1872. Settling, on leaving Oxford, in Edinburgh, he passed as an advocate there in 1858, and proved himself an able and industrious lawyer. He defended the university in Jex Blake *v.* the University of Edinburgh, and the 'Athenæum' in the action brought against that journal by Keith Johnston. Under Mr. Gladstone's ministry (1868 to 1874) he held the office of advocate-depute. He took an active interest in the cause of education. In 1858 he served as secretary to a commission of inquiry into the state of King's and Marischal Colleges, Aberdeen; and in 1872 was a member of a royal commission on Scottish educational establishments.

In his leisure Lancaster contributed to the daily Edinburgh press, and in November 1860 he began a connection with the 'North British Review' with an article on 'Lord Macaulay's Place in English Literature.' He took a strong interest in Scottish political history, and wrote for the 'Edinburgh Review' articles on Burton's 'History of Scotland' (July 1867), and on the two Lords Stair under the title of 'The Scottish Statesmen of the Revolution' (January 1876). All his essays are clearly written and display much care and knowledge. He died suddenly from apoplexy, on 24 Dec. 1875, aged 46. In the following year his more important essays were reprinted privately in two volumes, with a prefatory notice by Professor Jowett. Most of them were afterwards published in a single volume entitled 'Essays and Reviews,' Edinburgh, 1876.

Lancaster married in 1862 a daughter of Mr. Graham of Skelmorlie, Ayrshire.

[Private information; Scotsman, 25 Dec. 1875; Edinburgh Journal of Jurisprudence, February 1876; Athenæum, 1 Jan. 1876; Oxford University Calendar.] T. B. S.

LANCASTER, HUME (*d.*1850), painter, showed great promise at one time as a painter of the sea, of scenes on the French and Dutch coasts, and of views on the Scheldt. From 1836 to 1849 he was an exhibitor at the Royal Academy, the Society of British Artists, of which he was elected a fellow in 1841, and at the British Institution. He lived in retirement and poverty, and died at Erith in Kent on 3 July 1850. Some of his pictures were engraved in the London 'Prize Annual of the Art Union' for 1848.

[Art Journal, 1850, p. 240; Graves's Dict. of Artists, 1760–1880.] L. C.

LANCASTER, Sir JAMES (*d.* 1618), merchant and sea-captain, pioneer of the English trade with the East Indies, was 'brought up among the Portuguese; lived among them as a gentleman,' a soldier, and a merchant (Markham, p. 47). As he afterwards spoke of them very bitterly, as a people without 'faith or truth,' it would seem that he considered himself as having sustained some injury or unfair treatment at their hands.

Lancaster returned to England before the war with Spain broke out; and in 1588 commanded the Edward Bonaventure, a merchant ship of 300 tons, serving under Sir Francis Drake in the fleet against the 'Invincible' Armada. In 1591, again in command of the Edward Bonaventure, he sailed on the first English voyage to the East Indies, in company with George Raymond, general of the expedition, in the Penelope, and Samuel Foxcroft in the Merchant Royal. They sailed from Plymouth on 10 April, and ran south to latitude 8° N. with a fair wind, which then died away, leaving them becalmed in the 'doldrums.' For nearly a month they lay there, losing many men from scurvy, and did not anchor in Table Bay till 1 Aug. The suffering had been very great, and though the sickness rapidly abated, there were still many bad cases which were sent home in the Merchant Royal. The other two, with 198 men, sailed on 8 Sept.; but four days later, in a tremendous storm off Cape Corrientes, the Penelope went down with all hands. In another violent storm on the 16th the Edward was struck by lightning, when many men were killed or hurt. At the Comoro islands, in an affray with the natives, they lost the master and some thirty men, together with their only boat. At Zanzibar they rested and refitted; and sailing thence

in the middle of February, after a circuitous navigation and a season of unfavourable winds, doubled Cape Comorin towards the end of May, and in June anchored at Pulo Penang, with the 'men very sick and many fallen.' Many too had died, and after landing the sick they were left with 'but thirty-three men and one boy, of which not past twenty-two were found for labour and help, and of them not past a third part sailors.' Thus reduced, the Edward put to sea about the middle of August, and cruising on the Martaban coast captured a small Portuguese vessel laden with pepper, another of 250 tons burden, and a third of 750, with a rich cargo and three hundred men, women, and children. She then crossed over to Ceylon, and anchoring at Point de Galle, where 'the captain lying very sick, more like to die than to live,' the crew mutinied and insisted on taking the direct course for England. On 8 Dec. 1592 they sailed for the Cape of Good Hope, which they doubled on 31 March 1593, and after touching at St. Helena and at Trinidad in the West Indies, in the vain hope 'there to find refreshing,' they steered for Porto Rico, and at the little island of Mona met a French ship, from which they obtained some bread and other provisions. The ships then separated, but met again off Cape Tiburon, just as a squall off the land had carried away all the Edward's sails. The Frenchman supplied her with canvas, and after she had got some provisions from the shore she sailed for Newfoundland; but falling into a hurricane about the middle of September, and being driven far to the southward and partially dismasted, she again came to Mona about 20 Nov. Shortly after, while Lancaster, with the lieutenant and the greater part of the crew, was on shore, the Edward Bonaventure, with only five men and a boy on board, was blown out to sea, and being unable to return to the anchorage went for England, where she arrived safely. Lancaster and those with him were, some time afterwards, taken by another French ship to Dieppe, and finally landed at Rye on 24 May 1594.

Terrible as the loss of life had been—barely twenty-five returning to England out of the 198 who had doubled the Cape of Good Hope—a very rich booty had been brought home; the Portuguese monopoly of the East India trade had been rudely broken, and it had been proved that, so far as England was concerned, it might be broken again at pleasure. The formation of the East India Company was the natural consequence. But pending that, there were some—aldermen and merchants of London—who thought that the Portuguese might be profitably, as well as patriotically, plundered nearer home, and who, in the summer of 1594, fitted out three ships for this purpose and placed them under Lancaster's command. They sailed in October, and, after capturing many Spanish and Portuguese vessels on the way, arrived in the following spring at Pernambuco, where there happened to be a large accumulation of East Indian and Brazilian produce—spices, dye-woods, sugar, and calico. The town was taken with little loss, and the merchandise became the spoil of the victors. They had been joined at the Cape Verd Islands by one Venner, who had been admitted as a partner in the adventure. Three large Dutch ships in the harbour of Pernambuco, with four French ships, were chartered by Lancaster for the homeward voyage. All these he loaded with the plunder, and, after thirty days, prepared to sail for England. On the last day the Portuguese were observed constructing a battery to command the entrance of the harbour, and Lancaster, who was sick at the time, yielded to the persuasion of the vice-admiral and allowed him to take a strong party of men to destroy their work. This destruction was done without difficulty; but advancing further, beyond the cover of the ships' broadsides, they were met by a large body of Portuguese and repulsed with great loss, almost all the officers of the party, and others, to the number of thirty-five, being killed. The loss was occasioned by gross disobedience of Lancaster's orders. His men 'were much daunted,' but he put to sea that night with fifteen vessels, 'all laden with merchandizes, and that of good worth.' In a 'stiff gale of wind' outside the fleet was scattered, and most of the ships, being ignorant of the coast, 'went directly for England.' Lancaster, and four ships with him, filled up with water and fresh provisions in a neighbouring port, and arrived in the Downs in July.

The wealth thus brought home was a further incentive to the formation of the East India Company. In 1600 Lancaster was appointed to command their first fleet, the queen granting him a 'commission of martial law' and letters to the eastern kings with whom he might have to negotiate. In the Red Dragon of 600 tons burden, and with three other ships, Hector, Ascension, and Susan, Lancaster sailed from Woolwich on 13 Feb. 1600–1; he was, however, delayed in the Downs 'for want of wind,' and finally sailed from Torbay on 20 April 1601. Again keeping too near the coast of Africa, the fleet was more than a month in crossing the 'doldrums;' and being further delayed by contrary winds, it did not get into Table Bay

till 9 Sept., by which time the three other ships had suffered so terribly from scurvy, having buried 105 out of 278 men, that they were not able to come to anchor till the Dragon sent men on board to their assistance. 'And the reason why the general's men stood better in health than the men of other ships was this: he brought to sea with him certain bottles of the juice of lemons, which he gave to each one as long as it would last, three spoonfuls every morning' (MARKHAM, p. 62). The virtue of this specific was afterwards wholly forgotten, and seamen were allowed to go on suffering and dying wholesale for nearly two hundred years.

On 29 Oct. they sailed from Table Bay; doubled the Cape of Good Hope on 1 Nov.; on 17 Dec. touched at St. Mary's Island, where they obtained some oranges and lemons; but finding the anchorage unsafe, went on to Antongil Bay, where they anchored on Christmas day 1601. They stayed there recruiting their health and refitting their ships till 6 March; on 9 April they touched at the Nicobar islands, where they watered and refitted; and on 5 June 1602 anchored at Acheen. Here Lancaster found that 'the queen of England was very famous in those parts, by reason of the wars and great victories which she had gotten against the king of Spain;' and as the bearer of a letter from her, and as the known enemy of Portugal, of whose encroachments in the east the king of Acheen was jealous, he was most honourably received and was readily granted permission to trade. When in September Lancaster put to sea to cruise in the straits of Malacca in quest of passing Portuguese, the king willingly undertook to prevent any warning being sent from Acheen. The English had thus the opportunity, on 4 Oct., of capturing a ship of 900 tons, richly laden.

On 24 Oct. he again anchored at Acheen; again met with a most friendly reception from the king, to whom he made liberal presents; and with a most favourable letter from the king to the queen of England, he put to sea on 9 Nov. The Susan had been sent to Priaman for a cargo of pepper; the Ascension had filled up with pepper and cinnamon at Acheen, and was now ordered to make the best of her way to England. Lancaster, in the Dragon, with the Hector, went to Bantam, where also he had a very friendly reception. A free and lucrative trade was opened, as the result of which both ships were fully laden with pepper by the middle of February; and after establishing a factory at Bantam, and sending some of the merchants to establish another at the Moluccas, Lancaster, with the two ships, sailed on 20 Feb., and after a dangerous voyage, touching only at St. Helena, arrived in the Downs on 11 Sept. 1603.

On his return to London Lancaster was knighted in October 1603. Being now a wealthy man, he settled down on shore, and as a director assisted in organising the young company. It was under his direction that all the early voyages to both the east and north-west were undertaken; and William Baffin [q. v.] assigned Lancaster's name to one of the principal portals of the unknown north-west region.

Lancaster died, probably in May, in 1618; his will, in Somerset House, dated 18 April, was proved 9 June. From it, it appears that he had no children, and that, if married, his wife had predeceased him; none is mentioned in the will. A brother, Peter, is named; several children of a brother John; the daughters of a brother-in-law, Hopgood; and many cousins. Small legacies were left to these, but the bulk of his property was bequeathed to various charities, especially in connection with the Skinners' Company, or to Mistress Thomasyne Owfeild, widow, for distribution among the poor at her discretion.

[The story of Lancaster's memorable voyages is told in Hakluyt's Principal Navigations, vol. ii. pt. ii. p. 102, iii. 708; and Purchas his Pilgrimes, vol. i. pt. ii. p. 147. These are reprinted in the Voyages of Sir James Lancaster, edited for the Hakluyt Society by Mr. Clements R. Markham; see also the Calendars of State Papers, East Indies.] J. K. L.

LANCASTER, JOHN (*d.* 1619), bishop of Waterford and Lismore, possibly a member of the Somerset family of Lancaster, was chaplain to James I. In June 1607 he went over to Ireland with a letter from the king to the lord deputy giving Lancaster the bishopric of Ossory should it be vacant (*Cal. State Papers*, Dom. Irish Ser. 1606–8, p. 197). A later letter gave him any see that should become vacant before Ossory (*ib.* p. 249). He was consecrated bishop of Waterford and Lismore in 1608. In consequence of the small revenues of the bishopric, he had license in 1610 to hold no less than twelve prebends *in commendam*, as well as the treasurership of Lismore. He was considered to be well inclined to the Romanists, and gave offence to the citizens in June 1609, because he would not allow the mayor to hold up his sword in the cathedral precincts (*ib.* 1608–10, p. 214). In July 1611 he was reported to the Archbishop of Canterbury as being 'of no credit' in his diocese (*ib.* 1611–1614, p. 81). In 1618 he received a thousand acres in the Wexford plantation (*ib.*

1615–25, p. 187). Lancaster died at Waterford in 1619, and was buried in the cathedral. He was married, and had several children, one of whom, John Lancaster, was a clergyman in Ireland.

[Cotton's Fasti, vol. i. passim, ii. and v.; Ware's Bishops, ed. Harris.] W. A. J. A.

LANCASTER, JOSEPH (1778–1838), founder of the Lancasterian system of education, was born in Southwark, London, in 1778. His father had served as a common soldier in the American war, and afterwards added to his small pension by keeping a humble shop. Very early in life Joseph received powerful religious impressions, and was intended by his parents for the nonconformist ministry. At the age of fourteen he was impelled by a strong enthusiasm to leave home secretly, intending to go to Jamaica 'to teach the poor blacks the word of God.' Finding himself penniless when he reached Bristol, he enlisted as a naval volunteer, but after one voyage was, through the interposition of friends, released from his engagement. Soon after he joined the Society of Friends. Before he was twenty he obtained his father's leave to bring a few poor children home and teach them to read. He became conscious of a strong liking and aptitude for teaching and for winning the confidence of children. In 1801 he took a large room in the Borough Road, and inscribed over it, 'All who will may send their children and have them educated freely, and those who do not wish to have education for nothing may pay for it if they please.' His inability to pay assistants forced him to devise the plan of employing the elder scholars to teach the younger. His remarkable genius for organising made his experiment unexpectedly successful. The number of pupils grew rapidly. His school was divided into small classes, each under the care of a monitor; a group of these classes was superintended by a head monitor; and the quasi-military system of discipline, and of gradation of ranks, caused the whole establishment to assume an orderly, animated, and very striking appearance. The attention of the Duke of Bedford and of Lord Somerville was directed to his efforts, and soon afterwards the Duke of Sussex and other members of the royal family visited his institution and encouraged him with support. Such time as he could spare from the supervision of his large school of a thousand boys he devoted to lecturing in the country, and raising subscriptions for the foundation of new local schools.

He published in 1803 his first pamphlet, entitled 'Improvements in Education,' which set forth in detail the results of his experience. He described how his staff of monitors co-operated with him in the maintenance of discipline, and how they taught reading, writing, and the elements of arithmetic by a method of drill and simultaneous exercise. The material equipment of his school was of the most meagre kind. Flat desks covered with a thin layer of sand were used for the early exercises in writing. Sheets taken from a spelling-book and pasted on boards were placed before each 'draft' or class, and pointed to until every word was recognised and spelled. Passages extracted from the Bible and printed on large sheets furnished the reading and scripture lessons. Beyond these rudiments the instruction did not extend. He devised a very elaborate system of punishments, shackles, cages in which offenders were slung up to the roof, tying bad boys to a pillar in the manner suggested by mediæval pictures of St. Sebastian, divers marks of disgrace, and other appeals to the scholars' sense of shame; but his quaker principles revolted from the infliction of actual pain, and prevented him from perceiving the tortures inflicted by his own system on sensitive children. He instituted degrees of rank, badges, offices and orders of merit, which, while they undoubtedly made his school attractive to lads of ambition, tended to encourage vanity and self-consciousness. It was an essential part of his plan to enlist the most promising of the scholars in his service, and to prepare them to become schoolmasters. In this way he is fairly entitled to be recognised as the first pioneer in the work of training teachers for their profession in England. Some of the principles he advocated, and his favourite sayings, have passed into pedagogical maxims, e.g. 'The order of this school is "A place for everything and everything in its place."' Of the day's work he was wont to say, 'Let every child have, for every minute of his school-time, something to do, and a motive for doing it.'

In 1797 Andrew Bell (1753–1832) [q. v.] had published accounts of his educational experiments in the Madras Asylum. Lancaster in his first pamphlet cordially acknowledged his obligation to Bell for many useful hints. He afterwards visited Bell at Swanage, and established very friendly relations with him. During the eight years of Bell's residence at Swanage, little or nothing was done for the establishment of schools on his method; but Lancaster within that period was carrying on an active propaganda in all parts of the kingdom, and securing the adhesion of many powerful friends. His fortunes reached their zenith in 1805, when George III sent for him

to Weymouth, promised his patronage and support, and added, besides his own name, that of the queen and the princesses to the list of annual subscribers. The king concluded the interview by saying, in words which became in one sense the charter of the Lancasterian institution, 'It is my wish that every poor child in my dominions should be taught to read the Bible.' The fame which followed this interview intoxicated Lancaster, who was thriftless, impulsive, extravagant, and sadly deficient in ordinary self-control. He had at the same time to encounter much opposition from members of the established church. Mrs. Trimmer, one of his opponents, published in 1805 'A Comparative View of the new Plan of Education, promulgated by Mr. Joseph Lancaster, and of the System of Christian Instruction founded by our Forefathers for the initiation of the Young Members of the Established Church in the Principles of the Reformed Religion.' Her main objection to Lancaster, whom she denounced as the 'Goliath of schismatics,' was that his system was not to be controlled by the clergy, and was therefore calculated seriously to weaken the authority of the established church. The 'Edinburgh Review' in 1806 vindicated Lancaster in answer to this attack, and in October 1807 published a second article, reviewing Lancaster's first pamphlet with great favour.

Meanwhile Lancaster's money affairs became grievously embarrassed, and in 1808 two quakers, Joseph Fox and William Allen (1770–1843) [q. v.], with the co-operation of Whitbread and others, undertook to extricate him from his difficulties. They paid his debts, took over the responsibility of maintaining the model school, and constituted themselves a board of trustees for the administration of such funds as might be given to the institution, which they were permitted to designate the Royal Lancasterian Society. The public interest thus excited in Lancaster's system, the patronage of the royal family, and the announcement of a long list of influential supporters, combined to induce the friends of church education to show increased hostility. It was resolved to adopt Bell's name and system, and to establish a number of elementary schools, which should be taught by monitors, but in which the management and the instruction should be distinctly identified with the established church. The National Society was founded in 1811 to carry out these principles. Controversies soon arose, embittered rather by the zeal of the friends of the two men than by their personal rivalries. On the one side were ranged Brougham and the group of statesmen and writers who afterwards founded the Society for the Diffusion of Useful Knowledge and whose mouthpiece was the 'Edinburgh Review,' besides the Society of Friends, many liberal churchmen, and the great body of nonconformists. On the other were ranged nearly the whole of the clergy, the 'Quarterly Review,' and the tory party generally. The first article on the subject which appeared in the 'Quarterly Review' (October 1811) is generally attributed to Southey. He vindicated Bell's claims to originality, and ridiculed Lancaster's elaborate devices for maintaining discipline; and laid much stress on the importance of religious teaching. Between the two methods of procedure there were several important differences. Lancaster taught larger numbers, and had a more elaborate system for enlisting the agency of the pupils themselves in the maintenance of discipline. Moreover, his educational aims, though modest enough, were far higher than those of his rival. Bell had expressly declared his unwillingness to educate the poor too highly. Lancaster, on the other hand, not only taught the elements of writing and arithmetic, but avowed that he was precluded from offering a more generous education to his pupils by considerations of expense only. Lancaster certainly adopted, long before Bell, the practice of selecting and training the future teachers. But the substantial difference between the parties, which used for their own purposes the names of the two combatants, rested on religious grounds. The friends of Bell avowedly wished to bring the schools for the poor under the control of the church of England. Lancaster, on the other hand, always preached the doctrine that it was not the business of the public school to serve the denominational interests of any particular section of the Christian church, and that the true national education of the future should be Christian but not sectarian. His friends of the Royal Lancasterian Society were able to claim that this impartiality was not theoretical only, and to assert in their report of 1811 that, while more than seven thousand children had been brought up under his personal influence, not one of them had been induced to become, or had actually become, a quaker like himself.

In 1810 Lancaster had published his second pamphlet, 'Report of Joseph Lancaster's Progress from 1798.' In this report he speaks gratefully of the assistance of his friends and of the pecuniary sacrifices they had made on behalf of his system; and, summarising his own work for the past year, he records that he had travelled 3,775 miles, delivered sixty-seven lectures in the presence of 23,480

hearers, promoted the establishment of fifty new schools for 14,200 scholars, and had raised 3,850*l.* in aid of the society's work. To the report is appended a statement in which the trustees commend Lancaster's zeal. They record the rapid growth of the system, the establishment of Lancasterian schools in New York, Philadelphia, and Boston, and, *inter alia*, the facts that a deputation from Caracas had come to England expressly to see the working of the schools, and that the government of that country had since sent two young men to the Borough Road to learn the system.

Lancaster at first acquiesced, though reluctantly, in the exercise of control over his institution by the committee appointed in 1808; but he soon chafed against the business-like restraint imposed by the committee, quarrelled with his friends, seceded from the society, and set up a private school at Tooting, which soon failed and left him bankrupt. In 1816 he printed at Bristol 'Oppression and Persecution, being a Narrative of a variety of Singular Facts that have occurred in the Rise, Progress, and Promulgation of the Royal Lancasterian System of Education.' Here he complains bitterly of the conduct of his 'pretended friends,' the trustees, who had, four years before, changed the name of the institution to that of the 'British and Foreign School Society,' and had, he said, thwarted him and injured him, and determined to carry on the work without him. The pamphlet is a petulant attack on all his former friends, whom he describes as having 'choused him out of the management of his own institution.' He had suffered severely from disappointment, ill-health, and poverty. He had more than once been imprisoned for debt, his troubles were aggravated by the mental affliction which befell his wife, and in 1818 he determined to shake the dust from his feet and try the New World.

In New York and Philadelphia Lancaster was received kindly, his lectures were well attended, and the way seemed opening for a new career of honour and success. At Baltimore he established a school, obtained a few private pupils, and published in 1821 a small book entitled 'The Lancasterian System of Education, with Improvements, by its Founder.' It is mainly a reprint of his first tract, but it is prefaced by a curious chapter of autobiography, repeating with increased acrimony his former charges. He concludes with an advertisement of his new boarding establishment, in which he promises to treat the inmates as 'plants of his hand and children of his care.' But a grievous illness prevented the success of the enterprise, and on his partial recovery he determined to go to the milder climate of Venezuela, and to settle for a time in Caracas, to which place he had been invited several years before. Bolivar, the first president, who had visited the Borough Road in 1810, now received Lancaster with much consideration, was present at his second marriage to the widow of John Robinson of Philadelphia, and made large promises of pecuniary support, which, however, were not fulfilled. To the last it remained one of Lancaster's many grievances that Bolivar, after taking possession of all the little property Lancaster had left in Caracas, suffered him to depart with a bill for $20,000, which, when it came to maturity, was dishonoured.

After staying a short time at St. Thomas and Santa Cruz, he returned to New York, where the corporation voted him a grant of five hundred dollars. His next attempt to establish himself was at Montreal, where, as in other Canadian towns, he met at first with a favourable reception, although his school did not flourish there. His last publication appeared in 1833, and was printed at Newhaven, Connecticut. It is entitled 'Epitome of some of the chief Events and Transactions in the Life of J. Lancaster, containing an Account of the Rise and Progress of the Lancasterian System of Education, and the Author's future Prospects of Usefulness to Mankind; Published to Promote the Education of His Family.' By his 'family' he meant his step-children, to whom he was very tenderly attached, his only child, a daughter, who had married and settled in Mexico, having recently died. The pamphlet, like its predecessors, was ill-written and almost incoherent, was plentifully garnished with italics, with large capitals, and with irrelevant quotations from the Bible. But it was less vehement than his former publications in the denunciation of his adversaries, and amounted to little more than a piteous appeal for pecuniary help, and for subscriptions to his promised larger book, which was to embody all the latest additions to the 'Improvements in Education.' That larger work never appeared. A few gentlemen in England issued an appeal and obtained a sufficient sum to purchase for him a small annuity. His spirits revived a little, and he contemplated a journey to England. His last letter to a friend, who had been his constant supporter at the Borough Road, is full of exultation: 'With properly trained monitors I should not scruple to undertake to teach ten thousand pupils all to read fluently in three weeks to three months, idiots and truants only excepted. Be assured that the fire which kindled Elijah's sacrifice has kindled mine, and when all true

Israelites see it they will fall on their knees and exclaim, "The Lord, he is the God."' This was written in September 1838. In the following month he met with an accident in the streets of New York, and received injuries which proved fatal on 24 Oct. 1838.

It would not be justifiable to claim for either Lancaster or Bell personally a high rank among the founders of popular education in England. Lancaster's character was unstable; he led an irregular, undisciplined, and heavily burdened life, and died in poverty and obscurity. But he had a finer and more unselfish enthusiasm than Bell, a more intense love for children, more religious earnestness, and a stronger faith in the blessings which education might confer on the poor. It is very touching to see in his latest diaries and letters the picture of a broken-hearted and disappointed man, welcoming, nevertheless, such faint rays of hope as came occasionally to relieve the gloom of his solitude, and never wholly losing confidence in the mission with which he believed himself to have been divinely entrusted. After being disowned by the Friends on account of his financial irregularities, he yet continued to hold, instead of a meeting, his Sunday-morning silent services, and to sit alone, waiting for the visitation of the Divine Spirit.

The great expectations in which, at the beginning of the present century, both educational parties indulged with regard to the future of the 'mutual' or 'monitorial system' of public instruction have not been, and are not likely to be, realised. It was merely a system of drill and mechanism by which large bodies of children could be made orderly and obedient, and by which the scholars who knew a little were made to help those who knew less. Neither the writings nor the practice of Bell and Lancaster threw any light on the principles of teaching, or were of any value as permanent contributions to the literature of education. But relatively to the special needs and circumstances of the age, and to the wretched provision which then existed for the education of the poor, the work of these two men was of enormous value. They aroused public interest in the subject. They brought, at a very small cost (about 7*s.* per head per annum), thousands of children into admirable discipline, and gave them the rudiments of education, and some ambition to learn more. What is of still greater importance, they treated the school from the first as a place of 'mutual' instruction, as an organised community in which all the members were to be in helpful relations to each other; and all were brought to take a pride in the success and fame of the school to which they belonged. There can be little doubt that the sense of comradeship and corporate life was unusually strong in the old monitorial schools, and that it was scarcely inferior to that of the best public schools of our own time. But the inherent intellectual defects of an educational system dependent wholly on ignorant and immature agents, though not visible at first, revealed themselves before many years; and in 1846 the newly constituted education department took the important step of superseding monitors by pupil-teachers, all of whom were required before apprenticeship to pass through the elementary course, and afterwards to receive regular instruction and to be trained for the office of teacher. The pupil-teacher system itself is now being largely displaced, wherever funds will allow, by the employment of adult teachers.

A portrait of Joseph Lancaster by John Hazlitt is in the National Portrait Gallery, London.

[Life of Joseph Lancaster, by William Corston, 1840; Sketches, by Henry Dunn, 1848; The Museum, 1863; Leitch's Practical Educationists, 1876; Edinburgh Review, vols. ix. xi. xvii. xix. xxi.; Quarterly Review, vol. vi.; Joseph Fox's Comparative Review of the Publications of Bell and Lancaster, 1809; The New School, by Sir T. Bernard, 1810; Donaldson's Lectures on Education; Southey's Life of Bell; Professor Meiklejohn's Life of Bell; American Journal of Education, 1861; Reports of the Royal Commissioners on Popular Education, that of the Duke of Newcastle, 1855, and of Lord Cross, 1886; Reports passim of the British and Foreign School Society.] J. G. F–H.

LANCASTER, NATHANIEL (1701–1775), author, born in 1701 in Cheshire, was in early life a protégé of the Earl of Cholmondeley, who introduced him to polite society. He was appointed rector of St. Martin's, Chester, on 12 June 1725, and in January 1733 was made a chaplain to the Prince of Wales. In the following February he was created D.D. by the Archbishop of Canterbury (*Gent. Mag.* 1864, i. 637). On 17 Feb. 1733 he married the widow of Captain Brown, 'a lady with a fortune of 20,000*l.*' In September 1737 he obtained the rectory of Stanford Rivers, near Ongar, Essex. He died there on 20 June 1775. In his later years he acted as justice of the peace (see two letters of his describing his administration of justice, *Gent. Mag.* liv. 345). He was considered a brilliant conversationalist, but earned a reputation for extravagance and impecuniosity, 'which urged him to indecent applications for the supply of his necessities.'

Lancaster wrote: 1. 'Public Virtue, or the

Love of our Country,' London, 1746. 2. 'The Pretty Gentleman, or Softness of Manners vindicated from the false ridicule exhibited under the character of William Frible, Esq.,' a pretended reply to Garrick's 'Miss in her Teens,' but in reality a veiled and caustic satire on the softness of manners which Garrick was ridiculing; reprinted in 'Fugitive Pieces,' London, 1761, 1765, 1771; Dublin, 1762. The identification of it as Lancaster's is due to a letter of Dodsley's to Shenstone (see *Fugitive Pieces*, 1771). 3. 'The Plan of an Essay upon Delicacy, with a Specimen of the Work in two Dialogues,' London, 1748. 4. 'Methodism Triumphant, or the Decisive Battle between the Old Serpent and the Modern Saint,' London, 1767, 4to, a long rhapsodical poem.

[Nichols's Lit. Anecd. ii. 379, repeated verbatim in Chalmers, and taken verbatim from Hull's Select Letters, i. 70, ii. 132; Gent. Mag. vols. iii. v. vii. xlv. liv.; Ormerod's Cheshire; Watt's Bibl. Brit.] W. A. S.

LANCASTER, THOMAS (*d.* 1583), archbishop of Armagh, perhaps a native of Cumberland, was probably educated at Oxford. In July 1549 he was consecrated bishop of Kildare by George Browne, archbishop of Dublin. An enthusiastic protestant, he in June 1551 attended the conference which the lord deputy, Sir James Croft, held at Dublin with George Dowdall [q. v.], the primate, whose Roman catholic leanings were well known. In 1552 Lancaster was installed in the deanery of Ossory, which he held *in commendam* with his bishopric. On 2 Feb. 1553 he assisted in the consecration of John Bale [q. v.] as bishop of Ossory, and about the same time published an important statement of his doctrinal position in 'The Ryght and Trew Understandynge of the Supper of the Lord and the use thereof faythfully gathered out of y^e^ Holy Scriptures,' London, by Johan Turke, n.d. 8vo. It is dedicated to Edward VI. A copy is in the British Museum. Lancaster's style of argument resembles Bale's.

Lancaster was married, and on that ground he was deprived of both his preferments by Queen Mary in 1554, and spent the remainder of Queen Mary's reign in retirement. In 1559 he was presented by the crown to the treasurership of Salisbury Cathedral, in succession to Thomas Harding (1516–1572) [q.v.], Bishop Jewel's antagonist; and he also became one of the royal chaplains. He was a member of the lower house of convocation, and on 5 Feb. 1562–3 was in the minority of fifty-eight who approved of the proposed six formulas committing the English church to ultra-protestant doctrine and practices, as against fifty-nine who opposed the change. In the same year he signed the petition of the lower house of convocation for reform of church discipline. He acted as suffragan bishop of Marlborough under Bishop Jewel, but the date is not known. In that capacity he held ordinations at Salisbury on 13 April 1560 and 26 April 1568. Writing to Archbishop Parker (8 May 1568) Jewel complained of Lancaster's want of discretion. When Sir Henry Sydney went to Ireland as lord deputy in October 1565, Lancaster had a royal license to attend upon him and absent himself from his spiritual offices (cf. license, 25 Oct. 1565, in Record Office, London). He accompanied Sydney in his progress through various parts of Ireland. Sir William Cecil was friendly with him, and wrote to the lord deputy on 22 July 1567 (*Cal. State Papers*, Ireland, No. 70, p. 343, 22 July 1567) of his delight 'that the lusty good priest, Lancaster,' was to be made archbishop of Armagh, in succession to Adam Loftus [q. v.], who had been translated to Dublin. Some months passed before the choice was officially announced, but on 28 March 1567–8 Elizabeth informed the Irish lords justices (*ib.* Eliz. vol. xxiii. No. 86) that she had 'made choice of Mr. Thomas Lancaster, one of our ordinary chapleyns, heretofore bishop of Kildare in our said realme, and therein for his tyme served very laudably, and since that tyme hath been very well acquainted in the said part of Ulster, having been also lately in company with our said deputy in all his journeys within our said realm, and has preached ryght faithfully.' The queen, besides directing (12 March 1568) his 'nomination, election, and consecration,' granted him 200*l.* (*ib.* p. 368, Nos. 72–6, 19 March 1568). His consecration took place, at the hands of Archbishop Loftus of Dublin, Bishop Brady of Meath, and Bishop Daly of Kildare, on 13 June 1568, in Christ Church Cathedral, Dublin, in accordance with the Irish act of parliament, 2 Eliz. chap. 3. This act, 'for conferring and consecrating of archbishops and bishops within this realme,' aimed at planting the church of Ireland on a strong legal basis. It makes no mention of translation, but enjoins 'that the Person collated to any Archbishoprick or Bishoprick should be invested and consecrated thereto with all speed.' No reference was therefore made to Lancaster's previous tenure of the see of Kildare. He preached his own consecration sermon on the subject of 'Regeneration.' The archbishop had license to hold sundry preferments, both in England and in Ireland, on account of the poverty of his see, which had been wasted by rebellion. He

died in Drogheda in December 1583, and was buried in St. Peter's Church in that town, in the vault of one of his predecessors, Octavian de Palatio (*d.* 1513). He left a son and two daughters.

His will, which is in the Public Record Office at Dublin, gave rise to protracted litigation (*Cal. of Fiants*, Eliz., P. R. O., 1883, 4452). According to the evidence in the lawsuit, which is preserved in the library of Trinity College, Dublin (MS. E. 4. 4. Lib. T. C. D.), Lancaster dictated the will when 'crazed and sycke after his truble,' and surfeited 'with red herring and drinking of mutch sack' on the evening which preceded his death. He designed without result the foundation of a public grammar school at Drogheda, to be endowed at his cost; eight scholarships tenable at St. Edmund Hall, Oxford, were to be attached to it.

[Cotton's Fasti Eccl. Hib. i. ii. passim, iii. 19; Ware's Bishops, ed. Harris; Monck Mason's Hist. St. Patrick's Cathedral, Dublin, pp. 170 sq.; Bagwell's Ireland under the Tudors; Mant's Church in Ireland, i. 262; Jewel's MS. Reg. at Salisbury, ff. 4852.] W. R–L.

LANCASTER, THOMAS WILLIAM (1787–1859), Bampton lecturer, born at Fulham, Middlesex, on 24 Aug. 1787, was son of the Rev. Thomas Lancaster of Wimbledon, Surrey. He was matriculated at Oriel College, Oxford, 26 Jan. 1804, and graduated B.A. (with a second class *in lit. hum.*) in 1807, and M.A. in 1810. In 1808 he was elected to a Michel scholarship at Queen's College, and in the following year to a fellowship on the same foundation. After being ordained deacon in 1810 and priest in 1812, he became in the latter year curate of Banbury in Oxfordshire, and vicar of Banbury in 1815. He resigned his fellowship at Queen's on his marriage in 1816. His relations with his parishioners were not happy, and although he retained the living of Banbury for upwards of thirty-three years, he resided in Oxford about half that time. In 1849 the new bishop of Oxford, Samuel Wilberforce, induced him to exchange Banbury for the rectory of Over Worton, a small village near Woodstock. He did not find the new living more congenial than the old, and continued to reside in Oxford, where he frequented the Bodleian Library, and was respected for his learning. In 1831 he preached the Bampton lectures, taking for his subject 'The Popular Evidence of Christianity.' He was appointed a select preacher to the university in 1832, and a public examiner in 1832–3. From 1840 to 1849 he acted, with little success, as undermaster (*ostiarius*, or usher) of Magdalen College school, and was for a time chaplain to the Dowager Countess of Guilford. He was found dead in his bed at his lodgings in High Street, 12 Dec. 1859, and was buried in the Holywell cemetery. His wife, Miss Anne Walford of Banbury, died 8 Feb. 1860, at the age of eighty-four. He had no family.

Lancaster was one of the old-fashioned 'high and dry' school, preaching in the university pulpit against Arnold of Rugby, and holding Roman catholics to be out of the pale of salvation. He took no active part in regard to the Oxford movement, but had no sympathy with the tractarians.

Besides his 'Bampton Lectures' Lancaster was the author of: 1. 'The Harmony of the Law and the Gospel with regard to the Doctrine of a Future State,' 8vo, Oxford, 1825. 2. 'The Alliance of Education and Civil Government, with Strictures on the University of London,' 4to, Lond. 1828. 3. 'A Treatise on Confirmation, with Pastoral Discourses applicable to Confirmed Persons,' 12mo, Lond. 1830. 4. 'The Nicomachean Ethics of Aristotle,' edited and illustrated, 8vo, Oxford, 1834; a popular and useful edition at the time, but not of permanent value. 5. 'Christian and Civil Liberty, an Assize Sermon,' 8vo, Oxford, 1835. 6. 'Strictures on a late Publication' (of Dr. Hampden), 8vo, Lond. 1836; 2nd edit. 1838. 7. 'An Earnest and Resolute Protestation against a certain inductive Method of Theologising, which has been recently propounded by the King's Professor of Divinity in Oxford,' 8vo, Lond. 1839. 8. 'Vindiciæ Symbolicæ, or a Treatise on Creeds, Articles of Faith, and Articles of Doctrine,' 8vo, Lond. 1848. 9. 'Sermons preached on Various Occasions,' 8vo, Oxford, 1860; partly prepared for the press by himself and published by subscription after his death.

[Bloxam's Magdalen College Register, iii. 270; Oxford Journal, 17 Dec. 1859; Gent. Mag. 1860, i. 188; personal acquaintance and recollections; private inquiries.] W. A. G.

LANCASTER, WILLIAM (1650–1717), divine, son of William Lancaster of Sockbridge in Barton parish, Westmoreland, is said to have been born at that place in 1650. He kept for some time the parish school of Barton, and at his death he added an augmentation to the master's salary. The school is near Lowther Castle, and when Sir John Lowther's son, afterwards Lord Lonsdale, went to Queen's College, Oxford, he was attended by Lancaster, who entered as batler on 23 June 1670, and matriculated 1 July, aged 20. He graduated B.A. on 6 Feb. 1674–5, M.A. 1 July 1678 (after the degree had been stopped for some words against John Clerke,

of All Souls, the proctor, but was carried in congregation), B.D. 12 April 1690, and D.D. 8 July 1692. On 20 Dec. 1674 he was elected tabarder of his college, and on 15 March 1678–9 was both elected and admitted fellow. About 1676 he was sent to Paris with a state grant on the recommendation of Sir Joseph Williamson (who thought that the most promising young men of the university might be trained for public life in this way), and after a stay of some duration resumed his career at Oxford. Although he acted when junior fellow as chaplain to the Earl of Denbigh, and was collated on 1 Sept. 1682 to the vicarage of Oakley in Buckinghamshire, which he held until 1690, most of his time was passed in college, where he became famous as tutor. From the beginning of 1686 till 1 Aug. he was junior bursar, for the next four years he held the post of senior bursar, and he retained his fellowship until his marriage, very early in 1696. Lancaster became domestic chaplain to Henry Compton [q. v.], bishop of London, on whose nomination he was instituted (22 July 1692) to the vicarage of St. Martin's-in-the-Fields, London, but the presentation for this time was claimed by the queen, and when judgment was given in her favour in the law courts, she presented Dr. Nicholas Gouge. Lancaster was a popular preacher, and Evelyn records a visit to hear him on 20 Nov. 1692 (*Memoirs*, ed. 1827, iii. 320). At Gouge's death he was again instituted (31 Oct. 1694), and from a case cited in Burn's 'Ecclesiastical Law' (ed. 1842, i. 116), in which he claimed fees from a French protestant called Burdeaux for the baptism of his child at the French church in the Savoy, it would seem that he zealously guarded his dues. On 15 Oct. 1704 he was elected provost of Queen's College, but the election was disputed as against the statutes; the question, which was whether the right of election extended to past as well as present fellows, being argued in an anonymous pamphlet entitled 'A True State of the Case concerning the Election of a Provost of Queen's College, Oxford, 1704,' written by Francis Thompson, senior fellow at the time. An appeal was made to the Archbishop of York, as visitor, but the election was confirmed, on a hearing of the case by Dr. Thomas Bouchier the commissary. Through Compton's favour Lancaster held the archdeaconry of Middlesex from 1705 until his death, and for four years (1706–10) he was vice-chancellor of Oxford, ruling the university in the interests of the whigs. In religion he favoured the views of the high church party, and he was one of the bail for Dr. Sacheverell, but his enemies accused him of trimming and of scheming for a bishopric. The see of St. Davids was offered to him, but it was declined through a preference for college life and a desire to carry out further building works at the college. Through his courteous acts to the corporation of Oxford a plot of land in the High Street was leased to the college for a thousand years 'gratis and without fine,' and the first stone of the new court towards the High Street was laid by him on Queen Anne's birthday (6 Feb. 1710). His arms are conspicuous in many places in the college, especially over the provost's seat in the hall; and his portrait, painted by T. Murray, and engraved by George Vertue, hangs in the hall. Another portrait of him, described as 'very bad,' was placed in the vestry-room of St. Martin's-in-the-Fields. He died at Oxford, 4 Feb. 1716–17, of gout in the stomach, and was buried in the old church of St. Martin's-in-the-Fields. His wife, a kinswoman of Bishop Compton, was a daughter of Mr. Wilmer of Sywell in Northamptonshire.

Lancaster was author of: 1. A Latin speech on the presentation of William Jane as prolocutor of the lower house of convocation, 1689. 2. A sermon before the House of Commons, 30 Jan. 1696–7. 3. A recommendatory preface to the 'Door of the Tabernacle,' 1703. Many of his letters are in the Ballard collection at the Bodleian Library. One of them is printed in 'Letters from the Bodleian,' i. 294–5, and in the same volume (pp. 200–1) is a peremptory letter from Sacheverell demanding a testimonial from the university. Lancaster is said to have been the original of 'Slyboots' in the letter from 'Abraham Froth,' which is printed in the 'Spectator,' No. 43, and by Hearne he is frequently called 'Smoothboots,' 'Northern bear,' and 'old hypocritical, ambitious, drunken sot.'

[Luttrell's Hist. Relation, ii. 520, 582, iii. 394, vi. 534; Wood's Colleges, ed. Gutch, i. 149, 151–69, and App. pp. 159–61; Clark's Colleges of Oxford, p. 133; Hearne's Collections, ed. Doble, i. 216, 293–4, ii. and iii. passim; Nicolson and Burn's Westmorland and Cumberland, i. 407, 411; Lipscomb's Buckinghamshire, i. 360; Newcourt's Repertorium Lond. i. 692; Le Neve's Fasti, ii. 331, iii. 478, 553; Biog. Brit. 1763, vol. vi. pt. i. pp. 3724, 3734–5; Hist. Register, 1717, p. 9; information from Dr. Magrath, provost of Queen's College.] W. P. C.

LANCE, GEORGE (1802–1864), painter, was born at the old manor-house of Little Easton, near Dunmow, Essex, on 24 March 1802. His father, who had previously served in a regiment of light horse, was at the time of young Lance's birth an adjutant in the Essex yeomanry, and became afterwards the

inspector of the Bow Street horse-patrol. His mother, with whom his father had eloped from boarding-school, was the daughter of Colonel Constable of Beverley, Yorkshire. Although Lance at a very early age showed a predilection for art, his friends placed him, when under fourteen, in a manufactory at Leeds; but the uncongenial work injured his health and he returned to London. Wandering one day into the British Museum, he casually opened a conversation with Charles Landseer, who happened to be drawing there. On learning that Landseer was a pupil of Haydon, he went early next morning to that painter's residence, and asked the terms on which he could become a pupil. Haydon replied that if his drawings promised future success he would instruct him for nothing. Not many days later Lance, still under fourteen, entered Haydon's studio, and remained there seven years, at the same time studying in the schools of the Royal Academy. When designing a picture from Homer's 'Iliad,' he was set, before putting on the colours, to paint some fruit and vegetables, in order to improve his execution. His work attracted the notice of Sir George Beaumont, who purchased it, and this success led him to paint another fruit-piece, which he sold to the Earl of Shaftesbury. He then painted for the Duke of Bedford two fruit-pieces as decorations for a summer-house at Woburn Abbey, and his work proved so profitable that he decided to devote himself to the painting of still-life. He began to exhibit in 1824, when he sent to the British Institution 'A Fruit Boy,' and to the Society of British Artists 'The Mischievous Boy' and two fruit-pieces. In 1828 appeared his first contribution to the exhibitions of the Royal Academy, 'Still Life,' with the quotation from Butler's 'Hudibras:'—

> Goose, rabbit, pheasant, pigeons, all
> With good brown jug for beer—not small!

Although it was chiefly as a painter of fruit and flowers that Lance gained his reputation, he sometimes produced historical and genre works, and his picture of 'Melanchthon's First Misgivings of the Church of Rome' won the prize at the Liverpool Academy in 1836. His works appeared most frequently at the exhibitions of the British Institution, to which he contributed in all 135 pictures, but he sent also forty-eight works to the Society of British Artists, and thirty-eight to the Royal Academy. Among these were 'The Wine Cooler,' 1831; 'The Brothers,' 1837; 'Captain Rolando showing to Gil Blas the Treasures of the Cave,' 1839; 'May I have this?' 1840; 'The Ballad' and 'Narcissus,' 1841; 'The Microscope,' 1842; 'The Village Coquette,' 1843; 'The Grandmother's Blessing,' 1844; 'The Biron Conspiracy,' 1845; 'Preparations for a Banquet,' 1846; 'From the Garden, just gathered,' 'From the Lake, just shot,' and 'Red Cap,' a monkey with a red cap on his head, 1847; 'Modern Fruit—Mediæval Art,' 1850; 'The Blonde' and 'The Brunette,' 1851; 'The Seneschal,' painted for Sir Morton Peto, 1852; 'Harold,' 1855; 'Fair and Fruitful Italy' and 'Beautiful in Death,' a peacock, 1857; 'The Peacock at Home,' 1858; 'The Golden Age,' 1859; 'A Sunny Bank,' 1861; and 'A Gleam of Sunshine' and 'The Burgomaster's Dessert,' 1862. Besides these he exhibited many fruit-pieces and pictures of dead game, painted with great richness of colour and truthfulness to nature. The National Gallery possesses 'A Basket of Fruit, Pineapple, and Bird's Nest,' 'Red Cap,' a replica of the picture painted in 1847, 'Fruit: Pineapple, Grapes, and Melon, &c.,' and 'A Fruit Piece,' the three first of which belong to the Vernon collection. Two fruit-pieces and a portrait of himself, painted about 1830, are in the South Kensington Museum.

Lance died at the residence of his son, Sunnyside, near Birkenhead, on 18 June 1864. His most distinguished pupils were Sir John Gilbert and William Duffield, the latter an artist of great promise, who died young in 1863.

[Art Journal, 1857 pp. 305–7 (from information supplied by the painter), 1864 p. 242; Redgraves' Century of Painters of the English School, 1890, p. 418; Bryan's Dict. of Painters and Engravers, ed. Graves, 1886–9, ii. 9; Descriptive and Historical Cat. of Pictures in the National Gallery, British and Modern Schools, 1889; Royal Academy Exhibition Catalogues, 1828–62; British Institution Exhibition Catalogues (Living Artists), 1824–62.] R. E. G.

LANCEY. [See De Lancey.]

LANCRINCK, PROSPER HENRI (1628–1692), painter. [See Lankrink.]

LAND, EDWARD (1815–1876), vocalist and composer, was born in London in 1815. He began his career as one of the children of the Chapel Royal, and was afterwards brought into prominent notice as accompanist to John Wilson, the celebrated Scotch singer. After Wilson's death he acted in a similar capacity to David Kennedy [q. v.] On the formation of the Glee and Madrigal Union he was chosen accompanist, and he also occasionally officiated as second tenor vocalist. He was for several years secretary of the Noblemen and Gentlemen's Catch Club. He composed a number of songs, which were popular in their

day, such as 'Bird of Beauty' (1852), 'The Angel's Watch' (1853), 'Birds of the Sea' (1858), and harmonised or arranged a good deal of miscellaneous vocal music. He wrote many original pieces for the pianoforte, and made arrangements of various Scottish melodies and other compositions for the same instrument. He died in London on 29 Nov. 1876.

[Musical Times, January 1877; Life of David Kennedy, Paisley, 1877.] J. C. H.

LANDEL, WILLIAM (*d.* 1385), bishop of St. Andrews, was second son of the Baron or Laird of Landel (or Lauderdale) in Berwickshire. He was laird of Laverdale, and succeeded to large family estates in Roxburghshire on the death of his elder brother, Sir John. While rector or provost of the church of Kinkell in Aberdeenshire he was named bishop of St. Andrews by Benedict XII, on the recommendation of the kings of Scotland and of France, and was consecrated by Benedict XII at Avignon on 17 March 1342. Fordun, in relating his preferment, draws attention to the terms of the papal bull, in which it is stated that the selection was made specially on the recommendation of the prior and chapter of St. Andrews. He was taken prisoner with King David at the battle of Durham in 1346. After his release he was very active in procuring that of the king. Edward III granted him, with several other Scottish nobles, a safe-conduct, dated 4 Sept. 1352, to visit King David, then a prisoner in England, to arrange as to his ransom. For this purpose he obtained from the clergy, with the consent of Innocent VI, a grant of the tenth part of all church livings in Scotland during three years. He was one of the commissioners appointed to receive the king at Berwick on his release in 1357. The bishop was fond of travelling, and was able, from his great wealth, to command a large retinue. The Scottish rolls mention twenty-one safe-conducts which were granted to him either while travelling singly or in company with others. In 1361 he visited the shrine of St. James at Compostella, and the year following that of Thomas à Becket, accompanied by William de Douglas. To avoid a pestilence prevalent in the south of Scotland he passed the Christmas of 1362 at Elgin, the king being at the same time resident at Kinloss in the same county. Part of the following year he spent with the king at his palace of Inchmurtach, when on 14 May the high steward of the kingdom and several of the nobles assembled to renew their oath of fealty to the king. Towards the end of that year he went to Rome, and in 1365 he was again abroad. In 1370 he crowned Robert II at Scone. In 1378 a great part of the cathedral of St. Andrews was burned down. Since the time of Bishop Gameline [q. v.] a dispute had existed in Scotland between the kings and the bishops regarding the latter's testamentary rights; the kings claimed that whether the bishops died testate or not their estates at their death in all cases reverted to the crown. King David having, in return, it has been alleged, for the aid towards his ransom afforded by the clergy, renounced this claim with the consent of parliament, two successive bulls were obtained from the pope confirming the renunciation. A third bull for the same purpose was issued in the time of Robert II, and while it continued in force Landel died on 15 Oct. 1385, so that he is said to have been the first bishop who was able to dispose of his estate by testament. He died in the abbey of St. Andrews, and was buried in the cathedral.

[Wyntoun's Chron.; Fordun's Scotichronicon; Spotiswood; Gordon's Scotichronicon, i. 195 sq.] J. G. F.

LANDELLS, EBENEZER (1808–1860), wood-engraver and projector of 'Punch,' born at Newcastle-on-Tyne on 13 April 1808, was third son of Ebenezer Landells, merchant of that town, and a native of Berwick-on-Tweed, and was descended from William Graham (1737–1801) [q. v.], minister of the Close meeting-house at Newcastle. Landells was educated at Mr. Bruce's academy in Newcastle, and at the age of fourteen was apprenticed by his father for seven years to Thomas Bewick [q. v.] the wood-engraver. He was a favourite pupil of Bewick. After his master's death Landells accepted an engagement to work in London with John Jackson [q. v.] the wood-engraver, and is stated to have resided with him for some time, from November 1829, in Clarendon Street, Clarendon Square. He was also employed by William Harvey [q. v.] on the second series of Northcote's 'Fables,' for which he engraved most of the initial letters, and he engraved some of the drawings by H. K. Browne and Cattermole for Dickens's 'Master Humphrey's Clock.' This and other work was done in partnership with his fellow-townsman Charles Gray. For a time he superintended the fine-art engraving department of the firm of Branston & Vizetelly. Landells was soon known among the artists of his time in London, both as an industrious and deserving artist and as an agreeable companion. He always retained a great love for Newcastle, and when a large staff of assistants was working under him on wood-engraving, they nicknamed him 'Tooch-

it-oop,' from his strong Northumbrian accent, which never deserted him. His chief work was contributed to illustrated periodical literature.

Landells started about 1840 an illustrated journal of fashion, called 'The Cosmorama,' which had a short life. Shortly afterwards he conceived the idea of 'Punch, or the London Charivari,' of which he was the original projector. He communicated the idea to Henry Mayhew, who was one of the first editors, Landells undertaking to find the drawings and engravings. At first there were three shareholders in the venture, Landells holding one, Mayhew, Mark Lemon, and Stirling Coyne, the editors, a second, and Joseph Last, the printer, a third. The first number appeared on 17 July 1841. After a few weeks Landells purchased Last's share, and on 24 Dec. 1842 sold his two shares to Messrs. Bradbury & Evans for 350*l.*, on condition of being employed for a fixed time as engraver for the paper. Messrs. Bradbury & Evans also acquired the editors' share, and thus became the sole proprietors. When Herbert Ingram [q. v.] started the 'Illustrated London News' in 1842, Landells was consulted. He engraved much for the early numbers, and was employed to make sketches of the queen's first journey to Scotland for reproduction in the paper. He played a similar part in the royal visits to the Rhine and to other places, and was the first special artist-correspondent. His Scottish sketches were noticed by the queen, who thenceforth showed him much favour. In 1843 he was associated with Ingram and others in starting the 'Illuminated Magazine,' a periodical of which Douglas Jerrold [q. v.] was editor, and for which Landells supplied all the woodcut illustrations. A more successful venture for Landells was the 'Lady's Newspaper,' of which the first number appeared on 2 Jan. 1847, with a title-page engraved by him. This was the earliest paper devoted to female interests, and after a successful career was ultimately incorporated with the still existing weekly paper 'The Queen.' Landells was connected, either as artist or proprietor, with other journalistic experiments, such as 'The Great Gun' (started in 1844), 'Diogenes' (1853), the 'Illustrated Inventor,' &c., but his pecuniary profits were never large. His later engravings lack any special excellence, but he was a good instructor and much respected by his pupils and assistants, among whom were Edmund Evans, Birket Foster, J. Greenaway, T. Armstrong, the Dalziels, and other well-known wood-engravers. Landells, according to the custom of his profession, usually put his own name to the blocks which were engraved under his direction. He illustrated some books for children, such as the 'Boy's Own Toy Maker' (1858; 10th edit. 1881), the 'Illustrated Paper Model Maker' (1860), &c. He died on 1 Oct. 1860 at Victoria Grove, West Brompton, and his widow, with two sons and four daughters, survived him. He was married, on 9 Jan. 1832, at New St. Pancras Church, London, to Anne, eldest daughter of Robert McLagan of London.

Landells, Robert Thomas (1833–1877), artist and special war correspondent, born in London on 1 Aug. 1833, was eldest son of the above. He was educated principally in France, and afterwards studied drawing and painting in London. In 1856 Landells was sent by the 'Illustrated London News' as special artist to the Crimea, and contributed some illustrations of the close of the campaign. After the peace he went to Moscow for the coronation of the czar, Alexander II, and contributed illustrations of the ceremony. He was present as artist throughout the war between Germany and Denmark in 1863, receiving decorations from both sides, and again in the war between Austria and Prussia in 1866; on the latter occasion he was attached to the staff of the Crown Prince of Prussia, afterwards Emperor Frederick III. On the outbreak of the Franco-German war in 1870 he was again attached to the staff of the crown prince, and during the siege of Paris resided at the prince's headquarters in Versailles. He received the Prussian cross not only for his labours as an artist, but for his assistance to the ambulances, and also the Bavarian cross for valour. His war sketches were always much admired. As a painter he also had some success. He was employed by the queen to paint memorial pictures of various ceremonials which she attended. He died on 6 Jan. 1877 at Winchester Terrace, Chelsea. He married, on 19 March 1857, at New St. Pancras Church, London, Elizabeth Ann, youngest daughter of George Herbert Rodwell [q. v.], musical composer, and granddaughter of Liston the actor. By her he had two sons and two daughters.

[Information from Mrs. J. H. Chaplin, Mr. Mason Jackson, and Mr. M. H. Spielmann.]

L. C.

LANDEN, JOHN (1719–1790), mathematician, was born at Peakirk, near Peterborough in Northamptonshire, on 23 Jan. 1719. He was brought up to the business of a surveyor, and acted as land agent to William Wentworth, earl Fitzwilliam [q. v.], from 1762 to 1788. Cultivating mathematics during his leisure hours, he became a contributor to the 'Ladies' Diary' in 1744, pub-

lished 'Mathematical Lucubrations' in 1755, and from 1754 onwards communicated to the Royal Society valuable investigations on points connected with the fluxionary calculus. His attempt to substitute for it a purely algebraical method, expounded in book i. of 'Residual Analysis' (London, 1764), was further prosecuted by Lagrange. Book ii. never appeared. The remarkable theorem known by Landen's name, for expressing a hyperbolic arc in terms of two elliptic arcs, was inserted in the 'Philosophical Transactions' for 1775, and specimens of its use were given in the first volume of his 'Mathematical Memoirs' (1780). In a paper on rotatory motion laid before the Royal Society on 17 March 1785 he obtained results differing from those of Euler and D'Alembert, and defended them in the second volume of 'Mathematical Memoirs,' prepared for the press during the intervals of a painful disease, and placed in his hands, printed, the day before his death at Milton, near Peterborough, the seat of the Earl Fitzwilliam, on 15 Jan. 1790. In the same work he solved the problem of the spinning of a top, and explained Newton's error in calculating the effects of precession.

Landen was elected a fellow of the Royal Society on 16 Jan. 1766, and was a member of the Spalding Society. Though foreigners gave him a high rank among English analysts, he failed to develope and combine his discoveries. He led a retired life, chiefly at Walton in Northamptonshire. Though humane and honourable, he was too dogmatic in society. Besides the works above mentioned, he wrote: 'A Discourse concerning the Residual Analysis' (1758), and 'Animadversions on Dr. Stewart's Computation of the Sun's Distance from the Earth' (1771). Papers by him are included in 'Philosophical Transactions,' vols. xlviii. li. lvii. lx. lxi. lxvii. lxxv.

[Gent. Mag. vol. lx. pt. i. pp. 90, 191; Phil. Trans. Abridged, x. 469 (Hutton); Hutton's Mathematical Dict. 1815; Montucla's Hist. des Mathématiques, iii. 240; Montferrier's Dict. des Mathématiques; Poggendorff's Biographisch-Literarisches Handwörterbuch; Maseres' Scriptores Logarithmici, ii. 172; Richelot's Die Landensche Transformation in ihrer Anwendung auf die Entwickelung der elliptischen Functionen, 1868; Watt's Bibl. Brit.] A. M. C.

LANDER, JOHN (1807–1839), African traveller, born in Cornwall in 1807, was younger brother of Richard Lemon Lander [q. v.], and was by trade a printer. He accompanied his brother Richard (without promise of any reward) in his expedition which left England under government auspices in January 1830 to explore the course and termination of the river Niger, and, after discovering the outlet of the river in the Bight of Biafra, returned home in July 1831. His African journal was incorporated with that of his brother in the narrative of the expedition published in 1832. Viscount Goderich, the president of the Royal Geographical Society, procured for Lander a tide-waiter's place in the custom house. Lander died on 16 Nov. 1839 in Wyndham Street, Bryanston Square, at the age of thirty-three, of a malady originally contracted in Africa. He left a widow and three children.

[Tregellas's Cornish Worthies, London, 1884, ii. 202–3; Brit. Mus. Cat. Printed Books; Gent. Mag. new ser. xii. 662.] H. M. C.

LANDER, RICHARD LEMON (1804–1834), African traveller, was born 8 Feb. 1804, at Truro, Cornwall, where his father kept the Fighting Cocks Inn, afterwards known as the Dolphin. His grandfather was a noted wrestler. A contested election for the borough was won on the day of his birth by Colonel Lemon, and suggested his second name. He was the fourth of six children, and is described as a bright little fellow, whose roving propensities gave his friends constant anxiety. He was educated at 'old Pascoe's' in Coombs Lane of his native town, and was a great favourite with the master. At thirteen he went out with a merchant to the West Indies, had an attack of yellow fever at San Domingo, returned home in 1818, and afterwards lived as servant in several wealthy families in London, with whom he travelled on the continent. In 1823 he went to the Cape Colony as private servant to Major Colebrooke, royal artillery, afterwards General Sir W. M. G. Colebrooke, C.B. (cf. *Colonial List*, 1869), then one of the commissioners of colonial inquiry. After traversing the colony with his master, Lander returned home with him in 1824. The discoveries of Lieutenant Hugh Clapperton [q. v.] and Major Dixon Denham [q. v.] were at the time attracting much attention, and Lander offered his services to Clapperton, refusing better-paid employment in South America. With Clapperton Lander went to Western Africa, and was his devoted attendant during his second and last expedition into the interior until his death in 1827. Lander then made his way to the coast, reporting Clapperton's death to Denham, who was on a visit to Fernando Po, and by whom the news was sent to England. Lander followed with Clapperton's papers, arriving at Portsmouth in April 1828. To Clapperton's published 'Journal' was added the 'Journal of Richard Lander from Kano to the Coast,' London, 1829, 4to. Lander afterwards published 'Records of Captain Clapperton's last

Expedition to Africa, and the subsequent Adventures of the Author [R. Lander],' London, 1830, 2 vols. 12mo.

At the instance of Lord Bathurst (1762–1834) [q. v.] Lander undertook a fresh expedition to explore the course and termination of the Niger. His wife was to receive 100*l.* a year from government during his absence, and Lander himself was promised a gratuity of one hundred guineas on his return. Accompanied by his younger brother, John Lander (1807–1839) [q.v.], he left Portsmouth 9 Jan. 1830, and reached Cape Coast Castle on 22 Feb. Proceeding thence to Accra and Bogádry, the travellers on 17 June reached Boussa (Bussa), a place on the left bank of the Niger, where Mungo Park met his fate. Thence they ascended the stream about one hundred miles to Yaoorie, the extreme point reached by their expedition. Returning to Boussa on 2 Aug. 1830, the travellers commenced the descent of the tortuous stream in canoes, in utter ignorance whither it would carry them. At a place called Kerrie they were plundered and cruelly maltreated by the natives. At Eboe (Ibo) the king made them prisoners, and demanded a heavy ransom, which was only obtained after long delay. Eventually they penetrated the forest-clad delta to the mouth of the Nun branch in the Bight of Biafra, thus setting at rest the question of the course and outlet of the great river Quorra (the Arabic name of the Niger river), 'the Nile of the Negros' (cf. Johnston, *Dict. of Geogr.* under 'Niger'). On 1 Dec. 1830 the brothers were put ashore at Fernando Po, and, after visiting Rio Janeiro on their way, arrived home in July 1831. They were greeted with much enthusiasm. Richard Lander received the royal award of a gold medal, or an equivalent in money, placed at the disposal of the newly formed Royal Geographical Society of London, of which he thus became the first gold medallist. John Murray, the publisher, offered the brothers one thousand guineas for their journals, which, edited by Lieutenant (afterwards Commander) Alex. Bridport Becher, R.N., editor of the 'Nautical Magazine,' were published under the title of 'Journal of an Expedition to explore the Course and Termination of the Niger,' London, 1832, 3 vols. 12mo. The work was included, as part xxviii., in the 'Family Library.' Translations have appeared in Dutch, French, German, Italian, and Swedish.

Early in 1832 some merchants at Liverpool formed themselves into an association with the object of sending out an expedition, under the guidance of Richard Lander, to ascend the Niger and open up trade with the countries of Central Africa. The expedition was furnished with two steamers, one named the Quorra, of 145 tons burden and 50 horse-power; the other Alburka (signifying in Arabic 'The Blessing'), built of iron, of 55 tons burden. They were to be accompanied to the west coast by a brig carrying coal and goods for barter. Lander started with the little armament from Milford Haven on 25 July, and reached Cape Coast Castle, after many disasters, 7 Oct. 1832. Illnesses and mishaps innumerable delayed the progress of affairs; but in the end the steamers ascended the river for a considerable part of its course, afterwards returning to Fernando Po for fresh supplies of cowries, &c. Leaving the steamers in charge of Surgeon Oldfield, Lander then returned to the Nun mouth, and thence began reascending the river in canoes. At a place called Ingiamma the canoes were fired upon and pursued some distance down stream by the Brass River natives. Lander, who had great faith in and influence with the natives generally, received a musket-ball in the thigh, which could not be extracted. He was removed to Fernando Po, and was carefully attended in the house of the commandant, Colonel Nicolls; but mortification set in suddenly, and he died (according to different statements) on 2 or 7 Feb. 1834. He was buried in the Clarence cemetery, Fernando Po. A monument was placed by his widow and daughter, by permission, in the royal chapel of the Savoy, London, but was destroyed by the fire of 7 July 1864. It has now been replaced by a stained-glass memorial window, put up by the Royal Geographical Society. A Doric memorial shaft in Lemon Street, Truro, was erected by public subscription, and dedicated with some ceremony in 1835, but fell down through defective workmanship the year after. It now bears a statue of Lander by the Cornish sculptor, Nevill Northey Burnard [q. v.]. Lander's portrait by William Brockedon [q. v.], which has been engraved by C. Turner, hangs in the council-room of the Royal Geographical Society. A government pension of 70*l.* a year was given to his widow, and a gratuity of 80*l.* to his daughter. The story of Lander's last expedition is told in 'Narrative of an Expedition into the Interior of Africa in Steamers, in 1832, 1833, 1834. . . . By Macgregor Laird and R. A. K. Oldfield, the surviving officers of the Expedition,' London, 1835.

In person Lander was very short and fair. His journals show that he possessed considerable intellectual powers, as well as great muscular strength and an iron constitution, and the passive courage which is so essential a qualification in an African traveller. His manners were mild, unobtrusive, and pleas-

ing, which, joined to his cheerful temper and handsome, ingenuous countenance, made him a general favourite.

A portrait of Lander is prefixed to his 'Records of Clapperton's Last Expedition,' 1830.

[Tregellas's Cornish Worthies, London, 1884, vol. ii.; R. Lander's Records of Captain Clapperton's Last Expedition, London, 1830; R. and J. Lander's Journal of an Expedition to explore the Course and Termination of the Niger, London, 1832; Macgregor Laird and Oldfield's Narrative of an Expedition into the Interior of Africa, London, 1835; Johnston's Dict. of Geogr. London, 1877; Annual Biog. and Obituary, 1834; Commander William Allen's Picturesque Views on the River Niger, 1840.] H. M. C.

LANDMANN, GEORGE THOMAS (1779–1854), lieutenant-colonel royal engineers, son of Isaac Landmann [q. v.], was born at Woolwich in 1779. He became a cadet at the Royal Military Academy on 16 April 1793, and obtained a commission as second lieutenant in the royal engineers on 1 May 1795. Stationed at Plymouth and Falmouth, he was employed in the fortification of St. Nicholas Island at the former, and Pendennis Castle and St. Mawes at the latter place. He was promoted first lieutenant on 3 June 1797, was sent to Canada at the end of that year, and was employed until the end of 1800 in the construction of fortifications at St. Joseph, Lake Huron, Upper Canada. In 1801 and 1802 he was employed in cutting a new canal at the Cascades on the river St. Lawrence. On 13 July 1802 he was promoted captain-lieutenant, and at the end of the year returned to England, when he was stationed at Portsmouth and Gosport, and employed in the fortifications.

On 19 July 1804 he was promoted second captain, and in December 1805 embarked at Portsmouth with troops for Gibraltar. On 1 July 1806 he was promoted captain. In the summer of 1808 he embarked as commanding royal engineer with General Spencer's corps of seven thousand men from Gibraltar, and landed in August at Mondego Bay to join Sir Arthur Wellesley. He was then attached to the light brigade under Brigadier-general Hon. H. Fane, was present at the battle of Roleia (17 Aug.), when he succeeded Captain Elphinstone, who was wounded, in the command of the royal engineers. He made a plan of the battle for Sir Arthur Wellesley, which was sent home with despatches. He reconnoitered the field of Vimeiro, and commanded his corps at the battle on 21 Aug. In September he was sent to Peniche to report on that fortress, and when Major Fletcher went to Spain with Sir John Moore, he assumed the command of his corps in Portugal. In December he was sent to construct a bridge of boats at Abrantes, on the Tagus, another at Punhete, on the Zezere, and a flying bridge at Villa Velha, and to reconnoitre the country about Idanha Nova, &c. The bridges were completed in five days.

On his return to Lisbon he was, in February 1809, sent overland with despatches to Bartholomew Frere [q. v.], the British minister at Seville, and thence, as commanding engineer, to join the corps of General Mackenzie. Soon after Landmann's arrival at Cadiz an *émeute* occurred among the inhabitants, who, suspecting the fidelity of their governor, the Marquis de Villel, desired to put him to death. General Mackenzie directed Landmann to endeavour to tranquillise the people, and as he spoke Spanish fluently he was eventually able to reconcile the contending parties. For his services on this occasion he received the thanks of the king of Spain through the secretary of state. On 22 Feb. 1809 Landmann was granted a commission as lieutenant-colonel in the Spanish engineers, and on General Mackenzie and his troops leaving Cadiz for Lisbon, Landmann was left at Cadiz by Frere's desire. He went to Gibraltar in July, and sent home plans of the fortifications of Cadiz, with a report which led to vigorous efforts being made to defend that place.

When, in January 1810, the French had entered Seville, and an attack on Gibraltar was expected from the land side, it was deemed expedient to demolish forts San Felipe and Santa Barbara in the Spanish lines. Landmann was deputed to negotiate with the Spanish governor for the needful permission, and he accomplished his delicate task successfully, though not without difficulty. When the French marched on Cadiz in February, Landmann volunteered to proceed thither with an auxiliary force embarked at Gibraltar, but being detained by a contrary wind, he hired a rowboat, reached Cadiz on the second day, and found himself for a time commanding engineer of the British forces.

On 25 March 1810 he was appointed colonel of infantry in the Spanish army, and in April served at the siege of Matagorda. In August he returned to England on account of ill-health. In December he was appointed one of the military agents in the Peninsula, and sailed for Lisbon. After delivering despatches to Wellington at Cartaxo he proceeded towards Cadiz, and on the way joined the Spanish corps of General Ballasteros, and was present at the action of Castilejos, near the Guadiana, on 7 Jan. 1811. His horse fell under him, and he sustained an injury to his left eye. From Cadiz he returned in

June to Ayamonte, and rode round the sea coast to Corunna, whence, after a short stay in Galicia, he went back to Cadiz by another route.

In March 1812 Landmann sailed for England in company with the Spanish ambassador. His health was now so impaired that he was unable to return to duty until July 1813, when he was sent to Ireland to command the engineers in the Lough Swilly district. He had been promoted on 4 June 1813 brevet-major for his services, and became lieutenant-colonel on 16 May 1814. In March 1815 he was appointed commanding royal engineer of the Thames district, and in May 1817 was transferred to Hull as commanding royal engineer of the Yorkshire district. He was granted leave of absence in 1819, and appears to have continued on leave until he retired from the corps, by the sale of his commission, on 29 Dec. 1824. He was a member of the Institution of Civil Engineers until 1852. He died at Shacklewell, near Hackney, London, on 27 Aug. 1854.

Landmann was author of: 1. 'Historical, Military, and Picturesque Observations in Portugal, illustrated with numerous coloured Views and authentic Plans of all the Sieges and Battles fought in the Peninsula during the present War,' 2 vols. 4to, London, 1818. 2. 'Adventures and Recollections of Colonel Landmann,' 2 vols. 8vo, London, 1852. 3. 'Recollections of my Military Life,' 2 vols. 8vo, London, 1854 (cf. *Athenæum*, 1854, pp. 679–681). He also revised his father's 'Principles of Fortifications,' 8vo, London, 1831.

[Corps Records; Landmann's Works; Gent. Mag. 1854, pt. i. p. 422; Royal Military Calendar, 1826, vol. v. 3rd ed. p. 26; Pantheon of the Age, ii. 551.] R. H. V.

LANDMANN, ISAAC (1741–1826?), professor of artillery and fortification, born in 1741, held for some years an appointment at the Royal Military School in Paris. Although he retired on the reorganisation of the school, he continued to live in Paris, and made an income of about 300*l.* per annum by teaching the young French nobility the art of war. On 25 Nov. 1777 he assumed the appointment of professor of artillery and fortification at the Royal Military Academy at Woolwich at the invitation of George III. A letter from the board of ordnance, dated 25 Nov. 1777, introducing him to the lieutenant-governor of the Woolwich Academy, described him as a gentleman who 'has seen a great deal of service and acted as aide-de-camp to Marshal Broglis in the late war.' His salary was 494*l.* per annum with a house. On 1 July 1815 he retired, after thirty-eight years' successful service, on a pension of 500*l.* per annum, granted him by the prince regent. He left a son, George Thomas Landmann [q. v.], who was an officer in the royal engineers.

Landmann was author of: 1. 'Elements of Tactics and Introduction to Military Evolutions for the Infantry, by a celebrated Prussian General [Saltern], translated from the original by I. L.,' 8vo, London, 1787. 2. 'Practical Geometry for the use of the Royal Military Academy at Woolwich,' 8vo, London, 1798; 2nd ed. 1805. 3. 'The Field Engineer's Vade Mecum, with Plans,' 8vo, London, 1802. 4. 'The Principles of Fortification reduced into Questions and Answers for the use of the Royal Military Academy at Woolwich,' 8vo, London, 1806. 5. 'The Construction of several Systems of Fortification,' 8vo, London, with plates, fol. 1807. 6. 'The Principles of Artillery reduced into Questions and Answers for the use of the Royal Military Academy at Woolwich,' 2nd ed., with considerable additions and improvements, 8vo, London, 1808. 7. 'Muller's Attack and Defence of Places,' 4th ed. 8vo, London. 8. 'A Course of the Five Orders of Architecture,' fol. London. 9. 'A Treatise on Mines for the use of the Royal Military Academy, Woolwich,' 8vo, London, 1815. 10. 'The Principles of Fortification,' 5th ed. 8vo, London, 1821.

[Records of the Royal Military Academy, Woolwich, 4to, 1851.] R. H. V.

LANDON, LETITIA ELIZABETH, afterwards Mrs. Maclean (1802–1838), poetess, and famous in her day under the initials 'L. E. L.,' was born in Hans Place, Chelsea, on 14 Aug. 1802. She was descended from a family once possessed of considerable landed property at Crednall in Herefordshire, which was lost in the South Sea bubble. The descendants took to the church, and Letitia's great-grandfather is recorded on his monument to have employed his pen 'to the utter confutation of all dissenters.' Her grandfather was rector of Tedstone Delamere, Herefordshire. Her uncle, Dr. Whittington Landon, who died on 29 Dec. 1838, held at the time the deanery of Exeter, to which he was appointed in 1813, and the provostship of Worcester College, Oxford, to which he had been nominated in 1796 (cf. *Gent. Mag.* 1839, i. 212). Her father, John Landon, who in his youth had voyaged to Africa and Jamaica, was at the time of her birth a partner in Adair's army agency in Pall Mall. Her mother, whose maiden name was Bishop, was of Welsh extraction; her maternal grandmother, an intimate friend of Mrs. Siddons,

was thought to be the natural child of persons of rank. An only brother, Whittington Henry Landon (1804–1883), was a graduate of Worcester College, Oxford, and vicar of Slebech, Pembrokeshire, from 1851 to 1877 (Foster, *Alumni Oxon.*; Robinson, *Merchant Taylors' School Reg.*) Letitia received her first education at a school in Chelsea, where Miss Mitford and Lady Caroline Lamb were likewise educated, and was afterwards taught by masters. She very early exhibited an omnivorous appetite for reading, and was ready in acquiring all branches of knowledge except music and calligraphy. About 1815 her family removed to Old Brompton, and there made the acquaintance of William Jerdan [q. v.], who exercised the most decisive influence on the future of the young poetess. 'My first recollection,' he says, 'is that of a plump girl bowling a hoop round the walks, with the hoop-stick in one hand and a book in the other, reading as she ran. The exercise was prescribed; the book was choice.' Upon further acquaintance he thought her 'a creature of another sphere, though with every fascination which could render her loveable in our everyday world.' Inferior poetry to 'L. E. L.'s' would have found easy entrance to the 'Literary Gazette' under such favourable prepossessions, and as her verse was not only good, but perfectly adapted to the taste of the day, she soon became a leading support of the periodical. Her first poem, 'Rome,' appeared on 11 March 1820, under the signature of 'L.' Before long 'she began to exercise her talents upon publications in general literature,' that is to review, and soon 'did little less for the "Gazette" than I did myself,' an assertion the more probable as Jerdan was an indolent editor. Her labours as a reviewer were far from checking the facile flow of her fugitive verse, and she soon attempted poems of considerable compass. 'The Fate of Adelaide' was published in 1821, 'The Improvisatrice' in 1824 (6th edit. 1825), 'The Troubadour,' with other poems (three editions), in 1825, 'The Golden Violet' in 1827, 'The Venetian Bracelet,' with other poems, in 1829. She was also an incessant contributor to albums and other annuals, editing the 'Drawing Scrap Book' from 1832. By the advice, it is said, of her friend, Mrs. S. C. Hall, she first attempted fiction in 'Romance and Reality,' 1831, and 'Francesca Carrara,' 1834.

During this period she resided for the most part with elderly ladies, the Misses Lance and Mrs. Sheldon, both in Hans Place. The fascination of her appearance and conversation at the time is described by Mr. S. C. Hall; the other side of the picture is given in Chorley's 'Memoirs,' where she is represented as a naturally gifted person, spoiled by flattery, and associated with a very undesirable literary set, and, though earning large sums by her pen, estimated by Jerdan at not less than 2,500*l.* altogether, harassed and worn by a continual struggle to support her family, who had become impoverished. The substantial truth of this picture is indubitable, and is sufficiently evinced by the cruel scandals which in her latter years became associated with 'L. E. L.'s' name, and, destitute as they were of the least groundwork in fact, beyond some expressions of hers whose tenor is only known from the admission of her friends that they were imprudent, occasioned her acute misery. They were, says Mr. S. C. Hall, employed in a letter to 'that very worthless person Maginn,' and 'sufficed to arouse the ire of a jealous woman. To have seen, much more to have known Maginn, would have been to refute the calumny.' It occasioned, nevertheless, the breaking off of an engagement between Miss Landon and an unnamed gentleman, said to be John Forster [q. v.] (cf. Bates, *Maclise Gallery*), and seems to have driven her in mere despair into an engagement with another gentleman of distinguished public service and position, but with whom she can have had little sympathy, George Maclean [q. v.], governor of Cape Coast Castle. The marriage, delayed for a time by the rumour that Maclean had a wife living in Africa, took place in June 1838. Lytton Bulwer gave the bride away. On 5 July the wedded pair sailed for Cape Coast, and arrived on 16 Aug.

No circumstance respecting 'L. E. L.' has occasioned so much discussion as her sudden and mysterious death at Cape Coast Castle on 15 Oct. 1838. That she died of taking prussic acid can hardly be disputed, though the surgeon's neglect to institute a post-mortem examination left an opening for doubt. That she was found lying in her room with an empty bottle, which had contained a preparation of prussic acid, in her hand seems equally certain, and the circumstance, if proved, negatives the not unnatural suspicion that her death was the effect of the vengeance of her husband's discarded mistress, while there is no ground in any case for suspecting him. There remain, therefore, only the hypotheses of suicide and of accident; and the general tone of her letters to England, even though betraying some disappointment with her husband, is so cheerful, and the fact of her having been accustomed to administer a most dangerous medicine to herself is so well established, that accident must be regarded as the more probable supposition.

'L. E. L.'s' literary work had of late years

been less copious than formerly, but included an unacted tragedy, 'Castruccio Castracani,' 1837, 'The Vow of the Peacock,' 1835, 'Traits and Trials of Early Life' (supposed to be in part autobiographical), 1836, and 'Ethel Churchill,' the best of her novels, 1837. 'The Zenana, and other Poems,' chiefly made up from contributions to annuals, appeared in 1839, immediately after her death, and a posthumous novel, 'Lady Granard,' was published in 1842. Collected editions of 'L. E. L.'s' verse appeared in 1838 at Philadelphia, in 1850 and 1873 in London, the last edited by W. Bell Scott.

As a poetess Letitia Elizabeth Landon can only rank as a gifted improvisatrice. She had too little culture, too little discipline, too low an ideal of her art, to produce anything of very great value. All this she might and probably would have acquired under happier circumstances. She had genuine feeling, rich fancy, considerable descriptive power, great fluency of language, and, as Mr. Mackenzie Bell points out, a real dramatic instinct when dealing with incident. Her diffuseness is the common fault of poetesses, and in this and in other respects her latest productions manifest considerable improvement. If not entitled to a high place in literature upon her own merits, she will nevertheless occupy a permanent one as a characteristic representative of her own time, and will always interest by her truth of emotion, no less than by the tragedy and mystery of her death.

A portrait of Miss Landon by Maclise was engraved by Edward Finden for her 'Traits and Trials.' Another portrait by Maclise is in the 'Maclise Portrait Gallery' (ed. Bates). An engraving by Wright appeared in the 'New Monthly Magazine' for May 1837.

[Blanchard's Life and Remains of L. E. L., 1841; Jerdan's Autobiog.; Chorley's Memoirs; S. C. Hall's Book of Memories; Grantley Berkeley's Recollections; Madden's Memoirs of Lady Blessington; Mackenzie Bell in Miles's Poets and Poetry of the Century; Gent. Mag. 1839, pt. i. pp. 150, 212; L'Estrange's Friendships of Mary Russell Mitford, i. 126, 169, 231, ii. 48, 50; and his Life of Miss Mitford, iii. 93, 119; Father Prout's Reliques, i. 214, ii. 189.] R. G.

LANDOR, ROBERT EYRES (1781–1869), author. [See under LANDOR, WALTER SAVAGE.]

LANDOR, WALTER SAVAGE (1775–1864), author of 'Imaginary Conversations,' born on 30 Jan. 1775, was the eldest son of Walter Landor, by his second wife, Elizabeth, daughter of Charles Savage. The Landors had been settled for some generations at Rugeley, Staffordshire. Their descendant's fancy ennobled his ancestry, and he believed, gratuitously as it seems, that one of his mother's ancestors was Arnold Savage, speaker of the House of Commons in the reign of Henry VII. The elder Landor was a physician, but after coming to his inheritance, resigned his practice, living partly at Warwick, and partly at Ipsley Court, his second wife's property. By his first wife he had one daughter, married to her cousin, Humphry Arden, who inherited her mother's property. His own estates in Staffordshire were entailed upon his eldest son. His second wife was coheiress with her three sisters of their father, Charles Savage, who had only a small estate; but after her marriage she inherited from two great-uncles, wealthy London merchants, the Warwickshire estates of Ipsley Court and Tachbrook, which had formerly belonged to the Savages. These estates were also entailed upon the eldest son. The other children of the marriage were Elizabeth Savage (1776–1854), Charles Savage (1777–1849), who held the family living of Colton, Staffordshire, Mary Anne (1778–1818), Henry Eyres (1780–1866), a solicitor, Robert Eyres (1781–1869), rector of Birlingham, Worcestershire, and Ellen (1783–1835) (see BURKE, *History of the Commoners*, 1838). They depended for their fortunes upon their mother, and had an interest in the estate of Hughenden Manor, which had been left to her and her three sisters. The daughters all died unmarried.

Walter Savage Landor was sent to a school at Knowle, ten miles from Warwick, when under five years of age. At the age of ten he was transferred to Rugby, then under Dr. James. He was a sturdy, though not specially athletic lad, and famous for his skill in throwing a net, in which he once enveloped a farmer who objected to his fishing. He was, however, more given to study, and soon became renowned for his skill in Latin verse. He refused to compete for a prize, in spite of the entreaties of his tutor, John Sleath, afterwards prebendary of St. Paul's, to whom he refers affectionately in later years (*Works*, iv. 400). His perversities of temper soon showed themselves. He took offence because James, when selecting for approval some of his Latin verses, chose, as Landor thought, the worst. Landor resented this by adding some insulting remarks in a fair copy, and after another similar offence James requested that he might be removed in order to avoid the necessity of expulsion. He was placed accordingly, about 1791, under Mr. Langley, vicar of Ashbourne, Derbyshire, whose amiable simplicity he has commemorated in the dialogue between Izaak Walton, Cotton, and Oldways.

Here he improved his Greek, and practised English and Latin verse-writing, though his tutor's scholarship was scarcely superior to his own. In 1793 he entered Trinity College, Oxford, as a commoner. He still declined to compete for prizes, though his Latin verses were by his own account the best in the university. He maintained his intimacy with an old school friend, Walter Birch, afterwards a country clergyman, and always an affectionate friend, and made a favourable impression upon his tutor, William Benwell [q. v.] He pronounced himself a republican, wrote satires and an ode to Washington, went to hall with his hair unpowdered, and was regarded as a 'mad Jacobin.' In the autumn of 1794 he fired a gun at the windows of an obnoxious tory, who was moreover giving a party of 'servitors and other raffs.' The shutters of the windows were closed, and no harm was done; but Landor refused to give any explanations, and was consequently rusticated for a year. The authorities respected his abilities, and desired his return. The affair, however, led to an angry dispute with his father. Landor went off to London, declaring that he had left his father's house 'for ever.' He consoled himself by bringing out a volume of English and Latin poems.

Meanwhile his friends tried to make peace. Dorothea, niece of Philip Lyttelton of Studley Castle, Warwickshire, where she lived with two rich uncles, was admired by all the Landor brothers, and carried on a correspondence which was sisterly, if not more than sisterly, with Walter, her junior by a year or two. She persuaded him to give up a plan for retiring to Italy, and finally induced him to accept the mediation of her uncles with his father. As Walter had no taste for a profession, it was decided that he should receive an allowance of 150*l.* a year, with leave to live as much as he pleased at his father's house. It seems that he might have had 400*l.* a year if he would have studied law (see Madden, *Lady Blessington*, ii. 346). A proposal was made a little later that he should take a commission in the militia; but the other officers objected to the offer, on the ground of his violent opinions. The needs of the younger brothers and sisters account for the small amount of his allowance.

Landor left London for Wales, and for the next three years spent his time, when away from home, at Tenby and Swansea. Here he made friends with the family of Lord Aylmer. Rose Aylmer, commemorated in the most popular of his short poems, lent him a story by Clara Reeve, which suggested to him the composition of 'Gebir.' The style shows traces of the study of Pindar and Milton, to which he had devoted himself in Wales. 'Gebir,' published in 1798, had a fate characteristic of Landor's work. It was little read, but attracted the warm admiration of some of the best judges. Southey became an enthusiastic admirer, and praised it in the 'Critical Review' for September 1799. Coleridge, to whom Southey showed it, shared Southey's opinion. Henry Francis Cary [q. v.], the translator of Dante and a schoolfellow of Landor, was an early admirer. Heber, Dean Shipley, Frere, Canning, and Bolus Smith are also claimed as admirers by Landor; and Shelley, when at Oxford in 1811, bored Hogg by his absorption in it. Landor had thus some grounds for refuting De Quincey's statement that he and Southey had been for years the sole purchasers of 'Gebir.' Still, De Quincey's exaggeration was pardonable (Forster, pp. 57–62, and Archdeacon Hare and Landor in *Imaginary Conversations*). Landor led an unsettled life for some years. He formed a friendship with Dr. Parr, who had been resident at Hatton, near Warwick, since 1783, and was one of the few persons qualified to appreciate his latinity. In spite of Parr's vanity and warmth of temper, he never quarrelled with Landor, left his after-dinner pipe and company to visit his young friend, and maintained with him a correspondence, which began during Landor's stay at Oxford, and continued till Parr's death in 1825. Parr introduced Landor to Sir Robert Adair [q. v.], the friend of Fox, who took great pains, and with some success, to enlist Landor as a writer in the press against the ministry. Other friends were Isaac Mocatta, who persuaded him to suppress a reply (Forster publishes some interesting extracts from the manuscript, pp. 69–72) to an attack upon 'Gebir' in the 'Monthly Review,' and Sergeant Rough, who had published an imitation of 'Gebir,' called 'The Conspiracy of Gowrie.' Mocatta died in 1801, and Rough had a quarrel with Landor at Parr's house, which ended their intimacy. In 1802 Landor took advantage of the peace to visit Paris, and came back with prejudices, never afterwards softened, against the French and their ruler. On returning Landor visited Oxford, where his brother was superintending the publication of a new edition of 'Gebir,' with 'arguments' to each book to explain its obscurity, and of a Latin version, 'Gebirus.' He continued to write poetry, lived in Bath, Bristol, and Wales, with occasional visits to London, and managing to anticipate his income. His father had to sell property in order to meet the son's debts, who under-

took in return to present his brother Charles to the family living of Colton when it should become vacant.

The father died at the end of 1805; and Landor set up at Bath, spending money liberally, with a 'fine carriage, three horses, and two men-servants.' He had various love-affairs, commemorated in poems addressed to Ione, poetical for Miss Jones, and Ianthe, otherwise Sophia Jane Swift, an Irish lady, afterwards Countess de Molandé. In the spring of 1808 Southey met him at Bristol. Each was delighted with his admirer. Southey spoke of his intended series of mythological poems in continuation of 'Thalaba.' Landor immediately offered to pay for printing them. Southey refused, but submitted to Landor his 'Kehama' and 'Roderick,' as they were composed; and Landor sent a cheque for a large number of copies of 'Kehama' upon its publication. The friendship was very cordial, and never interrupted, in spite of much divergence of opinion. Each saw in the other an appreciative and almost solitary anticipator of the certain verdict of posterity; and they had seldom to risk the friction of personal intercourse.

The rising in Spain against the French caused an outburst of enthusiasm in England; and in August 1808 Landor sailed from Falmouth to join the Spaniards at Corunna. He gave ten thousand reals for the inhabitants of a town burnt by the French, and raised some volunteers, with whom he joined Blake's army in Gallicia. He took offence on misunderstanding something said by an English envoy at Corunna, and at once published an angry letter in Spanish and English. Landor could hardly have been of much use in a military capacity. He was at Bilbao, which was occupied alternately by the French and the Spaniards, towards the end of September, and ran some risk of being taken prisoner. Blake's army, after some fighting, was finally crushed by the French in the beginning of November, and by the end of that month Landor was in England. The supreme junta thanked him for his services, and the minister, Cevallos, sent him an honorary commission as colonel in the service of Ferdinand. When Ferdinand afterwards restored the jesuits, Landor marked his indignation by returning the commission to Cevallos. Upon his return to England he joined Wordsworth and Southey in denouncing the convention of Cintra (signed 30 Aug.), which had excited general indignation. The chief result, however, of his Spanish expedition was the tragedy of 'Count Julian,' composed in the winter of 1810–11. Southey undertook to arrange for its publication. The Longmans refused to print it, even at the author's expense; and Landor showed his anger by burning another tragedy, 'Ferranti and Giulio,' and resolving to burn all future verses. Two scenes from the destroyed tragedy were afterwards published as 'Ippolito di Este' in the 'Imaginary Conversations.' Southey, however, got 'Count Julian' published by the Longmans. Although showing fully Landor's distinction of style, it is not strong dramatically, and the plot is barely intelligible unless the story is previously known. Naturally it made little impression. A comedy called 'The Charitable Dowager,' written about 1803, has disappeared (Forster, pp. 175–7).

Landor had meanwhile resolved to establish himself on a new estate. The land inherited from his father was worth under 1,000*l.* a year; but he bought the estate of Llanthony Abbey, estimated at some 3,000*l.* a year, in the vale of Ewyas, Monmouthshire. To enable him to do this his mother sold for 20,000*l.* the estate of Tachbrook (entailed upon him), he in return settling upon her for life 450*l.* a year and surrendering the advowson of Colton to his brother Charles. An act of parliament, passed in 1809, was obtained to give effect to the new arrangements. Landor set about improving his property. His predecessor had erected some buildings in the ruins of the ancient abbey. Landor began to pull these down and construct a house, never finished, though he managed to live at the place. He planted trees, imported sheep from Spain, improved the roads, and intended to become a model country gentleman. In the spring of 1811 he went to a ball in Bath, and seeing a pretty girl, remarked to a friend, 'That's the nicest girl in the room, and I'll marry her.' The lady, named Julia Thuillier, was daughter of a banker of Swiss descent, who had been unsuccessful in business at Banbury and gone to Spain, leaving his family at Bath. 'She had no pretensions of any kind,' as Landor wrote to his mother, 'and her want of fortune was the very thing which determined me to marry her.' She had refused for him two gentlemen of rank and fortune (*ib.* p. 183). The marriage took place by the end of May 1811. The Southeys visited them at Llanthony in the following August. Landor was already getting into troubles upon his estate. He had offered to the Bishop of St. Davids to restore the old church. The bishop not answering, Landor wrote another letter saying that 'God alone is great enough for me to ask anything of twice.' The bishop then wrote approving the plan, but saying that an act

of parliament would be necessary. Landor intimated dryly that he had had enough of applying to parliament. Meanwhile he found that his neighbours—as was always the case with Landor's neighbours—were utterly deaf to the voice of reason. The Welsh were idle and drunken, and though he had spent 8,000*l.* upon labour in three years, treated him as their 'worst enemy.' In the summer assizes of 1812 he took the formal charge of the judge to the grand jury literally, and presented him with a charge of felony against an attorney of ill-repute. The judge declined to take any notice of this. Landor next applied to be made a magistrate, and his application was briefly rejected by the lord-lieutenant, the Duke of Beaufort. He applied to the lord chancellor, Eldon, who was equally obdurate, and Landor revenged himself in a letter composed in his stateliest style, pointing out that none of the greatest thinkers from Demosthenes to Locke would have been appointed magistrates. His next unlucky performance was letting his largest farm to one Betham, who claimed acquaintance with Southey. Betham knew nothing of farming, spent his wife's fortune in extravagant living, brought three or four brothers to poach over the land, and paid no rent. Landor was worried by knavish attorneys and hostile magistrates. When a man against whom he had to swear the peace drank himself to death, he was accused of causing the catastrophe. His trees were uprooted and his timber stolen. When he prosecuted a man for theft he was insulted by the defendant's counsel, whom, however, he 'chastised in his Latin poetry now in the press.' An action brought by Landor against Betham was finally successful in the court of exchequer; but he was overwhelmed with expenses and worries, and resolved to leave England. His personal property was sold for the benefit of his creditors. His mother, however, as the first creditor under the act of parliament, was entitled to manage Llanthony, and under her care the property improved. She was able to allow Landor 500*l.* a year and to provide sufficiently for the younger children. In the summer of 1814 Landor went to Jersey, where he was soon joined by his wife. An angry dispute took place between them in regard to his plans for settling in France. Landor rose at four, sailed to France without his wife, and by October was at Tours. His wife, as her sister wrote to tell him, was both grieved and seriously ill. Landor meanwhile found his usual consolation in the composition of a Latin poem on the death of Ulysses, and so calmed his temper. His wife joined him at Tours, whither he was also followed by his brother Robert, who was intending a visit to Italy. Landor was soon in high spirits, made himself popular in Tours, and always fancied that he had there seen Napoleon on his flight after Waterloo. He soon became dissatisfied with the place, and started in September 1815 with his wife and brother for Italy, after 'tremendous conflicts' with his landlady. The brother reported that during this journey the wife was amiable and only too submissive under Landor's explosions of boisterous though transitory wrath. He had money enough for his wants and lived comfortably. The pair finally settled at Como for three years. Here he was a neighbour of the Princess of Wales, of whose questionable proceedings he made some mention in a letter to Southey. Sir Charles Wolseley declared in 1820 (in a letter to Lord Castlereagh published in the *Times*) that he could obtain important information from a 'Mr. Walter Landon' upon this subject. Landor refused with proper indignation to have anything to do with the matter. Southey visited him at Como in 1817. In March 1818 his first child, Arnold Savage, was born at Como. In the same year he insulted the authorities in a Latin poem primarily directed against an Italian poet who had denounced England. Landor was ordered to leave the place, and in September 1818 he went to Pisa. He stayed there, excepting a summer at Pistoia in 1819, till in 1821 he moved to Florence, where he settled in the Palazzo Medici. Shelley was at Pisa during Landor's stay. Landor, to his subsequent regret, avoided a meeting on account of the scandals then current in regard to Shelley's character. Byron was not at Pisa till Landor had left it. In the course of his controversy with Southey Byron incidentally noticed Landor, and in the 13th canto of 'Don Juan' called him the 'deep-mouthed Bœotian Savage Landor,' who has 'taken for a swan rogue Southey's gander.' Landor retorted in the imaginary conversation between Burnet and Hardcastle. In his second edition he inserted some qualifying praise in consequence of Byron's efforts for Greece; but he could not be blind to the lower parts of Byron's character.

The period of Landor's life which followed his removal to Florence was probably the happiest and certainly the most fruitful in literary achievement. In 1820 Southey had spoken in a letter of his intended 'Colloquies,' and this seems to have suggested to Landor a scheme for the composition of 'Imaginary Conversations,' or rather to have confirmed a project already entertained. 'Count Julian,' indeed, was

really an anticipation of his later plan. Landor soon threw himself with ardour into the composition of his prose conversations. The first part of his manuscript was sent by him to the Longmans in April 1832. It was declined by them and by several other publishers. Landor committed the care of it to Julius Charles Hare [q. v.], to whom he was not as yet personally known. He had become acquainted with Hare's elder brother, Francis, at Tours; they were intimate at Florence, had many animated discussions with no quarrels, and remained intimate till Hare's death. Julius Hare at last induced John Taylor, proprietor of the 'London Magazine,' to publish the first two volumes. The dialogue between Southey and Porson was published by anticipation in the 'London Magazine' for July 1823; and the two volumes appeared in the beginning of 1824. Hare endeavoured to obviate hostile criticism by an ingenious paper in the 'London Magazine,' ironically anticipating the obvious topics of censure. It caused the suspension of a hostile review in the 'Quarterly,' in order that the remarks thus anticipated might be removed. Hazlitt reviewed the book in the 'Edinburgh' in an article of mixed praise and blame, touched up to some extent by Jeffrey. Taylor had insisted upon omissions of certain passages, and Hare had reluctantly consented. Landor was of course angry, and exploded with wrath upon some trifling disputes about a second edition and the proposed succeeding volumes. He threw a number of conversations into the fire, swore that he would never write again, and that his children should be 'carefully warned against literature,' and learn nothing except French, swimming, and fencing. The second edition, handed over to Colburn for publication, appeared in 1826. A third volume, after various delays and difficulties, appeared in 1828, and a fourth and fifth were at last published by Duncan in 1829. A sixth had been finished, but remained long unpublished. Landor in 1834 entrusted his five volumes, 'interleaved and enlarged,' together with this sixth volume, to N. P. Willis, for publication in America. Willis sent them to New York, but did not follow them, and Landor had considerable difficulty in recovering them. They were finally restored in 1837.

Landor had acquired a high though not a widely spread literary reputation. He was visited at Florence by Hazlitt and Leigh Hunt, and was on intimate terms with Charles Armitage Brown [q. v.], Kirkup, the English consul, and others. He had of course various disputes with the authorities, and was once expelled from Florence. The grand duke took the matter good-naturedly, and no notice was taken of Landor's declaration that, as the authorities disliked his residence, he should reside there permanently. He had a desperate quarrel with a M. Antoir about certain rights to water, which led to a lawsuit and a challenge, though Kirkup succeeded in arranging the point of honour satisfactorily. This water-dispute concerned the Villa Gherardisca in Fiesole. Landor had been enabled to buy it for 2,000*l.* by the generosity of Mr. Ablett of Llanbedr Hall, Denbighshire, who had become known to him in 1827, and who in the beginning of 1829 advanced the necessary sum, declining to receive interest. It was a fine house, with several acres of ground, where he planted his gardens, kept pets, and played with his four children. The death of his mother, in October 1829, made no difference to his affairs. They had always corresponded affectionately, and she had managed his estates with admirable care and judgment. In 1832 Ablett persuaded him to pay a visit to England. He arrived in London in May, saw Charles Lamb at Enfield, Coleridge at Highgate, and Julius Hare (for the first time) at Cambridge; visited Ablett in Wales, and with him went to the Lakes and saw Southey and Coleridge. He travelled back to Italy with Julius Hare, passing through the Tyrol, and there inquiring into the history of Hofer, one of his favourite heroes. At Florence Landor set about the conversations which soon afterwards formed the volumes upon 'Shakespeare's Examination for Deer-stealing,' 'Pericles and Aspasia,' and the 'Pentameron,' and contained some of his most characteristic writing.

In March 1835 Landor quarrelled with his wife. Armitage Brown, who was present at the scene, wrote an account of it to Landor. Mrs. Landor appears to have denounced Landor to his friend and in presence of his children. Landor, he says, behaved with perfect calmness. He adds that through eleven years of intimacy he had always seen Landor behave with perfect courtesy to Mrs. Landor, who had the entire management of the house. Brown admits a loss of temper with 'Italians.' Unfortunately, Landor acted with more than his usual impulsiveness. He left his house for Florence in April 1835, not to return for many years. He reached England in the autumn, and stayed with Ablett at Llanbedr, to whom he returned in the spring of 1836, after a winter at Clifton. It is idle to discuss the rights and wrongs of this unfortunate business. Mrs. Landor was clearly unable to manage a man of irrepressible temper. His friends thought that his real amiability and

his tender attachment to his children might have led to happier results; but his friends could escape from his explosions. Landor had been receiving about 600*l.* a year from his English properties, the remainder of the rents being absorbed by mortgages and a reserve fund. On leaving Italy he made over 400*l.* of his own share to his wife, and transferred absolutely to his son the villa and farms at Fiesole. His income was thus 200*l.* a year, which was afterwards doubled at the cost of the reserve fund (Forster, p. 517).

Landor was again at Clifton in the winter of 1836–7, and had a friendly meeting with Southey. After some rambling he settled at Bath in the spring of 1838, and lived there till his final departure from England. His 'Shakespeare' had been published in 1834; the 'Pericles and Aspasia' came out with such ill-success that Landor returned to his publishers 100*l.*, which they had paid for it, an action only paralleled in the case of Collins. A similar result seems to have followed the publication of the 'Pentameron' in 1837 (*ib.* pp. 372, 384, 403). He next set about his three plays, the 'Andrea of Hungary,' 'Giovanna of Naples,' and 'Fra Rupert,' the last of which showed a curious resemblance, due probably to unconscious recollection, to the plot of a play called 'The Earl of Brecon,' published by his brother Robert in 1824. Little as these plays, or 'conversations in verse,' succeeded with the public, Landor gained warm admirers, many of whom were his personal friends. At Bath he was intimate with Sir William Napier; during his first years there he visited Armitage Brown at Plymouth, and John Kenyon, down to his death in 1856, was a specially warm friend. Southey's mind was giving way when he wrote a last letter to his friend in 1839, but he continued to repeat Landor's name when generally incapable of mentioning any one. Julius Hare, whom he frequently visited at Hurstmonceaux, sent during his last illness (in 1854) for Landor, and spoke of him affectionately till the end. Landor occasionally visited town to see Lady Blessington. Forster's review of the 'Shakespeare' had led to a friendship, and Forster was in the habit of going with Dickens to Bath, in order to celebrate on the same day Landor's birth and Charles I's execution. Landor greatly admired Dickens's works, and was especially moved by 'Little Nell.' Dickens drew a portrait of some at least of Landor's external peculiarities in his Boythorne in 'Bleak House.' Forster had helped Landor in the publication of his plays, and was especially useful in the collection of his works, which appeared in 1846. Forster having objected to the insertion into this of his Latin poetry, Landor yielded, and published his 'Poemata et Inscriptiones' separately in 1847. In the same year he published the 'Hellenics,' including the poems published under that title in the collected works, together with English translations of the Latin idyls. The collected works also included the conversations regained from N. P. Willis. Some additional poems, conversations, and miscellaneous writings were published in 1853 as 'Last Fruit off an Old Tree.' It contained also some letters originally written to the 'Examiner,' then edited by Forster, on behalf of Southey's family, which had led, to Landor's pleasure, to the bestowal of one of the chancellor's livings upon Cuthbert, the son of his old friend.

In the beginning of 1857 Landor's mind was evidently weakened. He unfortunately got himself mixed up in a miserable quarrel, in which two ladies of his acquaintance were concerned. He gave to one of them a legacy of 100*l.* received from his friend Kenyon. She, without his knowledge, transferred half of it to the other. They then quarrelled, and the second lady accused the first of having obtained the money from Landor for discreditable reasons. Landor in his fury committed himself to a libel, for which he was persuaded to apologise. Unluckily he had resolved, in spite of Forster's remonstrances, to publish a book called 'Dry Sticks fagoted by W. S. Landor,' containing, among much that was unworthy of him, a scandalous lampoon suggested by the quarrel. Landor had desired that the book should be described as by 'the late W. S. Landor,' and he had ceased in fact to be fully his old self. Unluckily he was still legally responsible. At the end of March 1858 he was found insensible in his bed, was unconscious for twenty-four hours, and for some time in a precarious state. An action for libel soon followed. He was advised to assign away his property, to sell his pictures, and retire to Italy. He accordingly left England for France on 14 July, went to Genoa, and thence to his old home at Florence.

Landor, before leaving, transferred the whole of the English estates to his son. His wife's income, which in 1842 had been raised to 500*l.* a year, was now secured upon the Llanthony estate. The younger children had received from various legacies enough for their support. Landor had himself only a few books, pictures, or plate, and 150*l.* in cash. Damages for 1,000*l.* were given against him in the libel case (23 Aug. 1858; reported in 'Times' 24 Aug.), and by an order of the court of chancery this sum was paid

from the Llanthony rents, and deducted from the sum reserved for Landor's use. He was thus entirely dependent, at the age of eighty-three, upon the family who received the whole income from his property. He spent ten months at his villa, but three times left it for Florence, only to be brought back. In July 1859 he took refuge again at an hotel in Florence, with 'eighteenpence in his pocket.' His family appear to have refused to help him unless he would return. Fortunately the poet Browning was then resident at Florence. Upon his application Forster obtained an allowance of 200*l.* a year from Landor's brothers, with a reserve of 50*l.*, which was applied for Landor's use under Browning's direction. Browning first found him a cottage at Siena, where the American sculptor, Mr. W. W. Story, was then living. He stayed for some time in Story's house, and was perfectly courteous and manageable. At the end of 1859 Browning settled him in an apartment in the Via Nunziatina at Florence, where he passed the rest of his days. Miss Kate Field, an American lady then resident in Florence, described him as he appeared at this time in three papers in the 'Atlantic Monthly' for 1866. Landor was still charming, venerable, and courteous, and full of literary interests. He gave Latin lessons to Miss Field, repeated poetry, and composed some last conversations. Browning left Florence after his wife's death in 1861, and Landor afterwards seldom left the house. He published some imaginary conversations in the 'Athenæum' in 1861–2, and in 1863 appeared his last book, the 'Heroic Idyls,' brought to England by Mr. Edward Twisleton, who had been introduced to him by Browning. Five scenes in verse, written after these, are published in his life by Forster. His friendship with Forster had been interrupted by Forster's refusal to publish more about the libel case; but their correspondence was renewed before his death. Kirkup and his younger sons helped to soothe him, and in the last year of his life Mr. Swinburne visited Florence expressly to become known to him, and dedicated to him the 'Atalanta in Calydon.' He died quietly on 17 Sept. 1864.

Landor left four children: Arnold Savage (*b.* 1818, *d.* 2 April 1871), Julia Elizabeth Savage, Walter (who succeeded his brother Arnold in the property), and Charles. A portrait by Boxall, engraved as a frontispiece to Forster's life, is said by Lord Houghton and Dickens to be unsatisfactorily represented in the engraving. A drawing by Robert Faulkner is engraved in Lord Houghton's 'Monograph.' A portrait by Fisher, painted in 1839, became the property of Crabb Robinson, and was given by him to the National Portrait Gallery. A bust, of which some copies were made in marble, was executed for Ablett by John Gibson in 1858. An engraving after a drawing by D'Orsay is prefixed to Ablett's 'Literary Hours' (see below).

Landor's character is sufficiently marked by his life. Throughout his career he invariably showed nobility of sentiment and great powers of tenderness and sympathy, at the mercy of an ungovernable temper. He showed exquisite courtesy to women; he loved children passionately, if not discreetly; he treated his dogs (especially 'Pomero' at Bath) as if they had been human beings, and loved flowers as if they had been alive. His tremendous explosions of laughter and wrath were often passing storms in a serene sky, though his intense pride made some of his quarrels irreconcilable. He was for nearly ninety years a typical English public schoolboy, full of humours, obstinacy, and Latin verses, and equally full of generous impulses, chivalrous sentiment, and power of enjoyment. In calmer moods he was a refined epicurean; he liked to dine alone and delicately; he was fond of pictures, and unfortunately mistook himself for a connoisseur. He wasted large sums upon worthless daubs, though he appears to have had a genuine appreciation of the earlier Italian masters when they were still generally undervalued. He gave away both pictures and books almost as rapidly as he bought them. He was generous even to excess in all money matters. Intellectually he was no sustained reasoner, and it is a mistake to criticise his opinions seriously. They were simply the prejudices of his class. In politics he was an aristocratic republican, after the pattern of his great idol Milton. He resented the claims of superiors, and advocated tyrannicide, but he equally despised the mob and shuddered at all vulgarity. His religion was that of the eighteenth-century noble, implying much tolerance and liberality of sentiment, with an intense aversion for priestcraft. Even in literature his criticisms, though often admirably perceptive, are too often wayward and unsatisfactory, because at the mercy of his prejudices. He idolised Milton, but the mediævalism of Dante dimmed his perception of Dante's great qualities. Almost alone among poets he always found Spenser a bore. As a thorough-going classical enthusiast, he was out of sympathy with the romantic movement of his time, and offended by Wordsworth's lapses into prose, though the so-called classicism of the school of Pope was too unpoetical for his taste. He thus took a unique posi-

tion in literature. As a poet he was scarcely at his ease, though he has left many exquisite fragments, and he seems to be too much dominated by his classical models. But the peculiar merits of his prose are recognised as unsurpassable by all the best judges. 'I shall dine late,' he said, 'but the dining-room will be well lighted, the guests few and select; I neither am nor ever shall be popular' (Forster, p. 500). Whether even the greatest men can safely repudiate all sympathy with popular feeling may be doubted. Landor's defiance of the common sentiment perhaps led him into errors, even in the judgment of the select. But the aim of his ambition has been fairly won. After making all deductions, he has written a mass of English prose which in sustained precision and delicacy of expression, and in the full expression of certain veins of sentiment, has been rarely approached, and which will always entitle him to a unique position in English literature.

Robert Eyres Landor (1781–1869), Landor's youngest brother, was scholar and fellow of Worcester College, Oxford, was instituted to the rectory of Nafford with Birlingham, Worcestershire, in 1829, and was never absent from his parish for a Sunday until his death, 26 Jan. 1869. The church was restored with money left by him. He had always spent upon his parish more than he received, and was singularly independent and modest. One of the poems in 'Last Fruits off an Old Tree' is addressed to him. He was the author of 'Count Arezzi,' a tragedy, 1823, which, as he says (Forster, p. 400), had some success on being taken for Byron's. On discovering this he acknowledged the authorship, and the sale ceased. He also published in 1841 three tragedies, 'The Earl of Brecon,' 'Faith's Fraud,' and 'The Ferryman;' the 'Fawn of Sertorius,' 1846; and the 'Fountain of Arethusa,' 1848. The 'Fawn of Sertorius' was taken for his brother's until he published his own name. He gave much information used in Forster's life of his brother.

Some of Landor's works are now very rare, and several are not in the British Museum. Some of the rarer, marked F. in the following list, are in the Forster collection at the South Kensington Museum. 1. 'Poems of Walter Savage Landor,' 1795, F.; 'The Birth of Poesy,' 'Abelard to Heloise,' and 'Short Poems in English;' 'Hendecasyllables' and a 'Latine Scribendi Defensio' in Latin. 2. 'Moral Epistle respectfully dedicated to Earl Stanhope,' 1795, F. (see Forster, pp. 42–4). 3. 'Gebir,' 1798 (anonymous). A second edition, with notes and a Latin version called 'Gebirus,' was published at Oxford in 1803. A fragment of another edition, printed at Warwick, including a postscript to 'Gebir,' is in the Forster collection. 4. 'Poetry by the Author of "Gebir"' (includes the 'Phoceans' and 'Chrysaor'), 1802, F. 5. 'Simonidea,' English and Latin poems; the first including 'Gunlang and Helga,' 1806, F. (a unique copy). 6. 'Three Letters written in Spain to D. Francisco Riqueline,' 1809, F. 7. 'Count Julian, a Tragedy,' 1812 (anon.) 8. 'Observations on Trotter's "Life of Fox,"' 1812 (the only known copy belongs to Lord Houghton). 9. 'Idyllia Heroica,' 1814 (five Latin idyls). 10. 'Idyllia Heroica decem. Librum phaleuciorum unum partim jam primo, partim iterum atque tertio edit Savagius Landor. Accedit quæstiuncula cur poetæ Latini recentiores minus legantur,' F., Pisa, 1820 (includes the preceding). 11. 'Poche osservazioni sullo stato attuale di que' popoli che vogliono governarsi per mezzo delle rappresentanze,' Naples, 1821, British Museum. 12. 'Imaginary Conversations,' vols. i. and ii. 1824; second edit., enlarged, 1826; vols. iii. and iv. 1828; vol. v. 1829. 13. 'Gebir, Count Julian, and other Poems,' F., 1831. 14. 'Citation and Examination of William Shakespeare . . . touching Deer-stealing, to which is added a Conference of Master Edmund Spenser with the Earl of Essex . . .,' 1834 (anon.) 15. 'Letters of a Conservative, in which are shown the only means of saving what is left of the English Church; addrest to Lord Melbourne,' 1836. 16. 'Terry Hogan . . . edited by Phelim Octavius Quarll' (a coarse squib against Irish priests, attributed to Landor), 1836, F. 17. 'Pericles and Aspasia,' 1836 (anon.) 18. 'Satire upon Satirists and Admonition to Detractors,' 1836 (attack upon Wordsworth for depreciating Southey). 19. 'The Pentameron [Conversations of Petrarca and Boccaccio, edited by "Pievano D. Grigi"] and Pentalogia [five conversations in verse, with dedication signed "W. S. L.,"' 1837. 20. 'Andrea of Hungary and Giovanna of Naples,' 1839. 21. 'Fra Rupert, the last part of a Trilogy,' 1840. 22. 'Collected Works,' in two vols. 8vo, 1846 (the first volume gives the old 'imaginary conversations,' the second new 'imaginary conversations,' 'Gebir,' 'Hellenics,' 'Shakespeare,' 'Pericles and Aspasia,' and the 'Pentameron,' the three preceding plays, the 'Siege of Ancona,' and miscellaneous pieces). 23. 'The Hellenics of Walter Savage Landor, enlarged and completed,' 1847 (see above, republished with alterations in 1859). 24. 'Poemata et Inscriptiones: notis auxit Savagius Landor,' 1847. Also the Latin 'quæstio' from the 'Idyllia Heroica' of 1820. 25. 'Imaginary Conversation of King Carlo Alberto

and the Duchess Belgioioso on the Affairs of Italy . . .,' 1848. 26. 'Italics' (English verse, printed 1848). 27. 'Popery, British and Foreign,' 1851. 28. 'The Last Fruit off an Old Tree,' 1853, includes eighteen new 'imaginary conversations,' 'Popery, British and Foreign,' 'Ten Letters to Cardinal Wiseman,' letters to Brougham upon Southey from the 'Examiner,' and 'five scenes in verse' upon Beatrice Cenci. 29. 'Letters of an American, mainly on Russia and Revolution,' edited (written) by W. S. Landor, 1854. 30. 'Letter from W. S. Landor to R. W. Emerson,' 1856 (upon Emerson's 'English Tracts'). 31. 'Antony and Octavius, Scenes for the Study,' 1856. 32. 'Dry Sticks fagoted by W. S. Landor,' 1858. 33. 'Savonarola e il Priore di San Marco,' 1860. 34. 'Heroic Idyls, with additional Poems,' 1863.

Landor published some pamphlets now not discoverable (see FORSTER, pp. 42, 128), and contributed some letters on 'High and Low Life in Italy' to Leigh Hunt's 'Monthly Repository' (December 1837 and succeeding numbers). Six 'imaginary conversations' and other selections are in J. Ablett's privately printed volume, 'Literary Hours by various Friends,' 1837, F. A poem on the 'Bath Subscription Ball,' conjecturally assigned to him in the Forster collection, cannot be his. A selection from his writings was published by G. S. Hillard in Boston, Massachusetts, in 1856, and another by Mr. Sidney Colvin in 1882, in the 'Golden Treasury Series.' An edition of his English works in eight vols. 8vo, the first volume of which contains the life by Forster (first published in 1869), appeared in 1876. The 'Conversations, Greeks and Romans,' were separately published in 1853, and a new edition of the 'Imaginary Conversations,' edited by Charles G. Crump, in six vols. 8vo, in 1891–1892. Mr. Crump has also edited the 'Pericles and Aspasia' for the 'Temple Library' (1890).

[Life by John Forster, 1869, and first vol. of Works, 1876; references above to the 1876 edit.; R. H. Horne's New Spirit of the Age, 1844, i. 153–76 (article partly by Mrs. Browning); Madden's Life, &c. of Lady Blessington, 1855, i. 114, ii. 346–429 (correspondence of Landor and Lady Blessington); Lady Blessington's Idler in Italy, ii. 310–12; Lord Houghton's Monographs (from Edinburgh Review of July 1869); C. Dickens in All the Year Round, 24 July 1869; Kate Field in Atlantic Monthly for April, May, and June 1866 (Landor's last years in Italy); Mrs. Lynn Linton in Fraser's Mag. July 1870; Mrs. Crosse in Temple Bar for June 1891; H. Crabb Robinson's Diaries, ii. 481–4, 500, 520, iii. 42, 59, 105–8, 115; Southey's Life and Select Letters, for a few letters from Southey to Landor, and incidental references; Sidney Colvin's Landor in Morley's Men of Letters Series.] L. S.

LANDSBOROUGH, DAVID (1779–1854), naturalist, born at Dalry, Glen Kens, Galloway, 11 Aug. 1779, was educated at the Dumfries academy, and from 1798 at the university of Edinburgh. Here, partly by his skill as a violinist, he made the acquaintance of Dr. Thomas Brown [q. v.] the metaphysician, and of the Rev. John Thomson of Duddingston, 'the Scottish Claude Lorraine,' from whom he derived a taste for painting. He became tutor in the family of Lord Glenlee at Barskimming in Ayrshire, was licensed for the ministry of the church of Scotland in 1808, and in 1811 was ordained minister of Stevenston, Ayrshire. In addition to his clerical duties, and while keeping up his scholarship by reading some Latin, Greek, Hebrew, French, or Italian daily, Landsborough seems to have early commenced the study of the natural history of his parish and that of the neighbouring island of Arran, which formed the subject of his first publication, a poem in six cantos, printed in 1828. He began his botanical studies with flowering plants, afterwards proceeding in succession to algæ, lichens, fungi, and mosses. His discovery of a new alga, *Ectocarpus Landsburgii*, brought him into communication with William Henry Harvey [q. v.], to whose 'Phycologia Britannica' he made many contributions; while the discovery of new marine animals, such as the species of *Æolis* and *Lepralia* that bear his name, introduced him to Dr. George Johnston of Berwick [q. v.] For many years he kept a daily register of the temperature, wind and weather, and noted the first flowering of plants and the arrival of migratory birds. He also studied land mollusca and the fossil plants of the neighbouring coal-field, one of which, *Lyginodendron Landsburgii*, bears his name. In 1837 he furnished the account of his parish of Stevenston to the 'Statistical Account' of the parishes of Scotland.

At the disruption of the Scottish church in 1843 he joined the free kirk, and became minister at Saltcoats; but the change involved a reduction of income from 350*l.* to 120*l.* a year, and the loss of his garden, to which he was much attached. Its place was taken by the seashore, and many hundred sets of algæ prepared by his children under his direction were sold to raise a fund of 200*l.* in support of the church and schools. In 1845 he contributed a series of articles on 'Excursions to Arran' to 'The Christian Treasury,' and in 1847 they appeared in book form as 'Excursions to Arran, Ailsa Craig, and the two Cumbraes,' a second series being published in 1852. On Harvey's recom-

mendation Landsborough was employed to write a popular history of British seaweeds, and the work, on its appearance in 1849, was so satisfactory, that he was commissioned to prepare a similar 'Popular History of British Zoophytes or Corallines,' which was published in 1852. In 1849 Landsborough was elected an associate of the Linnean Society, and in the following year he was mainly instrumental in the establishment of the Ayrshire Naturalists' Club. He visited most parts of Scotland and Ireland on ministerial duty, and found opportunities of journeying through England and France. In 1852, when upwards of seventy-three, he visited Gibraltar and Tangier, returning by way of the Balearic Isles, Marseilles, Genoa, Turin, and Paris. He reached London, after five months' absence, just in time to witness Wellington's funeral.

An epidemic of cholera broke out in his district in 1854. Landsborough was most assiduous in visiting the sick and dying, but was himself attacked by the disease, and succumbed, after a very brief illness, at Saltcoats on 12 Sept. 1854. Landsborough is said to have discovered nearly seventy species of plants and animals new to Scotland, and thus well earned the title of 'the Gilbert White of Ardrossan.' He received the degree of D.D. from an American college in 1849. Besides the species already mentioned, a New Zealand genus of algæ was dedicated to him by Harvey as *Landsburgia*. Landsborough married in 1817 Margaret, daughter of James M'Leish of Port Glasgow, by whom he had four sons and three daughters. One son, William [q. v.], an Australian explorer, is noticed separately; and another, David, now free kirk minister of Kilmarnock, has edited the work on Arran, with a memoir of the writer (Ardrossan, 1875, 8vo).

In addition to the works above mentioned, of which the 'Popular History of British Seaweeds' reached a third edition in 1857, Landsborough published 'Ayrshire Sketches, or Memoirs of J. Charters, H. Cuninghame, and J. Baird,' 1839, 18mo; a series of religious biographies. His contributions to the 'Annals and Magazine of Natural History' and to the 'Zoologist' deal with phosphorescence, the habits of the rook, and the pliocene and post-pliocene deposits at Stevenston.

[Memoir by David Landsborough in his edition of his father's work on Arran, 1875; Proceedings of the Linnean Society, ii. 426.] G. S. B.

LANDSBOROUGH, WILLIAM (*d.* 1886), Australian explorer, son of David Landsborough [q. v.] the naturalist, born at Stevenston, Ayrshire, Scotland, was educated at Irvine. On emigrating to Australia he became a squatter in New England, then in the Wide Bay district, and afterwards, in 1856, near Rockhampton, Queensland. He then discovered Mount Nebo and Fort Cooper, and in 1859 explored Peak Downs and Nagod. In 1860 he discovered the sources of the Thomson river, and in 1861 made a survey of the Gregory and Herbert rivers. Several expeditions were at this date sent out to search for Robert O'Hara Burke and William J. Wills, the explorers, who had not been heard of since the previous year. Landsborough headed one of these, and starting with four companions from the Albert river on 14 Nov. 1861, made a preliminary search to the south-west, going two hundred miles in the direction of Central Mount Stuart, and then returning to the depôt. On 10 Feb. 1862 he again started, and crossed Australia from the Gulf of Carpentaria to Melbourne, discovering many fine rivers and much good country, but apparently making little effort to find Burke and Wills. The journal of his expedition was published. For his discoveries he was, on 12 Nov., presented by Sir Henry Barkly, the governor of Victoria, with a service of plate valued at 500*l.*, and received a gold watch from the president of the Royal Geographical Society. In 1864 he was elected a member of the Queensland parliament, but resigned his seat in the following year on obtaining the appointment of government resident in Burke district. Finding Burketown very unhealthy, he removed his headquarters to Sweers Island, whence he made explorations of the Gulf of Carpentaria. He ceased to be government resident in 1869. Some time afterwards he was gazetted inspector of brands for East Moreton, Queensland, and for his public services in exploring was awarded a grant of 2,000*l.* He died at Brisbane in May 1886. He married the sixth daughter of Captain Rennie, by whom he had a daughter.

[Times, 3 June 1886, p. 7; Heaton's Australian Dict. of Dates, 1879, p. 111; Howitt's Hist. of Discovery in Australia, 1865, ii. 191, 284–96; Julian E. T. Wood's Hist. of Discovery in Australia, 1865, ii. 390, 465–74; Journal of Landsborough's Expedition from Carpentaria, 1862; Bourne's Journal of Landsborough's Expedition, 1862.] G. C. B.

LANDSEER, CHARLES (1799–1879), historical painter, born in 1799, was the second son of John Landseer, A.E.R.A. [q. v.], from whom he received his first instruction as an artist. He afterwards became a pupil of B. R. Haydon, and entered the schools of the Royal Academy in 1816. When a young man he

accompanied Lord Stuart de Rothesay to Portugal, and proceeded to Rio de Janeiro on a mission to negotiate a commercial treaty with Don Pedro I. During this trip he made a number of sketches and drawings, some of which were exhibited at the British Institution in 1828. In this year he sent his first picture to the Royal Academy, 'Dorothea' (from 'Don Quixote'). In 1833 he exhibited 'Clarissa Harlowe in the Spunging House,' which was bought by Mr. Vernon, and is now in the National Gallery, together with the 'Sacking of Basing House,' bequeathed to the nation by Mr. Jacob Bell. In 1837 he was elected an associate of the Royal Academy. In 1842 he exhibited 'Charles II escaping in disguise from Colonel Lane's House,' in 1843 'The Monks of Melrose,' and in 1844 'The Return of the Dove to the Ark.' In 1845 he received the full honours of the Academy, and exhibited 'The Eve of the Battle of Edgehill,' containing a group of a spaniel and despatch-bags by his brother, Sir Edwin, which has since been cut out of the picture. In 1851 he succeeded George Jones, R.A. [q. v.], as keeper of the Royal Academy, an office which involves the duty of giving instruction in the antique school. In 1873 he retired from the keepership with full salary. Between 1822 and 1879 he exhibited 110 pictures—seventy-three at the Royal Academy, twenty-six at the British Institution, and eleven at Suffolk Street. In 1879 he sent three pictures, including a portrait of himself, to the Royal Academy, and he died on 22 July in the same year. He left a considerable property, part of which he inherited from his brother Edwin. He gave 10,000*l.* to the Royal Academy for the foundation of Landseer scholarships.

[Bryan's Dict. (Graves and Armstrong); Catalogues of the National Gallery and South Kensington Museum; Stephens's Landseer in Great Artists Series; Graves's Dict.; Redford's Sales.] C. M.

LANDSEER, Sir EDWIN HENRY (1802–1873), animal-painter, third and youngest son of John Landseer [q. v.], was born at 33 Foley Street (then 71 Queen Anne Street East), London, on 7 March 1802. His father held that ordinary education was unnecessary, if not harmful, to artists, and as Edwin showed little love for books and a great deal for drawing, he was taken into the fields (which then extended nearly all the way from Marylebone to Hampstead) to sketch the sheep, goats, and donkeys which grazed there. There are very clever drawings made by him from nature before he was six in the South Kensington Museum and elsewhere. He also began very early to sketch the wild beasts at Exeter Change. His earliest known etching (1809) is from a drawing by himself, of 'Heads of a Lion and a Tiger,' in which the lion's head was etched by himself and the tiger's by his brother Thomas. Seven more etchings were executed by 1812. At this time, therefore, he could etch as well as draw in pencil, chalk, and water-colours, and he painted in oils before he was twelve. The works of his childhood are still esteemed for their artistic merit. 'A Brown Mastiff,' painted at the age of ten, was sold at Sir John Swinburne's sale (1861) for seventy guineas. His young genius was fostered by the whole family, and his genial disposition helped him to gain friends. At Beleigh Grange, Essex, the residence of Mr. W. W. Simpson, he found a second home, and drew the horses, the Persian cats, the dogs, and the coachman.

In 1813 he was awarded the silver palette of the Society of Arts for drawings of animals, and he took the Isis medal of the same society in 1814, 1815, and 1816. In 1815 he received some valuable hints from B. R. Haydon [q. v.], who gave him his dissections of a lion, bade him study anatomy, Raphael's cartoons, and the Elgin marbles, and be the Snyders of England, and in the same year he made his *début* at the Royal Academy exhibitions with drawings of a 'Pointer bitch and puppy' (engraved) and a 'Mule' belonging to Mr. Simpson. In 1816 he entered the schools of the Royal Academy. At this time he is described by C. R. Leslie [q. v.] as 'a curly-headed youngster, dividing his time between Polito's wild beasts at Exeter Change and the Royal Academy Schools.'

In 1817 he exhibited at the Royal Academy a portrait of 'Brutus,' a terrier belonging to Mr. Simpson, and the father of another 'Brutus,' a celebrated dog of his own. In the same year a picture of 'A Sleeping Dog' created an impression at the Society of Painters in Oil and Water-colours (now the Royal Society of Painters in Water-colours), and this was exceeded by that of 'Fighting Dogs getting Wind' at the following exhibition of the same society, which was bought by Sir George Beaumont. In 1820 he availed himself of the opportunity of dissecting a dead lion. In this year his previous successes were crowned by that of 'Alpine Mastiffs reanimating a Dead Traveller,' which was engraved by his father and brother Thomas. In 1821 two large pictures of lions, 'A Lion enjoying his Repast' and 'A Lion disturbed at his Repast,' were exhibited at the British Institution; and in 1822 he obtained a prize of 150*l.* from the directors of this institution for his picture of 'The Larder Invaded,' in which his own dog 'Brutus' was intro-

duced. In this year he also executed a large picture of 'A Prowling Lion,' and a set of five original compositions of lions and tigers, engraved by his brother Thomas and published in a work called 'Twenty Engravings of Lions, Tigers, Panthers, and Leopards, by Stubbs, Rembrandt, Spilsbury, Reydinger, and Edwin Landseer; with an Essay on the Carnivora by J. Landseer,' and commenced his later series of etchings (seventeen in number), one of which was the portrait of a dog named Jack, the original of his celebrated picture of 'Low Life,' painted in 1829 and now in the National Gallery. In 1824 he exhibited at the British Institution the 'Catspaw,' which was bought by the Earl of Essex, and established his reputation as a humorist. In this year he went to Scotland with Leslie, paying a visit to Sir Walter Scott at Abbotsford. There he drew the poet and his dogs; 'Maida,' the famous deerhound who only lived six weeks afterwards, and Ginger and Spice, the lineal descendants of Pepper and Mustard, immortalised as the dogs of Dandie Dinmont in 'Guy Mannering.' All these drawings were introduced in subsequent pictures, 'A Scene at Abbotsford' (1827), 'Sir Walter Scott in Rhymer's Glen' (1833), and other pictures.

The visit to Scotland had a great effect upon Landseer. That country with its deer and its mountains was thenceforth the land of his imagination. He began to study and paint animals more in their relation to man. Lions, bulls, and pigs gave way before the red deer, and even dogs, though they retained their strong hold upon his art, were hereafter treated rather as the companions of man than in their natural characters of ratcatchers and fighters.

In 1826 Landseer exhibited at the Royal Academy a large picture of 'Chevy Chase' (now the property of the Duke of Bedford), and was elected an associate of the Royal Academy at the earliest age permitted by the rules, being then only twenty-four. He now left his father's house in Foley Street, and went to live at 1 St. John's Wood Road, Lisson Grove, where he remained till his death. In 1827 appeared his 'Monkey who has seen the World' (belonging to Lord Northbrook), and his first highland picture of importance, 'The Deerstalker's Return' (Duke of Northumberland). In 1828 appeared 'An Illicit Whiskey Still in the Highlands' (Duke of Wellington).

In 1831 he was elected to the full honours of the Academy, and in the same year exhibited at the British Institution the two small but celebrated pictures, 'High Life' and 'Low Life' (now in the National Gallery), in which he contrasted opposite classes of society as reflected in their dogs—the aristocratic deerhound and the butcher's mongrel. In 1833 this vein of humour was developed in his 'Jack in Office' (South Kensington Museum), the first of those canine burlesques of human life to which he owed much of his popularity. The next year he struck another popular note in his picture of 'Bolton Abbey in the Olden Times' (Duke of Devonshire), which exactly hit the prevailing romantic sentiment for the past which had been largely developed by Scott's novels, and displayed his power of elegant composition and dexterous painting of dead game. In 1837 he showed the variety of his gifts in 'The Highland Drover's Departure' (South Kensington Museum), in which perception of the beauty of natural scenery was united with humour and pathos. A deeper note of pathos was sounded in the 'Old Shepherd's Chief Mourner' (South Kensington Museum), though the mourner was only a dog. In 1838 appeared 'A Distinguished Member of the Humane Society' (National Gallery), and 'There's Life in the old dog yet' (Mr. John Naylor), in which sympathy is excited for the dog only. In 1840 came 'Laying down the Law' (Duke of Devonshire), a scene in a court of law in which judge, counsel, &c., were represented by dogs of different breeds, one of the cleverest and most successful of his works of this class. Belonging to this period, though never exhibited, are three noble works, 'Suspense,' 'The Sleeping Bloodhound,' and 'Dignity and Impudence.' The first is in South Kensington Museum, and the two others in the National Gallery.

Down to this time (1840) there had been no check in his success, artistic or social. Early in life he made his way into the highest society, and became an intimate and privileged friend of many a noble family, especially that of the Russells. As early as 1823 he painted his first portrait (engraved in the 'Keepsake') of the Duchess of Bedford, and between that year and 1839 he painted a succession of charming pictures of her children, especially Lords Alexander and Cosmo Russell, and Ladies Louisa and Rachel (afterwards the Duchess of Abercorn and Lady Rachel Butler). Some of these, as 'Little Red Riding Hood,' 'Cottage Industry,' 'The Naughty Child' (sometimes called 'The Naughty Boy,' but really a portrait of Lady Rachel), and 'Lady Rachel with a Pet Fawn,' are perhaps as well known as any of his pictures. A different version of the last subject, as well as several others of Landseer's works, was etched by the duchess. Among his other

sitters at the time, some for separate portraits and others introduced into his sporting pictures, were the Duke of Gordon, the father of the Duchess of Bedford ('Scene in the Highlands,' 1828); the Duke of Athole ('Death of a Stag in Glen Tilt,' 1829); the Duke of Abercorn (1831); the Duke of Devonshire and Lady Constance Grosvenor (1832); the Countess of Chesterfield and the Countess of Blessington (1835); the Earl of Tankerville ('Death of the Wild Bull'); Lady Fitzharris and Viscount Melbourne (1836); the Hon. Mrs. Norton, and two children of the Duke of Sutherland (1838). To 1839 belong the celebrated portraits of girls, Miss Eliza Peel with Fido ('Beauty's Bath'), Miss Blanche Egerton (with a cockatoo), and the Princess Mary of Cambridge with a Newfoundland dog ('On Trust'); and in the same year he painted his first portrait of the queen, which was given by her majesty to Prince Albert before their marriage. At the palace he was hereafter treated with exceptional favour. From 1839 to 1866 he frequently painted or drew the queen, the prince consort, and their children, the Princess Royal, the Princess Alice, and the Princess Beatrice. He painted also her majesty's gamekeepers and her pets, and made designs for her private writing-paper. He taught the queen and her husband to etch, and between 1841 and 1844 the queen executed six and the prince four etchings from his drawings.

In 1840 he was obliged to travel abroad for the benefit of his health, and he sent no picture to the Academy in 1841. He made, however, a series of beautiful sketches during his absence, some of which were afterwards utilised in pictures like 'The Shepherd's Prayer,' 'Geneva,' and 'The Maid and the Magpie,' and from 1842 to 1850 he exhibited regularly every year. To this period belong many of his most famous and most poetical pictures. In 1842 appeared 'The Sanctuary' (Windsor Castle), the first of those pictures of deer in which the feeling of the sportsman gave place to that of the sad contemplative poet, viewing in the life of animals a reflection of the lot of man. In 1843 he painted a sketch of 'The Defeat of Comus' for the fresco executed for the queen in the summer-house at Buckingham Palace called Milton Villa, one of the most powerful and least agreeable of his works. In 1844 came the painful 'Otter Speared' and the peaceful 'Shoeing;' in 1846 the 'Time of Peace' and 'Time of War;' in 1848 'Alexander and Diogenes,' his most elaborate piece of canine comedy (the four last are in the National Gallery), and 'A Random Shot' (a fawn trying to suck its mother lying dead on the snow), perhaps the most pathetic of all his conceptions. In 1851 he exhibited the superb 'Monarch of the Glen' (which was painted for the refreshment-room at the House of Lords, but the House of Commons refused to vote the money), and his most charming piece of fancy, the scene from 'A Midsummer Night's Dream,' or 'Titania and Bottom' (painted for the Shakespeare Room of I. K. Brunel [q. v.], and now in the possession of Earl Brownlow); in 1853 the grand pictures of a duel between stags named 'Night' and 'Morning' (Lord Hardinge); in 1864 'Piper and a pair of Nutcrackers' (a bullfinch and two squirrels); and the grim dream of polar bears disturbing the relics of Sir John Franklin's ill-fated arctic expedition, called 'Man proposes, God disposes' (Holloway College).

In 1850 Landseer was knighted by the queen, and in this year appeared 'A Dialogue at Waterloo' (National Gallery), with portraits of the Duke of Wellington and the Marchioness of Douro. He had gone to Belgium for the first time the year before, to get materials for this picture. In 1855 he received the large gold medal at the Paris Universal Exhibition—an honour not accorded to any other English artist. In 1860 he produced 'The Flood in the Highlands.'

A severe mental depression, from which he had long been suffering, began at this time to obscure Landseer's reason, and in 1862 and 1863 no finished picture proceeded from his hand. But he rallied from the attack, and in 1865, on the death of Sir Charles Eastlake, he was offered the presidency of the Royal Academy, which he declined. In November 1868 his nervous state of health was aggravated by a railway accident, which left a scar upon his forehead. His most important works between his partial recovery and his death were a picture of the 'Swannery invaded by Eagles,' 1869, in which all his youthful vigour and ambition seemed to flash out again for the last time, and the models of the lions for the Nelson Monument, for which he had received the commission in 1859. These were placed in Trafalgar Square in 1866, when he exhibited at the Royal Academy his only other work in sculpture, a fine model of a 'Stag at Bay.' His last portrait was of the queen, his last drawing was of a dog. He died on 1 Oct. 1873, and was buried with public honours in St. Paul's Cathedral on 11 Oct.

In person Landseer was below the middle height. His broad, frank face, magnificent forehead, and fine eyes are well rendered in the portrait-group called 'The Connoisseurs' (1865), in which the artist has represented

himself sketching, with a dog on each side of him critically watching his progress. This portrait, which the artist presented to the Prince of Wales, is in all respects characteristic, for Landseer always went about with a troop of dogs, making up, it was said, in quantity for the quality of his early favourite 'Brutus.' In disposition he was genial, quick-witted, full of anecdotes of men and manners, and an admirable mimic, qualities which contributed largely to his great success in society. But his highly nervous disposition, which made him enjoy life so keenly, made him also extremely sensitive to anything like censure, or what appeared to him as slights from his distinguished friends, and to such causes are attributed those attacks of mental illness which saddened his life.

As an artist he was thoroughly original, striking out a new path for himself by treating pictorially the analogy between the characters of animals and men. His principal forerunner in this was Hogarth, who occasionally introduced animals in his pictures from the same motive. But Landseer was more playful in his humour, more kind in his satire, trying only to show what was human in the brute, whereas Hogarth only displayed what was brutal in the man. But Landseer was a poet as well as a humorist, and could strike chords of human feeling almost as truly and strongly as if his subjects had been men instead of dogs and deer.

As a draughtsman he was exceedingly elegant and facile, and his dexterity and swiftness of execution with the brush were remarkable, especially in rendering the skins and furs of animals; a few touches or twirls, especially in his later work, sufficed to produce effects which seem due to the most intricate manipulation. Of his swiftness of execution there are many examples. A picture of a bloodhound called 'Odin' was completed in twelve hours to justify his opinion that work completed with one effort was the best. Another, of a dog called 'Trim,' was finished in two hours, and the famous 'Sleeping Bloodhound' in the National Gallery was painted between the middle of Monday and two o'clock on the following Thursday.

His compositions are nearly always marked by a great feeling for elegance of line, but in his later works his colour, despite his skill in imitation, was apt to be cold and crude as a whole. Though he could not paint flesh as well as he painted fur, his portraits are frank and natural, preserving the distinction of his sitters without any affectation. His pictures of children (generally grouped with their pets) are always charming. Perhaps his best portraits of men are those of himself and his father.

Landseer was fond of sport. In his boyhood he enjoyed rat-killing and dog-fights, but in his manhood his favourite sport was deer-stalking. This he was able to indulge by yearly visits to Scotland, where he was a favoured guest at many aristocratic shooting-lodges. At some of these, as at Ardverikie on Loch Laggan, erected by the Marquis of Abercorn in 1840, and occupied by her majesty in 1847, and at Glenfeshie, the shooting-place of the Duke of Bedford, he decorated the walls with sketches. Those at Ardverikie have been destroyed by fire. Sometimes the love of art got the upper hand of the sportsman, as once, when a fine stag was passing, he thrust his gun into the hands of the gillie, and took out his sketch-book for a 'shot' with his pencil. Between 1845 and 1861 he executed twenty drawings of deer-stalking, which, engraved by various hands, were published together under the title of 'Forest Work.'

His most important work as an illustrator of books were his paintings and drawings for the 'Waverley Novels,' 1831–41, and six illustrations for Rogers's 'Italy,' 1828. He drew a series (fourteen) of sporting subjects for 'The Annals of Sporting,' 1823-5, and engravings from his drawings or pictures appeared in 'Sporting,' by Nimrod (four); 'The New Sporting Magazine' (two); 'The Sporting Review' (one); 'The Sportsman's Annual' (one); 'The Book of Beauty' (five); Dickens's 'Cricket on the Hearth' (one); 'The Menageries' in Charles Knight's 'Library of Entertaining Knowledge,' &c. In 1847 he drew a beautiful set of 'Mothers' (animals with young) for the Duchess of Bedford, which were engraved by Charles George Lewis [q. v.]

Landseer was the most popular artist of his time. His popularity, in the first place due to the character of his pictures and to the geniality of disposition which they manifested, was enormously increased by the numerous engravings that were published from his works. Mr. Algernon Graves, in his 'Catalogue of the Works of Sir Edwin Landseer,' numbers no fewer than 434 etchings and engravings made from his works down to 1875, and no less than 126 engravers who were employed upon them. Sir Edwin was also very fortunate in his engravers, especially in his brother Thomas [q. v.], who may be said to have devoted his life to engraving the works of his younger brother. Of his other engravers the most important (in regard to the number of works engraved) were Charles George Lewis, Samuel Cousins, Charles Mottram, John Outrim, B. P. Gibbon, T. L. Atkinson, H. T. Ryall, W. H. Simmons, Robert

Graves, A.R.A., W. T. Davey, and R. J. Lane, A.R.A. (lithographs). Proofs of the most popular of these engravings are still at a great premium. The large fortune which he left behind him was mostly accumulated from the sale of the copyrights of his pictures for engraving.

Landseer's paintings have greatly increased in value since his death. Even his earliest works fetch comparatively large prices. 'A Spaniel,' painted in 1813, was bought in at Mr. H. J. A. Munro's sale (1867) for 304*l.* 10*s.*; a drawing of an 'Alpine Mastiff,' executed two years after, sold at the artist's sale (1874) for 122 guineas; and the picture (painted 1820) of 'Alpine Mastiffs reanimating a Dead Traveller' sold in 1875 for 2,257*l.* 10*s.* At the Coleman sale in 1881 the following high prices were given: for a large cartoon of a 'Stag and Deerhound,' in coloured chalks, 5,250*l.*; 'Digging out an Otter,' finished by Sir John Millais, 3,097*l.* 10*s.*; 'Man proposes, God disposes,' 6,615*l.*; and 'Well-bred Sitters,' 5,250*l.* The 'Monarch of the Glen' was sold in April 1892 for over 7,000*l.*, and 10,000*l.* have been given for the 'Stag at Bay' and for the 'Otter Hunt.'

There are several portraits of Landseer. As a boy he was painted by J. Hayter, then himself a boy, as 'The Cricketer,' exhibited at the Royal Academy in 1815, and in 1816 by C. R. Leslie, in 'The Death of Rutland.' There are two lithographs after drawings by Count D'Orsay, 1843. He drew himself in 1829 as 'The Falconer,' engraved in 1830 for 'The Amulet' by Thomas Landseer, who in the same year engraved a portrait of him after Edward Duppa. In 1855 Sir Francis Grant painted him, and C. G. Lewis engraved a daguerreotype. 'The Connoisseurs' belongs to 1865, and a portrait by John Ballantyne, R.S.A., to 1866. There is also a portrait of him by Charles Landseer, and others by himself. A bust by Baron Marochetti is in the possession of the Royal Academy. In the winter of 1873–4 a large collection of his works was exhibited at the Royal Academy.

By the generosity of private persons, principally Mr. Vernon, Mr. Sheepshanks, and Mr. Jacob Bell, the nation is rich in the works of Landseer both at South Kensington and the National Gallery, and the British Museum contains a collection of his etchings and sketches.

[Cat. of the Works of Sir E. Landseer by Algernon Graves (a very valuable work, full of notes teeming with minute and varied information about Landseer and his works); Memoirs of Sir E. Landseer by F. G. Stephens, Sir Edwin Landseer in Great Artists Ser. by the same; Cunningham's British Painters (Heaton); Pictures by Sir E. Landseer by James Dafforne; Redgrave's Dict.; Redgraves' Century; Bryan's Dict.; Graves's Dict.; English Cyclopædia; Annals of the Fine Arts; Lockhart's Life of Scott; Ruskin's Modern Painters. The Art Journal for a number of years published steel engravings after his pictures in the Vernon and other collections, and in 1876–7 a quantity of cuts after Landseer's sketches, extending over his whole career. The latter were republished as Studies of Sir E. Landseer, with letterpress by the present writer. Information from Mr. Algernon Graves.]

C. M.

LANDSEER, JESSICA (1810–1880), landscape and miniature painter, born, according to her own statement, 29 Jan. 1810, was the daughter of John Landseer [q. v.] Between 1816 and 1866 she exhibited ten pictures at the Royal Academy, seven at the British Institution, and six at Suffolk Street. She also etched two plates after her brother Edwin—'Vixen,' a Scotch terrier (also engraved by her brother Thomas for 'Annals of Sporting'), and 'Lady Louisa Russell feeding a Donkey' (1826). A copy by her on ivory of 'Beauty's Bath' [see LANDSEER, SIR EDWIN] is in the possession of the Princess of Wales. She died at Folkestone on 29 Aug. 1880.

[Bryan's Dict.; Stephens's Landseer in Great Artists Series; Graves's Catalogue of the Works of Sir E. Landseer; Graves's Dict.; information from Mrs. Mackenzie, sister of Miss Jessica Landseer.]

C. M.

LANDSEER, JOHN (1769–1852), painter, engraver, and author, the son of a jeweller, was born at Lincoln in 1769. He was apprenticed to William Byrne [q. v.], the landscape engraver, and his first works were vignettes after De Loutherbourg for the publisher Macklin's Bible and for Bowyer's 'History of England.' In 1792 he exhibited for the first time at the Royal Academy. His contribution was a 'View from the Hermit's Hole, Isle of Wight.' He was living at the time at 83 Queen Anne Street East (now Foley Street), London. His connection with the Macklin family resulted in his marriage to a friend of theirs, a Miss Potts, whose portrait, with a sheaf of corn on her head, was introduced by Sir Joshua Reynolds into the picture of 'The Gleaners,' sometimes called 'Macklin's family picture,' as it contained portraits of the publisher, his wife, and daughter. After his marriage he removed to 71 Queen Anne Street East (now 33 Foley Street), where his celebrated sons were born. In 1795 appeared 'Twenty Views of the South of Scotland,' engraved by him after drawings by J. Moore. In 1806 he delivered at the Royal Institution a series of lectures on engraving, still valuable for their

clear exposition of the principles of the art and of the methods of different kinds of engraving. In these he defended his view of engraving as a description of 'sculpture by excision,' and warmly demanded from the Royal Academy a more generous recognition of the claims of engravers, who were then placed in a separate class as associate engravers and only allowed to exhibit two works at the annual exhibitions. In the same year he was elected an associate engraver, a personal honour which he only accepted in the hope that it would give him a stronger position for the furtherance of his views in favour of his profession. This hope was not realised. He, with James Heath, another associate engraver, applied to the Academy to place engraving on the same footing as in academies abroad, but their application was refused. He also petitioned the prince regent without result. The lectures at the Royal Institution were cut short by his dismissal on the ground of disparaging allusions to Alderman John Boydell [q. v.], who had died in 1804. The action of the managers was no doubt due to the representations of John Boydell's nephew, Josiah Boydell. By no means daunted, Landseer published his lectures unaltered in 1807, with notes severely commenting on Josiah Boydell and on a pamphlet which Boydell had issued. At this time Landseer was engaged on several works, including illustrations for William Scrope's 'Scenes in Scotland' (published 1808) and the 'Scenery of the Isle of Wight' (published 1812). For the latter he engraved three of J. M. W. Turner's drawings, 'Orchard Bay,' 'Shanklin Bay,' and 'Freshwater Bay.' His only other engravings after Turner were 'High Torr' in Whitaker's 'History of Richmondshire' (1812) and 'The Cascade of Terni' in Hakewill's 'Picturesque Tour in Italy,' probably the finest of all Landseer's engravings. In 1808 he commenced a periodical, 'Review of Publications of Art,' which lived only to the second volume. In 1813 he lectured at the Surrey Institution on 'The Philosophy of Art.'

Disappointed at the failure of his memorial to the Royal Academy, he is said by the author of a biography in the 'Literary Gazette' (No. 1834) to have turned his attention from engraving to archæology. In 1817 he published 'Observations on the Engraved Gems brought from Babylon to England by Abraham Lockett, Esq., considered with reference to Scripture History.' He contended that these 'gems' or cylinders were not used as talismans but as seals of kings, &c., and in 1823 he issued 'Sabæan Researches, in a Series of Essays on the Engraved Hieroglyphics of Chaldea, Egypt, and Canaan.' He also commenced in 1816 a work on 'The Antiquities of Dacca,' for which he executed twenty plates, but it was never completed. But he did not entirely abandon himself to archæology. He (1814) engraved a drawing by his son Edwin (afterwards Sir Edwin Landseer, q. v.), called 'The Lions' Den.' In 1823 he published an 'Essay on the Carnivora' to accompany a book of 'Twenty Engravings of Lions, Tigers, Panthers, and Leopards, by Stubbs, Rembrandt, Spilsbury, Reydinger [Riedinger], and Edwin Landseer,' nearly all executed by his son Thomas. With some assistance from his son Thomas he engraved Edwin's celebrated youthful picture of 'Alpine Mastiffs reanimating a Distressed Traveller.' This was published in 1831 (eleven years after the picture was painted), together with a pamphlet called 'Some Account of the Dogs and of the Pass of the Great St. Bernard,' &c. In 1833 appeared a series of engravings illustrating the sacred scriptures, after Raphael and others. In 1834 he published a description of fifty of the 'Earliest Pictures in the National Gallery,' vol. i. In 1836 he made another effort to press the claims of engraving on the Royal Academy by joining in a petition to the House of Commons, who referred it to a select committee. The report of the committee was favourable, and was followed by a petition to the king, which was ineffectual. In 1837 he commenced a short-lived but trenchant periodical called 'The Probe.' In 1840 appeared 'Vates, or the Philosophy of Madness,' for which he executed six plates. His contributions to the Royal Academy were only seventeen in number, but they did not cease till 1851. His last contributions were drawings from nature; one of 'Hadleigh Castle' was exhibited after his death in 1852. He died in London, 29 Feb. 1852, and was buried in Highgate cemetery.

John Landseer was a F.S.A. and engraver to the king (William IV), and attained an honourable reputation as an engraver, an antiquary, a writer on art, and a champion of his profession, but it has been said that his chief work was the bringing up of his three distinguished sons, Thomas, Charles, and Edwin. Out of eleven other children four daughters only lived to maturity: Jane (Mrs. Charles Christmas), Anna Maria, Jessica [q. v.], and Emma (Mrs. Mackenzie). A portrait of him by his son Sir Edwin Landseer was exhibited at the Royal Academy in 1840. It represents him as a venerable old man, with long white locks and great sweetness of expression, holding a large open volume. It is now in the possession of Mrs. Mackenzie, his only surviving child, but will become the property of the nation at her death.

[Sir Edwin Landseer, in Great Artists Series, by F. G. Stephens; Pye's Patronage of British Art; Crabb Robinson's Diary, 1869, i. 505–6; Literary Gazette, No. 1834; Evidence before the Select Committee of the House of Commons on Arts, &c., 1836, question 2046; Redgrave's Dict.; Bryan's Dict.; Graves's Dict.; John Landseer's Lectures on the Art of Engraving, 1807; Algernon Graves's Catalogue of the Works of Sir E. Landseer; Annals of the Fine Arts; information from Mrs. Mackenzie and Mr. Algernon Graves.] C. M.

LANDSEER, THOMAS (1795–1880), engraver, eldest son of John Landseer [q. v.], was born at 71 Queen Anne Street East (now 33 Foley Street), London, in 1795. He was brought up to the profession of an engraver, and received instruction from his father, whom he assisted in several of his plates. He also studied with his brother Charles under B. R. Haydon [q. v.], under whose direction he made chalk drawings from the cartoons of Raphael and the Elgin marbles. In 1816 he published his first engraving on copper from a 'Study of a Head of a Sybil,' by Haydon, a mixture of etching and aquatint, and in the following year his father published the first part of a series of etchings by him, imitating the studies of Haydon for his pictures, and called 'Haydon's Drawing Book.' Before this he had executed a number of etchings after his young brother Edwin's drawings, the first of which is 'A Bull, marked T. W.,' drawn and etched in the same year (1811), when Thomas was sixteen and Edwin nine years old. The rest of his life was mainly devoted to etching and engraving his brother's drawings and pictures [see LANDSEER, SIR EDWIN]. In 1823 he worked with great vigour, and engraved Edwin's picture of the 'Ratcatchers' and five of his drawings of wild beasts. These last plates, with others by him after Rubens and other artists, with an 'Essay on Carnivora' by his father, were issued in a volume in 1823. Thomas's engravings after Edwin have a freedom which shows that he was already emancipating himself from the somewhat formal style of his father. Bohn's edition of the work (1853) contains three additional plates after drawings by himself. Three etchings, after Edwin's drawings for the 'Annals of Sporting,' belong to the same year (1823), and in the next he engraved six more for the same periodical. In 1825, besides many other plates, he executed one of a 'Vanquished Lion,' which has Edwin's name engraved upon it, but is supposed to have been painted as well as engraved by himself (see GRAVES, *Catalogue*, No. 102). In 1837 he engraved the 'Sleeping Bloodhound,' down to that time his most important work. Of etchings and engravings after his brother he executed over 125. Some of the more important of his later efforts in reproducing his brother's works are: 'A distinguished Member of the Humane Society' (1839), 'Dignity and Impudence' (1841), 'Laying down the Law' (1843), 'Stag at Bay' (1848), 'Alexander and Diogenes' (1852), 'The Monarch of the Glen' (1852), 'Night' and 'Morning' (1855), 'Children of the Mist' (1856), 'Man proposes, God disposes' (1867), 'Defeat of Comus' (1868), 'The Sanctuary' (1869), 'The Challenge' (1872), 'Indian Tent, Mare and Foal' (1875), and his last plate, after almost the last of his brother's pictures, 'The Font' (1875).

Thomas Landseer was an engraver of great power and originality, and may be said to have invented a style in order to render more faithfully and sympathetically the works of his brother. A master of all methods of engraving on metal, he employed in his most effective plates all the resources of the art, making especially a free use of the etched line in order to render more truly the textures of fur and hide. His great merit as an engraver is now well recognised, but the Royal Academy was long in granting him his due honour. He was not admitted into the ranks of the associates till 1868, when he was seventy-three years of age. The most important of his engravings after artists other than Sir Edwin is 'The Horse Fair,' after Rosa Bonheur.

To the original designs, etched by himself, already mentioned should be added, 'Monkeyana' (1827), 'Etchings illustrative of Coleridge's "Devil's Walk"' (1831), and 'Characteristic Sketches of Animals' (1832). He was also the author of an admirable biography, 'The Life and Letters of William Bewick' [q. v.], his former colleague and fellow-pupil under Haydon. It was published in 1871.

Thomas Landseer died at 11 Grove End Road, St. John's Wood, on 20 Jan. 1880.

[Bryan's Dict. (Graves); Annals of the Fine Arts; Stephens's Landseer in Great Artists Series; Graves's Dict.; Graves's Catalogue of the Works of Sir E. Landseer.] C. M.

LANE, CHARLES EDWARD WILLIAM (1786–1872), general in the Indian army, son of John and Melissa Lane, was born 29 Oct. 1786, and baptised at St. Martin's-in-the-Fields, London, in November the same year. He was nominated to a cadetship in 1806, and passed an examination in Persian and Hindustani, for which he was awarded a gratuity of twelve hundred rupees and a sword. His commissions in the Bengal infantry were: ensign 13 Aug. 1807, lieutenant

14 July 1812, captain (army 5 Feb. 1822) 30 Jan. 1824, major 30 April 1835, lieutenant-colonel 26 Dec. 1841, colonel 25 May 1852. He became major-general in 1854, lieutenant-general in 1866, general in 1870. He shared the Deccan prize as lieutenant 1st Bengal native infantry for 'general captures.' He sought permission in 1824 to change his name to Mattenby, but the request was refused as beyond the competence of the Indian government. He served with the 2nd native grenadier battalion in Arracan in 1825, was timber agent at Naulpore in 1828, and was in charge of the commissariat at Dinapore in 1832. As major he commanded his regiment in Afghanistan under Sir William Nott in 1842, and commanded the garrison of Candahar when, during the temporary absence of Nott, the place was assaulted on 10 March 1842 by an Afghan detachment, which was repulsed with heavy loss (see *London Gazette*, 6 Sept. 1842). Lane received the medal for Candahar and Cabul, and was made C.B. 27 Dec. 1842. He died in Jersey 18 Feb. 1872, aged 85.

[Indian Army Lists; information obtained from the India office.] H. M. C.

LANE, EDWARD (1605–1685), theological writer, born in 1605, was elected a scholar at St. Paul's School, where he was among the pupils of Alexander Gill the elder [q. v.], and was admitted on 4 July 1622 at St. John's College, Cambridge, graduating B.A. 1625–6, M.A. 1629. In 1631 he was presented (admitted 24 March) to the vicarage of North Shoebury, Essex, by the crown, through the lord keeper, Thomas Coventry [q. v.]; he resigned on 28 Jan. 1636, being presented by the same patron to the vicarage of Sparsholt, Hampshire. He was also rector of Lainston, Hampshire, a parish adjoining, probably from 1637. On 9 July 1639 he was incorporated M.A. at Oxford. In 1644, being a 'time of warre,' Lane was absent from Sparsholt. He was recommended by the assembly of divines to fill the sequestrated benefice of Sholden, Kent, 27 Feb. 1644–5 (*Addit. MS.* 15669, p. 39 *b*). His incumbency at Sparsholt lasted fifty years. He collected and transcribed the parish registers from 1607, and seems to have been an exemplary parish clergyman. He died on 2 Sept. 1685 in his eighty-first year, and was buried on 4 Sept. in the chancel of Sparsholt Church. His wife Mary was buried on 27 Oct. 1669. His children, none of whom survived him, included Edward, buried 17 May 1660, who had been in Ireland, and Henry, baptised 11 April 1639, probationer scholar of New College, Oxford, buried 6 Oct. 1659.

He published: 1. 'Look unto Jesus,' &c., 1663, 4to (British Museum copy has author's corrections, and a manuscript presentation, with pretty verses, to Anne and Catherine Chettle). 2. 'Mercy Triumphant,' &c., 1680, 4to (against Lewis du Moulin [q. v.], who held that 'probably not one in a million' of the human race would be saved); 2nd edition, with title 'Du Moulin's Reflections Reverberated,' &c., 1681, 8vo, has appended 'Answer' to the 'Naked Truth. The Second Part,' by Edmund Hickeringill [q.v.] (Wood). Bound with the British Museum copy (696, f. 13) of No. 1 is an autograph manuscript, pp. 229, ready for press, and included in the gift to the Misses Chettle, its title being 'A Taste of the Euerlasting ffeast . . . in Heauen At the Marriage-Supper of the Lambe . . . by E. L.,' &c. From 1638 to 1641 he wrote his surname 'LLane.' Lane left in manuscript a 'Discourse of the Waters of Noah,' in reply to Thomas Burnett's 'Theory of the Earth' (*Notes and Queries*, 5th ser. x. 181, 273). 'An Image of our Reforming Times,' &c., 1654, 4to, is by Colonel Edward Lane, 'of Ham-pinnulo,' a Fifth monarchy man.

[Wood's Fasti (Bliss), i. 510 sq., ii. 127; Gardiner's Register of St. Paul's School, 1884, p. 34; information from the Rev. Evelyn D. Heathcote, vicar of Sparsholt.] A. G.

LANE, EDWARD WILLIAM (1801–1876), Arabic scholar, was born 17 Sept. 1801 at Hereford, where his father, Theophilus Lane, D.C.L., of Balliol College and Magdalen Hall, Oxford, was prebendary of Withington Parva. Four of his direct ancestors had been mayors of Hereford since 1621. His mother was Sophia Gardiner, niece of the painter Gainsborough, a woman of unusual intellect and character. He was educated, after his father's death in 1814, at the grammar schools of Bath and Hereford, where he showed a bent for mathematics, which led him to contemplate a Cambridge degree with a view to taking orders. The plan was abandoned, however, and he went to London to learn engraving under Charles Heath, to whom his elder brother Richard James [q. v.] was articled. He possessed much the same delicacy of touch as his brother, but his health was unequal to the trials of a confined occupation and the London climate, and after publishing a solitary print a prolonged illness compelled him to seek a warmer latitude. To this happy disability he owed the development of his special genius. As early as 1822 he had evinced a marked passion for eastern studies, and it was to Egypt that he now turned. An additional inducement was the hope of a consulship. Accordingly, in July 1825, Lane set sail for Alexandria, and after an adventurous voyage of two months, during which his theoretical knowledge of naviga-

tion enabled him to steer the ship through a terrific hurricane, when the sailing-master was incapacitated, and after narrowly escaping death in a mutiny of the crew, he arrived in the land with which his name was henceforth to be permanently associated.

Egypt was then almost an unknown country. Napoleon's scientific commission had recently published the results of their researches in the monumental 'Description de l'Egypte,' but this great work was a tentative beginning. No one had yet fully taken stock of the monuments. On arriving, Lane found himself in the midst of a brilliant group of discoverers, who were longing to essay that task. Wilkinson and James Burton (afterwards Haliburton [q. v.]), the hieroglyphic scholars, were there, together with Linant and Bonomi, the explorers; the travellers Humphreys, Hay, and Fox-Strangways; Major Felix and his distinguished friend, Lord Prudhoe. Lane determined to take his part in the work. He resolved to write an exhaustive description of Egypt, and to illustrate it by his own pencil. He possessed unusual qualifications for the task. He soon spoke Arabic fluently, and his grave demeanour and almost Arabian cast of countenance, added to the native dress which he always wore in Egypt, enabled him to pass among the people as one of themselves. After some months spent in Cairo in studying the townsfolk and improving himself in the dialect, and some weeks' residence in a tomb by the pyramids of Gizeh, Lane set out in March 1826 on his first Nile voyage. He ascended as far as the second cataract, an unusual distance in those days, spent more than two months at Thebes, in August to October, and made a large number of exquisite sepia drawings of the monuments, aided by the camera lucida, the invention of his friend Dr. Wollaston. On his return to Cairo he devoted himself to a study of the people, their manners and customs, and the monuments of Saracenic art, and then (1827) again ascended the Nile to Wâdi Halfeh, and completed his survey of the Theban temples in another residence of forty-one days, living the while in tombs. At the beginning of 1828 he was again in Cairo, and in the autumn he returned to England, bringing with him an elaborate 'Description of Egypt,' illustrated by 101 sepia drawings selected from his portfolios. The work is a model of lucid and accurate description, but it has never been published, in consequence of the difficulty and expense of reproducing the drawings in a manner satisfactory to Lane's fastidious taste. The drawings and manuscript are now in the British Museum.

Although the work was never printed as a whole, those chapters of it which related to the modern inhabitants were, on the recommendation of Lord Brougham, accepted by the Society for the Diffusion of Useful Knowledge for publication in their 'Library.' It was characteristic of Lane's thoroughness that he refused to print the chapters as they stood, and insisted upon revisiting Egypt for the sole purpose of revising and expanding what most men would have considered an adequate account. With the exception of six months in 1835 spent at Thebes in the company of his friend Fulgence Fresnel, in order to escape the plague which was then devastating the capital, this second residence in Egypt (December 1833 to August 1835) was devoted exclusively to a close study of the people of Cairo, with a view to his forthcoming work on their manners and customs. Lane lived in the Mohammedan quarters, wore the native dress, took the name of 'Mansoor Effendi,' associated almost exclusively with Muslims, attended on every possible occasion their religious ceremonies, festivals, and entertainments, and (except that he always retained his Christian belief and conduct) lived the life of an Egyptian man of learning. A good picture of his daily pursuits is given in his diary (published in Lane-Poole's *Life of E. W. Lane*, pp. 41–84), where it appears that he became acquainted with most sides of Egyptian society, including the strange mystical and so-called magical element which has since vanished from Cairo. The result of his observations was the well-known 'Account of the Manners and Customs of the Modern Egyptians,' which was first published in 2 vols. in December 1836 by Charles Knight, who had bought the first edition from the Society for the Diffusion of Useful Knowledge. The book was an immediate success. The first edition was sold within a fortnight. The society's cheaper edition came out in 1837, a third in 1842, a fourth in 'Knight's Weekly Volumes' in 1846, and a fifth, in one volume, edited, with important additions, by Lane's nephew, Edward Stanley Poole, was published in 1860. This, which is the standard text, has been repeatedly reprinted in 2 vols. (1871, &c.) An unauthorised cheap reprint was included in the 'Minerva Library' (edited by G. T. Bettany, with a brief memoir, 1891). The book has also been reprinted in America and translated into German. The value of the 'Modern Egyptians' lies partly in the favourable date of its composition, when Cairo was still a Saracenic city, almost untouched by European influences; but chiefly in its microscopic accuracy of detail, which is so complete and final that no important additions have been made to its picture of the

life and customs of the Muslims of modern Egypt, in spite of the researches of numerous travellers and scholars. It remains after more than half a century the standard authority on its subject.

Lane's next work was executed in England. It was a translation of the 'Thousand and One Nights,' or 'Arabian Nights' Entertainment,' and came out in monthly parts, illustrated by woodcuts after drawings by William Harvey, in 1838–40 (2nd edition, edited by E. S. Poole, 1859, frequently reprinted. A selection of the best tales was edited, with additions, by Lane's grand-nephew, S. Lane-Poole, in 3 vols. 16mo, 1891). This was the first accurate version of the celebrated Arabic stories, and still remains the best translation for all but professed students. It is not complete, and the coarseness of the original is necessarily excised in a work which was intended for the general public; but the eastern tone, which was lost in the earlier versions, based upon Galland's French paraphrase, is faithfully reproduced, and the very stiffness of the style, not otherwise commendable, has been found to convey something of the impression of the Arabic. The work is enriched with copious notes, derived from the translator's personal knowledge of Mohammedan life and his wide acquaintance with Arabic literature, and forms a sort of encyclopædia of Muslim customs and beliefs. (The notes were collected and rearranged under the title of 'Arabian Society in the Middle Ages,' edited by S. Lane-Poole, in 1883.) In 1843 appeared a volume of 'Selections from the Kur-án,' of which a second revised edition, with an introduction by S. Lane-Poole, appeared in Trübner's 'Oriental Series,' 1879.

In July 1842 Lane set sail for Egypt for the third time, and with a new object. In his first visit he was mainly a traveller and explorer; in the second a student of the life of the modern Egyptians; in the third he was an Arabic scholar and lexicographer. The task he had set before himself was to remedy the deficiencies of the existing Arabic-Latin dictionaries by compiling an exhaustive thesaurus of the Arabic language from the numerous authoritative native lexicons. The work was sorely needed, but it is doubtful if even Lane, with all his laborious habits, would have undertaken it had he realised the gigantic nature of the task. The financial difficulty, the expense of copying manuscripts, and the enormous cost of printing, would have proved an insurmountable obstacle but for the public spirit and munificence of Lane's friend of his earliest Egyptian years, Lord Prudhoe, afterwards (1847) fourth duke of Northumberland, who undertook the whole expense, and whose widow, after his death in 1864, carried on the duke's project, and supported it to its termination in 1892. When Lane returned to Cairo in 1842 he took with him his wife, a Greek lady whom he had married in England in 1840, his sister, Mrs. Sophia Poole [q. v.] (afterwards authoress of 'The Englishwoman in Egypt'), and her two sons, and his life could no longer be entirely among his Mohammedan friends. Indeed, his work kept him almost wholly confined to his study. He denied himself to every one, except on Friday, the Muslim sabbath, and devoted all his energies to the composition of the lexicon. Twelve to fourteen hours a day were his ordinary allowance for study; for six months together he never crossed the threshold of his house, and in all the seven years of his residence he only left Cairo once, for a three days' visit to the Pyramids. At length the materials were gathered, the chief native lexicon (the 'Tâj-el-'Arûs') upon which he intended to found his own work, was sufficiently transcribed, and in October 1849 Lane brought his family back to England. He soon settled at Worthing, and for more than a quarter of a century devoted all his efforts to completing his task. He worked from morning till night, sparing little time for meals or exercise, and none to recreation, and rigidly denying himself to all but a very few chosen friends. On Sunday, however, he closed his Arabic books, but only to take up Hebrew and study the Old Testament.

He returned to Europe the acknowledged chief of Arabic scholars, who were generous in their homage. He was made an honorary member of the German Oriental Society, the Royal Asiatic Society, the Royal Society of Literature, &c.; in 1864 he was elected a correspondent of the French Institute; and in 1875, on the occasion of its tercentenary, the university of Leyden granted him the degree of honorary doctor of literature. He declined other offers of degrees and also honours of a different kind, but accepted a civil list pension in 1863, the year in which the first part of the 'Arabic-English Lexicon' was published, after twenty years of unremitting labour. The succeeding parts came out in 1865, 1867, 1872, 1874, and posthumously, under the editorship of S. Lane-Poole (unfortunately with unavoidable lacunæ), in 1877, 1885, and 1892. The importance of the dictionary was instantly appreciated by the orientalists of Europe, and the lexicon at once became indispensable to the student of Arabic.

Lane continued his labours in spite of in-

creasingly delicate health and growing weariness. In the midst of his engrossing labours he contrived to help in the education of his sister's children and grandchildren, who lived under his roof, and in spite of his retired life and devotion to study his conversation and manner possessed unusual charm and grace. On 6 Aug. 1876 he was at his desk performing his usual methodical toil in his unchanging delicate handwriting. He died four days later (10 Aug. 1876), aged nearly seventy-five. His portrait in pencil and a life-sized statue in Egyptian dress were executed by his brother Richard.

Besides the works mentioned above, Lane published two essays, translated into German in the 'Zeitschrift der deutschen morgenländischen Gesellschaft,' the one on Arabic lexicography, iii. 90–108, 1849, and the other on the pronunciation of vowels and accent in Arabic, iv. 171–86, 1850.

[S. Lane-Poole's Life of Edward William Lane, prefixed to pt. vi. of the Arabic-English Lexicon, and published separately in 1877; personal knowledge.] S. L.-P.

LANE, HUNTER (*d.* 1853), medical writer, was admitted a licentiate of the Royal College of Surgeons, Edinburgh, in 1829, and graduated M.D. at Edinburgh University in 1830. He was honorary physician to the Cholera Hospital, Liverpool, during 1831–2, and physician to the Lock Hospital of the Infirmary there in 1833. In 1834 he collaborated with James Manby Gully [q. v.] in a translation of 'A Systematic Treatise on Comparative Physiology,' by Professor Frederick Tiedemann of Heidelberg, 2 vols. 8vo. In 1840 he was appointed senior physician of the Lancaster Infirmary, and in the same year brought out his 'Compendium of Materia Medica and Pharmacy, adapted to the London Pharmacopœia, embodying all the new French, American, and Indian Medicines, and also comprising a Summary of Practical Toxicology,' a work of considerable value in its day. He was shortly afterwards elected president of the Royal Medical Society of Edinburgh. For the last few years of his life Lane resided at 58 Brook Street, Grosvenor Square, and had an excellent London practice. He died at Brighton on 23 June 1853.

Besides the works mentioned, Lane contributed numerous articles to the medical papers, and for some time edited the 'Liverpool Medical Gazette' and the 'Monthly Archives of the Medical Sciences.' He is said also (*Med. Direct.* 1853) to have written an 'Epitome of Practical Chemistry.'

[Gent. Mag. 1853, pt. ii. p. 420; Med. Direct. 1854, obit. p. 798; Brit. Mus. Cat.] T. S.

LANE, JANE, afterwards Lady Fisher (*d.* 1689), heroine, daughter of Thomas Lane of Bentley, near Walsall, Staffordshire, by Anne, sister of Sir Hervey Bagot, bart., of Blithfield in the same county, distinguished herself by her courage and devotion in the service of Charles II after the battle of Worcester (3 Sept. 1651). She was then residing at Bentley Hall, the seat of her brother, Colonel John Lane. Charles was in hiding at Moseley, and was in communication, through Lord Wilmot, with Colonel Lane regarding his escape. Jane Lane was about to pay a visit to her friend, Mrs. Norton, wife of George (afterwards Sir George) Norton of Abbots Leigh, near Bristol, and from Captain Stone, governor of Stafford, had obtained a pass for herself, a man-servant, and her cousin, Henry Lascelles. It was arranged that the king should ride with her in the disguise of her man-servant. Accordingly, at daybreak of 10 Sept. Charles, dressed in a serving-man's suit, and assuming the name of William Jackson, one of Colonel Lane's tenants, brought Jane Lane's mare to the hall-door at Bentley, and took her up behind him on the pillion. Jane Lane's brother-in-law, John Petre, and his wife, who were not in the secret, were to accompany her as far as Stratford-upon-Avon, also riding saddle-and-pillion; Henry Lascelles was to escort her the whole way. As they approached Stratford-upon-Avon Petre and his wife turned back at sight of a troop of horse, in spite of the urgent entreaties of Jane Lane. The others rode quietly through the soldiers and the town without being challenged, and on to Long Marston, where they put up at the house of one Tombs, a friend of Colonel Lane. Next day they rode without adventure to Cirencester, and put up at the Crown Inn. The third day brought them to Abbots Leigh, where, at Jane Lane's request, Pope, the butler, found a private room for William Jackson, whom she gave out as just recovering from an ague. The butler, an old royalist soldier, recognised the king, and proved trusty and serviceable. But no ship was available for Charles's flight at Bristol, and the risk of discovery at Abbots Leigh was very great. Jane Lane, therefore, at Pope's suggestion, left Abbot's Leigh with the king on the pretence of returning to her father at Bentley, early on the morning of 16 Sept., and conducted him that day to Castle Cary, and thence next day to the house of Colonel Francis Wyndham, at Trent, near Sherborne. The king being now in a position to reach France in safety, Jane, after a brief stay at Trent, returned with her cousin to Bentley Hall. The news of the king's escape soon got abroad, and, though nothing very

definite leaked out, the fact that a lady, before whom he had ridden in the disguise of her man-servant, had been principally concerned in it, actually got into print within a month of Charles's arrival in Paris (13 Oct.) Colonel Lane accordingly determined to remove his sister to France, and, disguised as peasant-folk, they made their way on foot from Bentley Hall to Yarmouth, where they took ship for the continent in December. Arrived there they threw off their disguise and posted to Paris, having sent a courier in advance to apprise Charles of their approach. Charles came from Paris to meet them, accompanied by Henrietta Maria and the Dukes of York and Gloucester, and gallantly saluting Jane Lane on the cheek, called her his 'life' and bade her welcome to Paris. After residing some little time at Paris, where she was treated with great distinction by the court, Jane Lane entered the service of the Princess of Orange, whom she attended to Cologne in 1654. She was also one of the very small retinue which the princess took with her when she went incognito with Charles to Frankfort fair in the autumn of 1655. Three letters from Charles to her, written during the interregnum, are extant. Two are subscribed 'your most affectionate friend,' and one 'your most assured and constant friend.' All have been printed, one in the 'European Magazine,' 1794, ii. 253, reprinted in Seward's 'Anecdotes,' 1795, ii. 1, and Clayton's 'Personal Memoirs of Charles II,' i. 338; another in Hughes's 'Boscobel Tracts,' 2nd edit. p. 87; the third in the Historical MSS. Commission's 6th Rep. p. 473 (for her own letters see *Hist. MSS. Comm.* 3rd Rep. App. p. 253, 4th Rep. App. p. 336). Nor was her devotion forgotten at the Restoration. The House of Commons voted her 1,000*l.* to buy herself a jewel, and Charles gave her a gold watch, which he requested might descend as an heirloom to every eldest daughter of the Lane family for ever. It passed into the possession of Mrs. Lucy of Charlecote Park, Warwickshire, as then eldest daughter of the house of Lane, and was soon stolen from that house by burglars. A pension of 1,000*l.* was also granted to Jane Lane, and another of 500*l.* to her brother. Her pension was paid with fair regularity, being only six and a half years in arrear on the accession of James II, who caused the arrears to be made good and the pension continued. It was also continued by William III. Her portrait, attributed to Lely, with one of Charles painted expressly for her in 1652, is now in the possession of Mr. Lane of Kings Bromley manor, Staffordshire, the direct descendant of Colonel Lane of Bentley. The features are said to resemble those of Anne Boleyn. A portrait of her by Mary Beale, with a miniature of Charles II by Cooper, and a deed of gift of money from him to her and her sisters, is at Narford Hall, Brandon, Norfolk, the seat of Mr. Algernon Charles Fountaine. Other relics of Jane Lane are two snuff-boxes, one engraved with a profile of Charles I in silver, the other with a portrait of Charles II; and a pair of silver candlesticks inscribed 'given to J. L. by the Princess Zulestein.' These are now the property of Mr. John Cheese of Amersham, Buckinghamshire. The assistance so bravely rendered to Charles II by Jane Lane is one of the historical incidents selected for the frescoes in the lobby of the House of Commons.

Jane Lane married, after the Restoration, Sir Clement Fisher, bart., of Packington Magna, Warwickshire, whom she survived, dying without issue on 9 Sept. 1689. She is said to have left but 10*l.* behind her, it being her rule to live fully up to her income, which she pithily expressed by saying that 'her hands should be her executors.'

[The principal authorities are the Boscobel Tracts, ed. Hughes, 2nd edit. 1858, and authorities there cited; Whiteladies, or his Sacred Majesty's Preservation, London, 1660, 8vo; Bates's Elenchus Motuum Nuperorum in Anglia, pt. ii. London, 1668, 8vo; Jenings's Miraculum Basilicon, London, 1664, 8vo; Clarendon's Rebellion, bk. xiii.; Shaw's Staffordshire, ii. 97; Dugdale's Warwickshire, ed. Thomas, ii. 989; Evelyn's Diary, 21 Dec. 1651; Thurloe State Papers, i. 674, v. 84; Merc. Polit. 18–25 Oct. 1655; Cal. Clarendon Papers, ii. 157; Comm. Journ. viii. 215, 216, 222, x. 230; Lords' Journ. xi. 219; Pepys's Diary, 9 Jan. 1660–1; Secret Services of Charles II and James II (Camd. Soc.), p. 51; Cal. State Papers, Dom. 1660–1 p. 423, 1661–2 p. 393, 1664–5 p. 560; Luttrell's Relation of State Affairs, i. 607; Collectanea, ed. Burrows (Oxford Hist. Soc.), ii. 394; Notes and Queries, 2nd ser. i. 501, 4th ser. i. 303.]

J. M. R.

LANE, JOHN (*fl.* 1620), verse-writer, lived on terms of intimacy with Milton's father. His friends also included 'Thomas Windham, Kensfordiæ, Somersettensis,' Matthew Jefferey, master of the choristers at Wells Cathedral, and 'George Hancocke, Somersettensis.' The approval he bestows on the Somerset poet Daniel, and his description of his own verse as 'Lane's Western Poetry,' in contrast with 'Tusser's Eastern Husbandry,' further strengthen the assumption that he was connected by birth with the county of Somerset (cf. *Triton's Trumpet*, infra). In his dedication of 'The Squire's Tale' to the poets laureate of the universities he says that he had had no academic educa-

tion. He speaks of himself as an old man in 1621, but if he be the John Lane who wrote to the astrologer William Lilly on 6 June 1648 (*MS. Ashmol.* 423, art. 34), he must have lived to a great age. It is certain that he was personally known to Milton's nephew, Edward Phillips, who was born in 1630. In his 'Theatrum Poetarum,' 1675, Phillips describes Lane as 'a fine old Elizabeth gentleman.' He left much in manuscript, but published only two pieces: 1. 'Tom Tel-troths Message and his Pens Complaint. A worke not vnpleasant to be read, nor vnprofitable to be followed. Written by Jo. La., Gent. London, for R. Howell, 1600.' This poem, in 120 six-line stanzas, is dedicated to Master George Dowse, and is a vigorous denunciation of the vices of Elizabethan society. Lane describes it as 'the first fruit of my barren brain.' It was reprinted by the New Shakspere Society (ed. Dr. F. J. Furnivall) in 1876. 2. 'An Elegie vpon the Death of the high and renowned Princesse our late Soueraigne Elizabeth. By I. L., London, for John Deane, 1603,' 4to. The Bodleian Library possesses the only copy known.

In 1615 Lane completed in manuscript Chaucer's unfinished 'Squire's Tale,' adding ten cantos to the original two, and carrying out the hints supplied by Chaucer with reference to the chief characters, Cambuscan, Camball, Algarsife, and Canace. Lane attempts an archaic style and coins many pseudo-archaisms. The literary quality of his work is very poor. A revised version was finished by Lane in manuscript in 1630, and was dedicated to Queen Henrietta Maria. Copies of both versions are in the Bodleian Library, the earlier being numbered Douce MS. 170, and the later Ashmole MS. 53. The former, although licensed for the press 2 March 1614–15, was printed in 1888 by the Chaucer Society for the first time. The edition is carefully collated with the 1630 version.

Two other manuscript poems, still unprinted, were finished by Lane in 1621. One is 'Tritons Trumpet to the sweet monethes, husbanded and moralized by John Lane, poeticalie adducinge (1) the Seauen Deadlie Sinnes practised into combustion; (2) their Remedie by their Contraries the Virtues . . . (3) the execrable Vices punished.' Phillips refers to the piece under the title of 'Twelve Months.' A dedication copy, presented to Charles, prince of Wales, is in the British Museum (MS. Reg. 17 B. xv. Brit. Mus.) On fol. 179 Lane refers admiringly to the elder Milton's skill in music. Another manuscript copy is at Trinity College, Cambridge (O. ii. 68). The last work left by Lane in manuscript is 'The Corrected Historie of Sir Gwy, Earle of Warwick . . . begun by Dan Lidgate . . but now dilligentlie exquired from all antiquitie by John Lane, 1621' (Harl. MS. 6243). It is prefaced by a commendatory sonnet by Milton's father, and bears an 'imprimatur' dated 13 July 1617 (Masson, *Milton*, i. 43). The prose introduction is printed in the 'Percy Folio Ballads,' ii. 521–5 (ed. Furnivall and Hales).

In prefatory verses to his 'Squire's Tale' Lane claims that he was author of another piece of verse, in which he 'had to poetes an alarum given.' In his 'Address to all Lovers of the Muses,' prefixed to his 'Triton's Trumpet,' he notes that he had written a work called 'Poetical Visions.' Phillips credits him with two poems called respectively 'Alarm to the Poets' and 'Poetical Visions.' Nothing seems known of these productions, although Phillips asserts that they were extant in manuscript in his time. Had Lane's works, Phillips adds, escaped 'the ill fate to remain unpublisht—when much better meriting than many that are in print—[they] might possibly have gained him a name not much inferiour if not equal to Drayton and others of the next rank to Spenser.' This verdict modern critics must decline to ratify.

[Phillips's Theatrum Poetarum, 1675, pp. 111–112; Winstanley's Lives of the Poets, 1687, p. 100 (repeating Phillips); Hunter's MS. Chorus Vatum in Brit. Mus. Addit. MS. 24489, pp. 143 sq.; Lane's Continuation of Chaucer's Squire's Tale (Chaucer Soc.), 1888, pp. ix–xv; Lane's Tom Tel-troth's Message, reprinted by New Shakspere Soc., 1876, ed. Furnivall, pp. xii–xv.] S. L.

LANE, JOHN BRYANT (1788–1868), painter, born at Helston in Cornwall in 1788, was son of Samuel Lane, chemist and exciseman, and Margaret Baldwin his wife. Lane was educated at Truro until he was fourteen, when his taste for art was noticed by Lord de Dunstanville of Tehidy, who afforded him the means to practise it in London. Lane obtained a gold medal from the Society of Arts for an historical cartoon of 'The Angels Unbound.' In 1808 he exhibited at the Royal Academy an altarpiece for Lord de Dunstanville's church in Cornwall; in 1811 'Christ mocked by Pilate's Soldiers,' for the guildhall at Helston; in 1813 'Eutychus,' for a church in London. In 1817 his patron sent him to Rome, where he remained for ten years, engaged on a gigantic picture, 'The Vision of Joseph,' which he refused to show during progress. At last he completed it, and exhibited it at Rome. Certain details in it were offensive to the papal authorities, who expelled the artist and his picture from the papal dominions. Lane then sent the picture to London, where he exhibited it in

a room at the royal mews, Charing Cross. Its huge size attracted attention, but from an artistic point of view it was a complete failure. It was deposited in the Pantechnicon, where it mouldered to decay. Lane subsequently devoted himself to portrait-painting, and sent portraits occasionally to the Royal Academy, exhibiting for the last time in 1884. Among his sitters were Sir Hussey Vivian, Mr. Davies-Gilbert, Mr. le Grice, and Lord de Dunstanville. Lane died, unmarried, at 45 Clarendon Square, Somers Town, London, on 4 April 1868, aged 80.

[Redgrave's Dict. of Artists; Boase and Courtney's Bibliotheca Cornubiensis; Boase's Collectanea Cornub.; Gent. Mag. xcviii. (1828) ii. 61; Royal Academy Catalogues.] L. C.

LANE, Sir RALPH (*d.* 1603), first governor of Virginia, may probably be identified with Ralph, the second son of Sir Ralph Lane (*d.* 1541) of Horton, Northamptonshire, by Maud, daughter and coheiress of William, lord Parr of Horton, and cousin of Catherine Parr, Henry VIII's last queen (Collins, 1768, iii. 164). His seal bore the arms of Lane of Horton (*Cal. State Papers*, Ireland, 15 March 1598–9), and the arms assigned him by Burke quarter these with those of Maud Parr (*General Armoury*). In his correspondence he speaks of nephews William and Robert Lane (*Cal. State Papers*, Ireland, 26 Dec. 1592, 7 June 1595), of a kinsman, John Durrant (*ib.*), and is associated with a Mr. Feilding (*ib.* 23 June 1593), all of whom appear in the Lane pedigree (Blore, *Hist. and Antiq. of Rutlandshire*, p. 169). William Feilding married Dorothy, a daughter of Sir Ralph Lane of Horton, and John Durrant was the husband of Catherine, her first cousin.

Lane would seem to have been early engaged in maritime adventure, and in 1571 he had a commission from the queen to search certain Breton ships reputed to be laden with unlawful goods (*Cal. State Papers*, Dom. 21 Aug.) He corresponded continually with Burghley, frequently suggesting schemes for the advantage of the public service (e.g. *ib.* 4 June 1572, 16 Aug. 1579, 30 April 1587) and for his own emolument. In 1579 he was meditating an expedition to the coast of Morocco (*ib.* 16 Aug.), and in 1584 he wrote that 'he had prepared seven ships at his own charges, and proposed to do some exploit on the coast of Spain,' for the furtherance of which he requested to have 'the queen's commission and the title of "general of the adventurers"' (*ib.* 25 Dec.) In 1583 he was sent to Ireland to make some fortifications (*ib.* Ireland, 8 Jan. 1582–3), and continued there for the next two years, latterly as sheriff of co. Kerry. Sir Henry Wallop complained to Burghley that Lane expected 'to have the best and greatest things in Kerry, and to have the letting and setting of all the rest . . .' (*ib.* 21 May 1585).

Lane sailed for North America in the expedition under Sir Richard Grenville [q. v.], which left Plymouth on 9 April, and after touching at Dominica, Porto Rico, and Hispaniola, passed up the coast of Florida, and towards the end of June arrived at Wokokan, one of the many islands fringing the coast of North Carolina, or, as it was then named, Virginia. Here the colony was established, with Lane as governor, and two months later Grenville left for England, not before a bitter quarrel had broken out between him and the governor. Lane wrote to Walsingham, denouncing Grenville's tyranny and pride, and defending himself and the others against charges which he anticipated Grenville would bring against him (*ib.* Col. 12 Aug., 8 Sept. 1585). After Grenville's departure the colony was moved to Roanoke, and there they remained, exploring the country north and south. Quarrels, however, broke out with the natives, and provisions ran short. As the next year advanced the colonists were in great straits, and when Sir Francis Drake [q. v.] came on the coast in June he yielded to their prayers, and brought them all home to Portsmouth, 28 July 1586. It is not improbable that potatoes and tobacco were first brought into England at this time by Lane and his companions; but there is no direct evidence of it.

During 1587 and 1588 Lane was employed in carrying out measures for the defence of the coast. When his proposal to erect 'sconces or ramparts along the whole line of coast accessible to an enemy' was rejected (*ib.* Dom. 30 April 1587), he requested that he might have the title of colonel, 'for viewing and ordering the trained forces' (*ib.* 6 Dec. 1587). He was afterwards appointed to 'assist in the defence of the coast of Norfolk' (*ib.* 30 April 1588), when he seems to have acted as muster-master (*ib.* 17 Sept., 1 Oct. 1588), in which capacity he also acted in the expedition to the coast of Portugal under Drake and Norreys in 1589 (*ib.* 27 July, 7 Sept. 1589). In the following year he served in the expedition to the coast of Portugal under Hawkyns (*ib.* 4 Dec. 1590), and in January 1591–2 was appointed 'muster-master of the garrisons in Ireland.' During the rebellion there in the north in 1593–1594 he served actively with the army, was specially commended for his conduct in a skirmish near Tulsk in Roscommon (*ib.* Ire-

land, 23 June 1593), and again in the spring of 1594, when he was dangerously wounded. On 15 Oct. 1593 he was knighted by the lord deputy, Sir William Fitzwilliam [q. v.]

In September 1594 Lane applied to Burghley for the reversion of a pension of 10*s.* a day (*ib.* 24 Sept.); and again, a few months later, for 'the office of chief bell-ringer in Ireland, paying a red rose in the name of rent,' or 'the surveyorship of parish clerks in Ireland;' 'a base place,' he added, 'with something, which is better than greater employment with nothing' (*ib.* 16 Feb. 1594–5). Apparently about this time he was appointed keeper of Southsea Castle at Portsmouth, the reversion of which office was afterwards granted to his nephew, Robert Lane (*Cal. State Papers*, Dom. 29 June 1599). If it was not a sinecure Lane performed its duties by deputy, for from 1595 he resided in Dublin in the exercise of his office of muster-master. He died in October 1603, and was buried in St. Patrick's Church on the 28th (funeral entry, Ulster's Office). As during life he was an inveterate beggar, not only for himself, but for his nephews, and as no mention appears of either wife or child, it would seem probable that he was unmarried. Sir Parr Lane, whose name frequently appears in the 'State Papers' of the time of James I, was a nephew. Captain George Lane, the father of Sir Richard Lane of Tulsk, bart., and grandfather of George Lane, first viscount Lanesborough, seems to have belonged to a different family.

[Calendars of State Papers, Dom., Ireland, and Colonial; Hakluyt's Principal Navigations, iii. 251; Smith's Hist. of Virginia; notes kindly furnished by Mr. Arthur Vicars.] J. K. L.

LANE, Sir RICHARD (1584–1650), lord keeper, baptised at Harpole, Northamptonshire, on 12 Nov. 1584, was son of Richard Lane of Courteenhall, near Northampton, by Elizabeth, daughter of Clement Vincent of Harpole (Baker, *Northamptonshire*, i. 181). He was called to the bar from the Middle Temple, and practised in the court of exchequer, where he was known as a sound lawyer. In 1615 he was chosen counsel for, or deputy-recorder of Northampton. He was elected reader to his inn in Lent 1630, and was treasurer in 1637. In September 1634 he was appointed attorney-general to the Prince of Wales (*Cal. State Papers*, Dom. 1634–5, p. 221), and in May 1638 was nominated by Henry, earl of Holland, his deputy in Forest Courts (*ib.* 1637–8, p. 484). When Strafford was impeached by the House of Commons in 1641, Lane conducted his defence with so much ability, especially in the legal argument, that the commons desisted from the trial, and effected their purpose by a bill of attainder. He was also appointed counsel for Mr. Justice Berkley in October 1641, and for the twelve imprisoned bishops in January 1641–2. He joined the king at Oxford, and was knighted there on 4 Jan. 1643–4 (Metcalfe, *Book of Knights*, p. 201). He was made lord chief baron on 25 Jan. following, having been invested with the serjeant's coif two days before, and being created D.C.L. by the university six days afterwards. He acted as one of the commissioners on the part of the king in treating for an accommodation at Uxbridge in January 1645, and joined the other lawyers in resisting the demand of the parliament for the sole control of the militia. On the ensuing 30 Aug. he was appointed lord keeper. Oxford surrendered to Fairfax on 24 June 1646, under articles in which Lane was the principal party in the king's behalf. He is said to have struggled hard to insert an article in the capitulation that he should have leave to carry away with him the great seal, together with the seals of the other courts of justice and the sword of state. On 8 Feb. 1649 he had a grant of arms from Charles II, which is preserved in the William Salt Library at Stafford (*Athenæum*, 2 April 1892, p. 440).

Lane continued nominally lord keeper during the remainder of the king's life, and his patent was renewed by Charles II. He followed the latter into exile, arriving at St. Malo in March 1650 in a weak state of health. Thence he wrote to the king, asking him to appoint his son Richard one of the grooms of his bedchamber (*Cal. State Papers*, Dom. 1650, pp. 612, 613). He was subsequently removed to Jersey, where he died in April 1650 (*ib.* pp. 110–11; *Administration Act Book, P. C. C.*, 1651, f. 54). His widow Margaret, who was apparently aunt to the poet Thomas Randolph (1605–1635) [q. v.], survived until 22 April 1669, and was buried at Kingsthorpe, Northamptonshire (Baker, i. 42). Thomas Randolph addressed verses both to Lane and his wife (*Works*, ed. Hazlitt, i. 59, ii. 565–8).

According to Wood (*Fasti Oxon.* ed. Bliss, ii. 63–4), Lane on going to Oxford entrusted his chambers, library, and goods to his intimate friend Bulstrode Whitelocke, who when they were applied for by the lord keeper's son denied all knowledge of the father. Whitelocke is known to have obtained from the parliament a few of Lane's books and manuscripts (Peck, *Desiderata Curiosa*, ii. 366).

Lane was author of 'Reports in the Court of Exchequer from 1605 to 1612,' fol., London, 1657; another edition, with notes and

a life of Lane by C. F. Morrell, 8vo, London, 1884.

His portrait was painted in 1645 by Daniel Mytens, and was in 1866 in the possession of Mr. G. N. W. Heneage.

[Nicholas Papers (Camd. Soc.); Cal. Clarendon State Papers; Nalson's Collect. of Affairs of State (1683), ii. 10, 153, 499, 812; Foss's Judges; Cobbett and Howell's State Trials, iii. 1472; Campbell's Lives of the Chancellors, ii. 608; Wallace's Reporters, p. 237; Dugdale's Origines; Cat. of the first special Exhibition of National Portraits, South Kensington, No. 724.] G. G.

LANE, RICHARD JAMES (1800–1872), line-engraver and lithographer, elder brother of Edward William Lane [q. v.], and second son of the Rev. Theophilus Lane, LL.D., prebendary of Hereford, was born at Berkeley Castle, 16 Feb. 1800. His mother was a niece of Gainsborough the painter. From his childhood he showed a preference for mechanical and artistic work rather than scholarship, and at the age of sixteen he was articled to Charles Heath the line-engraver. In 1824 his prints were already attracting notice, and in 1827, when he produced an admirable engraving of Sir Thomas Lawrence's 'Red Riding Hood,' he was elected an associate-engraver of the Royal Academy, although he had so far shown only a single print at their exhibitions. In later years, when he had no personal interest to serve, he was largely instrumental in obtaining, in 1865, the admission of engravers to the honour of full academician, for which they were previously not eligible. His peculiar delicacy and tenderness of touch were conspicuous in his pencil and chalk sketches, of which he executed a large number, representing most of the best-known people of the day. In 1829 he drew his well-known portrait of the queen, then Princess Victoria, aged ten years, and he afterwards executed portraits in pencil or chalk of the queen and most of the royal family at various ages, besides prints after Winterhalter's portraits.

Meanwhile he had turned from engraving to lithography, then a newly discovered art, in which he attained a delicacy and refinement which have never been surpassed. Among the best examples of this branch of his work are the delightful 'Sketches from Gainsborough,' in which he reproduced his great-uncle's charm with marvellous fidelity; and the scarcely less admirable series of copies of Sir Thomas Lawrence's portraits of George IV's cycle, which are almost deceptive in their imitative skill. He also lithographed several hundred pictures of the leading artists of the day, especially those of Leslie, Landseer, Richmond, and his own special friend Chalon, and no less than sixty-seven of his lithographs were exhibited at the Academy. The total of his prints reached the number of 1,046. He also tried his hand at sculpture with such success as to attract the admiration of Chantrey, his most important work in this branch of art being a life-size seated statue of his brother, Edward Lane, in Egyptian dress. In 1837 he was appointed lithographer to the queen, and in 1840 to the prince consort. In 1864, when he had almost given up lithography, he became director of the etching class in the science and art department at South Kensington, and retained the post almost till his death, which took place on 21 Nov. 1872.

Lane married, 10 Nov. 1825, Sophia Hodges, by whom he had two sons (who predeceased him) and three daughters.

Lane's pre-eminent gifts were a sensitive sympathy in interpretation of his subjects, and a delicacy and precision of touch, in which, as a lithographer, he had no rival. In spite of the 'woolliness' of the material his fine pencil gave a sharpness and brilliancy to his lithographs, which were carried as far in elaboration as a finished line-engraving, for which, indeed, at first sight, they might almost be mistaken. Personally, his social qualities were of an unusual order; his graceful courtesy of the old school, his powers of recitation and marvellous memory, and his fine tenor voice contributed to his popularity. Besides his own artistic circle he was especially at home among the leaders of the opera and theatre, and among his intimate friends were Charles Kemble (whose 'Readings from Shakspeare' he edited in 3 vols. in 1870), Macready, Fechter, Malibran, and her brilliant operatic contemporaries. His literary work was limited to some sketches of 'Life at the Water-cure,' 1846, which went to three editions.

[Magazine of Art, 1881, pp. 431–2; Athenæum, 29 Nov. 1872; personal knowledge.] S. L.-P.

LANE, SAMUEL (1780–1859), portrait-painter, son of Samuel and Elizabeth Lane, was born at King's Lynn on 26 July 1780. In consequence of an accident which he met with in childhood he became deaf and partially dumb. He studied under Joseph Farington [q. v.], R.A., and afterwards under Sir Thomas Lawrence, who employed him as one of his chief assistants. Lane first exhibited at the Royal Academy in 1804, and, securing a large practice, was a constant contributor for more than fifty years, sending in all 217 works; these included portraits of Lord George Bentinck (for the Lynn guildhall); Lord de Saumarez (for the United Service Club); Sir

George Pollock and Sir John Malcolm (for the Oriental Club); Charles, fifth duke of Richmond; C. J. Blomfield, bishop of London; Thomas Clarkson (for the Wisbech townhall); Sir Philip P. V. Broke, bart. (for the East Suffolk Hospital); T. W. Coke, M.P., afterwards Earl of Leicester (for the Norwich Corn Exchange); Luke Hansard (for the Stationers' Company); Thomas Telford, Edmond Wodehouse, M.P., and other prominent persons. Lane owed his success to the matter-of-fact truthfulness of his likenesses, which in other respects have little merit; many of them have been well engraved by C. Turner, S. W. Reynolds, W. Ward, and others. Lane resided in London (at 60 Greek Street, Soho) until 1853, and then retired to Ipswich, whence he sent his last contribution to the Academy in 1857. He died at Ipswich on 29 July 1859.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Seguier's Dict. of Painters; Royal Academy Catalogues.] F. M. O'D.

LANE, THEODORE (1800–1828), painter, is said to have been born at Isleworth, Middlesex, in 1800, but the statement is not confirmed by the parish register. His father, a native of Worcester, was a drawing-master in straitened circumstances, and he received very little education. At the age of fourteen he was apprenticed to J. Barrow of Weston Place, St. Pancras, an artist and colourer of prints, who assisted him in his studies. Lane first came into notice as a painter of water-colour portraits and miniatures, and he exhibited works of that class at the Royal Academy in 1819, 1820, and 1826. But his talent was for humorous subjects, and a series of thirty-six designs by him, entitled 'The Life of an Actor,' with letterpress by Pierce Egan, was published in 1825. Lane etched some clever prints of sporting and social life, such as 'Masquerade at the Argyll Rooms,' 'Scientific Pursuits, or Hobby Horse Races to the Temple of Fame,' and 'A Trip to Ascot Races,' a series of scenes on the road from Hyde Park Corner to the heath, which he dedicated to the king, 1827. He also illustrated with etchings and woodcuts 'A Complete Panorama of the Sporting World,' and P. Egan's 'Anecdotes of the Turf,' 1827. About 1825 Lane took up oil-painting, and, though left-handed, with the help of Alexander Fraser, R.S.A., rapidly attained to great proficiency. In 1827 he sent to the Academy 'The Christmas Present,' and to the British Institution 'An Hour before the Duel.' In 1828 his 'Disturbed by the Nightmare' was exhibited at the Academy, 'Reading the Fifth Act of the Manuscript' at the British Institution, and 'The Enthusiast' at the Suffolk Street Gallery. These attracted much attention by their humorous treatment and delicate finish, and Lane had apparently a very successful career before him, when his life was terminated by an accident. While waiting for a friend at the horse repository in Gray's Inn Road he by mistake stepped upon a skylight, and, falling on the pavement below, was killed on the spot, 21 May 1828. He was buried in Old St. Pancras churchyard. Lane left a widow and three children, for whose benefit his best-known work, 'The Enthusiast,' representing a gouty angler fishing in a tub of water, was engraved by R. Graves; it was subsequently purchased by Mr. Vernon, and engraved by H. Beckwith for the 'Art Journal,' 1850; it is now in the National Gallery. His picture entitled 'Mathematical Abstraction,' which he left unfinished, was completed by his friend Fraser, and purchased by Lord Northwick; it has been engraved by R. Graves. In 1831 Pierce Egan published 'The Show Folks,' illustrated with woodcuts designed by Lane, and accompanied by a memoir of him, which was dedicated to the president of the Royal Academy.

[P. Egan's Show Folks, 1831; Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Gent. Mag. 1828, i. 572; Art Journal, 1850.] F. M. O'D.

LANE, THOMAS (*fl.* 1695), civilian, third son of Francis Lane of Glendon, Northamptonshire, by his wife Mary, born Bernard, was admitted at St. John's College, Cambridge, in 1674, graduated B.A. 1677, entered Christ Church as a commoner in the same year, and was incorporated B.A. at Oxford 10 Oct. 1678. Through 'the endeavours of Mr. William Bernard of Merton Coll.' he was, after a wearisome dispute between the fellows and the warden, who claimed an absolute veto, elected and admitted probationer-fellow of that house in 1680, and graduated M.A. December 1683 and LL.D. 8 July 1686. In March 1684 his name occurs as one of the signatories of a report drawn up with a view to the better management of the Ashmolean Museum (Wood, *Athenæ*, ed. Bliss, xcviii *n.*) In January 1687 he was reported to have turned papist, and went out with Francis Taafe, third earl of Carlingford [q. v.], in the embassy despatched to Hungary to be present at the coronation of Joseph I. In the following year, during his tenure of office as bursar, he suddenly left Merton, with the intention of travelling and without rendering his account, carrying with him a considerable sum belonging to the college. The sub-

warden followed him, and seems to have recovered the money (Brodrick, *Mems. of Merton*, p. 296). In 1689 he commanded a troop in James II's army in Ireland, was wounded and taken prisoner at the Boyne, and remained in confinement at Dublin until 1690. About Easter in either that or the following year he returned to Merton, and 'esteemed that place a comfortable harbour of which before, by too much ease and plenty, he was weary and sick.' In 1695 he was practising as an advocate in Doctors' Commons (Coote, *English Civilians*, p. 102), but no further mention of him can be traced.

Lane is said by Wood to have had a hand in the 'English Atlas printed at the Theater, Oxford, for Moses Pitt,' 1680–4, 5 vols. imp. fol. William Nicolson [q. v.], afterwards archbishop of Cashel, was the chief literary director of this colossal work. Lane's name does not appear in connection with it, but he may well have been one of the numerous minor collaborators. He is also said to have translated into English Nepos's 'Life of Epaminondas,' Oxford, 1684, 8vo, in addition to which, remarks Wood, 'he hath written certain matters, but whether he'll own them you may enquire of him.'

[Wood's Athenæ Oxon. ed. Bliss, iv. 480; Wood's Fasti Oxon. ii. 368; Bridges's Northamptonshire, ed. Whalley, ii. 65; Graduati Cantabr.]

T. S.

LANE, WILLIAM (1746–1819), portrait draughtsman, was born in 1746, and commenced his career as an engraver of gems in the manner of the antique, exhibiting works of that class at the Royal Academy from 1778 to 1789. Between 1788 and 1792 he engraved a few small copperplates, including portraits of Mrs. Abington and the Duke and Duchess of Rutland after Cosway, and Charles James Fox after Reynolds. In 1785 Lane exhibited some crayon portraits, and later became a fashionable artist in that style; his drawings were slightly executed in hard coloured chalks, and admired for their accuracy as likenesses. He was patronised by the prince regent and many of the nobility, and from 1797 to 1815 was a large contributor to the exhibitions. A few of Lane's works have been engraved; in 1816 was engraved his portrait of Sir James Edward Smith, M.D., F.R.S., by Frederick Christian Lewis [q. v.] He died at his house in the Hammersmith Road, London, 4 Jan. 1819.

Anna Louisa Lane, who was Lane's wife or sister, sent miniatures to the Academy in 1778, 1781, and 1782.

[Redgrave's Dict. of Artists; Gent. Mag. 1819, i. 181; Royal Acad. Catalogues.]

F. M. O'D.

LANEHAM, ROBERT (*fl.* 1575), writer on the Kenilworth festivities of 1575, was a native of Nottinghamshire. He attended successively St. Antholin's and St. Paul's schools in London, and apparently reached the fifth form at the latter. He read Æsop and Terence and began Virgil. On leaving school he was apprenticed to a mercer of London named Bomsted, and in due course began business on his own account. He travelled abroad for the purposes of trade, especially in France and Flanders, and his travels were sufficiently extensive to enable him to become an efficient linguist in Spanish and 'Latin' (i.e. probably Italian), as well as in French and Dutch. The Earl of Leicester, attracted by his linguistic faculty, seems to have taken him into his service, and helped him and his father to secure a patent for supplying the royal mews with beans. Finally, he was appointed door-keeper of the council chamber, and appears to have accompanied the court on its periodical migrations. He was thus present at the great entertainment given by Leicester to Queen Elizabeth from 9 to 27 July 1575, and wrote a spirited description of the festivities in the form of a letter to his 'good friend, Master Humphrey Martin,' another mercer of London. The letter, which was dated 'at Worcester 20 Aug. 1575,' was published without name or place with the title 'A Letter: whearin part of the entertainment untoo the Queens Majesty at Killingwoorth Castle, in Warwik Sh'eer in this Soomerz Progress, 1575, iz. signified: from a freend officer attendant in the Coourt (Ro. La. of the coounty Nosingham untoo hiz freend a citizen and merchaunt of London.' At the close Laneham describes himself as 'mercer, merchant, aventurer, clerk of the council chamber door, and also keeper of the same.' The accounts of the last week's festivities are somewhat scanty. Copies are in the British Museum and Bodleian Libraries. Laneham writes with much spirit, and his spelling is quaint and unconventional. Towards the close of the tract he gives an interesting account of himself. He claims to be a good dancer and singer, and an expert musician with the guitar, cithern, and virginals. Stories he delights in, especially when they are ancient and rare, and a very valuable part of his 'Letter' deals with the ballads and romances in the library of his friend Captain Cox of Coventry [q. v.] He was a lover of sack and sugar, and refers jovially to his rubicund nose and complexion. The work was reissued at Warwick in 1784, and was reprinted in Nichols's 'Progresses of Queen Elizabeth.' Sir Walter Scott quoted from it in his novel of 'Kenilworth' (1821),

and introduces Laneham, with his pert manner and sense of official consequence. The popularity thus given to Laneham and his literary work led to the republication of the 'Letter' in London in 1821. Subsequent reprints are to be found in George Adlard's 'Amye Robsart' (1870), in the Rev. E. H. Knowles's 'Kenilworth Castle' (1871), and in the publications of the Ballad Society (ed. Furnivall), 1871.

'Old Lanam,' who may be identical with Laneham, is mentioned as lashing the puritan pamphleteers with 'his rimes' in 'Rhythmes against Martin Marre Prelate' (1589?). One John Lanham was a player in the Earl of Leicester's company in 1574, and on 15 May 1589–90 he and another actor, described as two of the queen's players, received payment for producing two interludes at court.

[Laneham's Letter, ed. Furnivall; Ballad Society, 1871; Nichols's Progresses of Queen Elizabeth, i. 420 sq.] S. L.

LANEY, BENJAMIN (1591–1675), bishop successively of Peterborough, Lincoln, and Ely, born at Ipswich in 1591, was the fourth and youngest son of John Laney, recorder of that town (who died in 1633, and was buried in St. Mary's Church). His mother, Mary, daughter of John Poley of Badley, was granddaughter of Lord Thomas Wentworth of Nettlested. He was educated at Christ's College, Cambridge, where he matriculated on 7 July 1608, and graduated B.A. in 1611, standing twentieth in the list of honours. He subsequently migrated to Pembroke Hall, where he was admitted M.A. in 1615, was elected to a fellowship on Smart's foundation on 19 Nov. 1616, and to a foundation fellowship on 16 Oct. 1618. His subsequent degrees were B.D. 1622, D.D. 1630. He was incorporated M.A. of Oxford on 15 July 1617. In 1625 he obtained leave of absence from his college for two years for the purpose of foreign travel. The secretary of state issued an order that all the profits of his fellowship were to be reserved to him during his absence, which suggests that his journey was connected with the king's service. On 25 Dec. 1630 he succeeded Dr. Jerome Beale as master of Pembroke Hall, and in 1632–3 served the office of vice-chancellor (Baker, *Hist. of St. John's College, Cambridge*, ed. Mayor, p. 214). Richard Crashaw [q. v.], then a Pembroke man, dedicated the first edition of his 'Epigrammata Sacra' to him in an epistle both in prose and verse, in which he celebrates Laney's restoration of the choral service and a surpliced choir in the college chapel, the dignified adornment of the altar, and the general care of the fabric (Crashaw, *Works*, ed. Grosart, ii. 7–15).

Laney became chaplain first to Richard Neile [q. v.], bishop of Winchester, and afterwards to Charles I. By Neile he was appointed to the rectory of Buriton with Petersfield, Hampshire, and on 31 July 1631 to a prebendal stall in Winchester Cathedral, which on 19 June 1639 he exchanged for one at Westminster, on the king's nomination. As a devoted royalist and high churchman, Laney on the outbreak of the civil wars became the object of fierce hostility to the puritan party. He was denounced by Prynne as 'one of the professed Arminians, Laud's creatures to prosecute his designs in the university of Cambridge' (*Canterburies Doome*, p. 177), who, when one Adams was brought before the authorities for preaching in favour of confession to a priest, had united with the majority of the doctors in acquitting him (*ib.* p. 193). When the parliament exercised supreme power he was deprived of all his preferments, his rectory of Buriton being sequestered 'to the use of one Robert Harris, a godly and orthodox divine, and member of the Assembly of Ministers' (*Baker MSS.* xxvii. 439). In March 1643–4 he was ejected from his mastership, by a warrant from the Earl of Manchester, 'for opposing the proceedings of the Parliament and other scandalous acts.' In 1644 he was one of the episcopalian divines chosen, together with Sheldon, Hammond, and others, to argue the question of church government against nonconformist divines before the Scotch commissioners, but was refused a hearing (Fuller, *Church Hist.* vi. 290). On his ejection from Cambridge he attached himself to the person of Charles I, and in February 1645 attended him as chaplain at the fruitless negotiation with the heads of the presbyterian party at Uxbridge. He served Charles II in the same capacity during his exile 'in a most dutiful manner, and suffered great calamities.' At the Restoration he at once recovered his mastership and other preferments. Kennett speaks of him as having 'made a great bustle in the crowd of aspiring men at Cambridge' (*Register*, p. 376). On 30 July 1660 he was appointed dean of Rochester, and was consecrated in Henry VII's Chapel on 2 Dec. to the see of Peterborough. The see was a poor one, and he was allowed to hold his Westminster stall and his mastership *in commendam*, and resided chiefly in his prebendal house. High churchman as he was, Laney treated the nonconformists of his diocese with much leniency, in his own words 'looking through his fingers at them.' He enforced the Bartholomew Act with much reluctance, saying to his clergy at his primary visitation, 'as though he would wipe his hands of

it,' 'not I, but the law' (*ib.* pp. 376, 804, 813, 815; KENNETT, *Lansd. MS.* 986). He was a member of the Savoy conference, but he was not frequent in his attendance, and spoke seldom (BAXTER, *Life* apud CALAMY, i. 173). On the death of Bishop Sanderson [q. v.] in 1663, he was translated on 10 March to Lincoln, having, as a parting gift to Peterborough, devoted 100*l.* towards the repair of one of the great arches of the west front of the cathedral, 'which was fallen down in the late times' (PATRICK apud GUNTON, *Hist. of Peterborough*). At Lincoln, where he remained five years, he pursued the same system of moderation towards the nonconforming clergy as at Peterborough, and allowed a nonconformist to preach publicly very near his palace for some years (CALAMY, *Memorial*, pp. 92, 94, 496). Calamy ill-naturedly suggests that this line of conduct was adopted to spite the government through 'discontent because he had not a better bishoprick' (*ib.* p. 94). On the death of Bishop Wren in 1667 he was translated to Ely, and held the see till his death on 24 Jan. 1674–5, aged 84. He is described as 'a man of a generous spirit, who spent the chief of his fortune in works of piety, charity, and munificence.' He rebuilt the greater part of Ely Palace, which had suffered greatly at the hands of the puritans. By his will he bequeathed 500*l.* to the rebuilding of St. Paul's, the like sum to the erection of public schools at Cambridge, or failing that, to the improvement of the fellowships at Pembroke, and other sums to putting out poor children in Ely and Soham as apprentices. The legacies to his relatives were small, as he had helped them adequately in his lifetime (*Baker MSS.* xxx. 381). He was unmarried. He was buried in the south aisle of the presbytery of Ely Cathedral, under a monument for which he left the money. There is a portrait of him in the master's lodge at Charterhouse. Laney's only contribution to literature, with the exception of sermons, was 'Observations' upon a letter of Hobbes of Malmesbury, 'about Liberty and Necessity,' published in 1677 anonymously after his death; it shows acuteness and learning. Most of his printed sermons were preached before the king at Whitehall, and were published by command. Five of these were issued in a collected shape during his lifetime, 1668–9, which, Canon Overton writes, are 'especially worthy of notice, as giving a complete compendium of church teaching as applied to the particular errors of the times, showing a firm grasp and bold elucidation of church principles.' 'There is a raciness about them which reminds one of South, and a quaintness which is not unlike that of Bishop Andrewes' (*Lincoln Diocesan Magazine*, iv. 214).

[Lansdowne MS. 986, pp. 27, 180; Baker MSS. xxvii. 439, xxx. 381; Clarke's Ipswich, p. 385; Prynne's Canterburies Doome, pp. 177, 193, 396; Crashaw's Works by Grosart, ii. 7–15; Heylyn's Laud, p. 55; Wood's Life and Times (Oxf. Hist. Soc.), ii. 26, 106, 297; Calamy's Account, pp. 92, 94; Neal's Puritans, ii. 251; Patrick's Life, p. 167; Fuller's Church Hist. vi. 290; Kennett's Register, pp. 37, 222, 376, 407, 804, 813, 815; Baker's Hist. of St. John's College, Cambridge, ed. Mayor, p. 214.] E. V.

LANFRANC (1005?–1089), archbishop of Canterbury, born about 1005 (MABILLON), was son of Hanbald and Roza, citizens of Pavia, of senatorial rank. Hanbald, who was a lawyer, held office in the civic magistracy. From early youth Lanfranc was educated in all the secular learning of the time, and seems to have had a knowledge of Greek. Specially applying himself to the study of law he became so skilful a pleader that while he was a young man the older advocates of the city were worsted by his knowledge and eloquence, and his opinions were adopted by doctors and judges. His father died in his son's youth, and instead of succeeding to Hanbald's office and dignity he left the city, bent on devoting himself to learning. He went to France, where he gathered some scholars round him, and hearing that there was great lack of learning in Normandy, and that he might therefore expect to gain wealth and honour there, he moved to Avranches, where he set up a school in 1039. He soon became famous as a teacher, and many scholars resorted to him. Among them was one whom he named Paul, afterwards abbot of St. Albans, one of his relations, and, according to tradition, his son (*Vitæ Abbatum*, i. 52). Religion gained power over him, and he determined to become a monk in the poorest and most despised monastery that he could find. He left Avranches secretly, taking Paul with him. As he journeyed towards Rouen, in the forest of Ouche, he fell among thieves, who robbed, stripped, and bound him to a tree, leaving him with his cap tilted over his eyes. In the night he wished to say the appointed office, but found himself unable to repeat it. Struck by the contrast between the time which he had devoted to secular learning and his ignorance of divine things, he renewed his vow of self-dedication. In the morning some passers-by released him, and in answer to his inquiry after a poor and despised monastery directed him to the house which Herlwin was building at Bec. Herlwin, the founder and abbot, gladly received him as a member of the convent, and found

his knowledge of affairs very useful. Lanfranc applied himself to the study of the scriptures. Ignorant as the abbot was of worldly learning, for he had passed his life as a warrior, Lanfranc listened with admiration to his expositions of the Bible, and obeyed him and the prior implicitly in all things. Being dissatisfied with the character of his fellow-monks, and knowing that some of them envied him, for the abbot treated him with respect and affection, he formed the design of becoming a hermit. Herlwin dissuaded him, and in or about 1045 appointed him prior. He opened a school in the monastery, which quickly became famous, and scholars flocked to him from France, Gascony, Brittany, Flanders, Germany, and Italy, some of them clerks, and others young men of the highest rank. About 1049 he was sent with three monks to St. Evroul, which was for a short time in the possession of the convent of Bec; but he soon returned to Bec. Among his scholars were Ernost and Gundulf, both afterwards bishops of Rochester; Guitmund, bishop of Avranches; William de Bona Anima, archbishop of Rouen; and Anselm of Badagio, afterwards Pope Alexander II. Anselm [q. v.], his successor at Canterbury, joined the convent while he was prior. As the number of his scholars increased the monastery became too small for them, and the place being unhealthy he persuaded Herlwin about 1058 to remove the convent and erect new buildings on another site in the neighbourhood.

Meanwhile the Duke William had heard of his renown, had made him his counsellor, and trusted him in all matters. However, probably in 1049, he incurred the duke's displeasure by opposing, on the ground of consanguinity, his proposed marriage with Matilda. He had enemies, and mischief was made. The duke sent an order that he was at once to leave his dominions. Lanfranc left Bec with one servant, and on a lame horse, the best which the house could give him. On his way he met William, and said pleasantly that he was obeying his command as well as he could, and would obey it better if the duke would give him a better horse. William was pleased with his spirit, entered into conversation, and was reconciled to him, Lanfranc promising to advocate the duke's cause at Rome, whither he was going to attend the council held in May 1050. At this council the opinions of Berengar of Tours on the sacrament of the altar were discussed. Though Lanfranc had been one of Berengar's friends he differed from him on this subject, holding that by divine operation through the ministry of the priest a change was wrought in the essence of the elements, which was converted into the essence of the Lord's body, the sensible qualities of the bread and wine still remaining (*Lanfranci Opera*, i. 17, ii. 180), while Berengar maintained the doctrine of John Scotus or Erigena [q. v.] Berengar wrote in a somewhat contemptuous strain to Lanfranc on their difference. His letter was brought to Bec while Lanfranc was at Rome; Lanfranc's friends sent it on to him, and talked freely of the heresy which it contained. The news was carried to Rome that Berengar had written heresy to Lanfranc, and, according to Lanfranc's account of the matter, he became as much an object of suspicion as Berengar. He produced the letter; it was read before the council, and Berengar was at once condemned on the ground of its contents. Then, at the bidding of Pope Leo IX, Lanfranc, to exculpate himself, expounded his own belief; his speech was approved by all, and he became the champion of the catholic doctrine. At the council of Vercelli held in September he again, at the pope's request, maintained the orthodox cause. In 1055 he confuted Berengar at the council of Tours, and in 1059 again overcame him in the Lateran council held by Pope Nicolas II. Berengar acknowledged his error, but did not desist from teaching it, and Lanfranc at a later date wrote his book, 'De Corpore et Sanguine Domini,' against him; it was received with universal admiration. At the Lateran council he obtained the papal dispensation for the duke's marriage, performed six years before. In June 1066 he unwillingly yielded to William's solicitations, left Bec, and was installed abbot of the duke's new monastery, St. Stephen's, at Caen.

Though Lanfranc's name is not mentioned in connection with the duke's negotiations with Alexander II concerning the invasion of England, there can be no doubt that William was guided by him in the policy which gave the expedition something of the character of a holy war. Successful as this policy was, as far as the conquest was concerned, it eventually strengthened the papal power at the cost of the English crown by calling in the pope to decide who was the rightful possessor of the kingdom (Freeman, *Norman Conquest*, iii. 274). On the death of Maurilius, archbishop of Rouen, in August 1067, Lanfranc was unanimously elected his successor; he declined the promotion, actuated, it is said, by humility, though it is probable that he was aware that a greater office was in store for him. In accordance with his wish the Bishop of Avranches was translated to Rouen, and Lanfranc went to Rome

to fetch the pall for the new archbishop and to consult the pope on ecclesiastical matters, acting, of course, as the Conqueror's representative. In 1070, Stigand having been deprived of the archbishopric of Canterbury by a legatine council held in April, the Conqueror, after consulting the nobles, fixed on Lanfranc as the new archbishop, and two legates went to Normandy to urge him to accept the office. The matter was settled in a synod of the Norman church; Lanfranc professed unwillingness, all pressed him to yield, Queen Matilda and her son Robert entreated him, and his old friend and master, Herlwin, bade him not refuse. He yielded, crossed over to England, received the archbishopric from the king on 15 Aug., and was consecrated at Canterbury on the 29th by the Bishop of London and eight other bishops of his province.

As archbishop, Lanfranc worked in full accord with the Conqueror; he continued to be his chief counsellor, carried out, and, it may fairly be supposed, often suggested his ecclesiastical policy, and by means proper to his office contributed largely to the complete subjugation of the English. His policy as primate was directed towards the exaltation of the church, and though, as was natural in a statesman who in early manhood had been a lawyer in the imperialist city of Pavia, he was by no means subservient to Rome, he nevertheless strengthened the papal power in England. The measures by which he and the king—for in ecclesiastical matters it is often impossible to separate their work—imparted a new character to the national church, destroyed its isolation, brought it into close connection with the continent, and laid the foundation of its independence of the state in legislation and jurisdiction, tended to raise its dignity, and to give opportunity for the exercise of papal control. As long as two men so strong as William and Lanfranc worked in harmony—the one supreme alike in church and in state, the other administering the affairs of the church—there was no risk that the spiritual power would come into collision with the temporal. When Lanfranc was himself consecrated, he declined to consecrate Thomas of Bayeux to the see of York until Thomas made profession of canonical obedience to the church of Canterbury. Thomas appealed to the king, who at first took his part, but Lanfranc convinced the whole court of the justice of his claim, and won over the king by representing that an independent metropolitan of the north might be politically dangerous. Finally, Thomas made a personal profession to Lanfranc, the general question being deferred to the future decision of a competent ecclesiastical council. Lanfranc then consecrated him. In 1071 he went to Rome for his pall, and was received with special honour by Alexander II, formerly his pupil. Thomas also came for his pall at the same time, and is said to have been indebted to Lanfranc's good offices with the pope. The pope referred Thomas's claim to include three of the suffragan sees of Canterbury in his province to an ecclesiastical council to be held in England. The case was argued at Winchester in the king's court, in the presence of prelates and laymen, at Easter 1072, and was decided at Windsor in an ecclesiastical assembly held at Whitsuntide. The sees were adjudged to belong to Canterbury, and it was declared that Thomas and his successors owed obedience to Lanfranc and his successors (*Lanfranci Opera*, i. 23–27, 303–5). In addition to this victory Lanfranc raised the dignity of his see in the estimation of Christendom (see *ib.* p. 276, and also under Anselm, his successor). He was consulted by one archbishop of Dublin on sacramental doctrine, consecrated the two next archbishops of Dublin, and wrote to two of the Irish kings, exhorting them to correct abuses in morals and church discipline. Margaret, queen of Malcolm of Scotland, sought his help in her work of ecclesiastical reformation (*Epp.* 36, 39, 41, 43, 44).

Instead of leaving ecclesiastical legislation to mixed assemblies of clergy and laymen, according to the English custom, Lanfranc held frequent councils, which seem to have met at the same times and places as the national assemblies. His revival and constant use of synodical meetings had much to do with growth of the usage by which convocation is summoned to meet at the same time as parliament, though as distinct from it. The policy of assigning different spheres of action to the church and to the state was further carried out by the Conqueror's writ separating the spiritual from the temporal courts, in which the assent and counsel of the two archbishops among others are expressly noted. In Lanfranc's synods the subjugation of the English was forwarded by the deposition of native churchmen. Only two native bishops still held their sees when he came to England. One of these, however, Wulfstan, bishop of Worcester, whom he is said to have determined to depose at a synod held in 1075, escaped deposition, and Lanfranc employed him, and successfully upheld his cause in a suit against his own rival of York. His hand was heavy on the native abbots, for the monasteries were the strongholds of national feeling, and it was good policy to restrain the monks by giving them

foreign superiors. In accomplishing this Lanfranc was often unjust, and did not always even go through the form of consulting a synod (ORDERIC, p. 523). In ecclesiastical appointments it is evident that he was consulted by the king, for the new bishops were generally 'scholars and divines' (*Constitutional History*, i. 283). Some of the abbots were men of a lower stamp, and oppressed their monks. Almost without an exception foreigners alone were promoted to high office in the church, and brought with them ideas and fashions that tended to assimilate the English church to the churches of the continent. Lanfranc held the ignorance of the native clergy in scorn. While, however, he remained a foreigner to the English, to the world at large he assumed the position of an Englishman, writing 'we English' and 'our island.' One effect of the appointment of foreign prelates was the decree of the council of London in 1075, which removed bishops' sees from villages to cities. The change had been begun in the reign of the Confessor; but it was largely developed under Lanfranc, in accordance with continental custom. In another synod which he held at Winchester in April 1076 a decree enjoined clerical celibacy. On this point, which was then one of the principal features of the papal policy, the English custom was lax. Lanfranc refrained from laying too heavy a burden on the married clergy. But no canons were allowed to have wives, and for the future no married man was to be ordained deacon or priest. The parish priests who already had wives were not, however, compelled to part with them. The laity were warned against giving their daughters in marriage without the rites of the church. A comparison between the writings of Abbot Ælfric (*fl.* 1006) [q. v.] and the frequent stories of miracles connected with the holy elements in books written in England after the Norman conquest points to a change in the position of the national church with reference to eucharistic doctrine, which, to a large extent, must no doubt be attributed to the influence of Lanfranc.

Later in the year Lanfranc, accompanied by the Archbishop of York and the Bishop of Dorchester, went to Rome to obtain certain privileges for the king from Gregory VII, and carried rich gifts from William to the pope. On their return in 1077 they stayed for some time in Normandy, and were present with the king and queen at the dedication of the cathedrals of Evreux and Bayeux, and of the church of Lanfranc's former house, St. Stephen's at Caen. He visited Bec, and while there lived as one of the brethren of the house. In October he dedicated the church of Bec, which had been begun when, at his request, Herlwin moved the convent. His affection for monasticism was evident in his administration of the English church, and one English chronicler calls him 'the father and lover of monks.' An attempt, led by Walkelin, bishop of Winchester, to displace monks by canons in his and other cathedral chapters, and even in the church of Canterbury, though approved by the king, was defeated by Lanfranc, who obtained a papal bull condemning the scheme, and ordering that the metropolitan church should be served by monks. At the same time it is doubtful whether he approved of the exemption of abbeys from episcopal jurisdiction, which was then becoming frequent, for Gregory VII blamed him for not checking the efforts of Bishop Herfast [q. v.] to bring St. Edmund's Abbey under his control.

Owing to William's determination to be supreme alike in church and state, Lanfranc's relations with the papacy were sometimes strained. When the king refused some demands made by a legate on behalf of the pope, Gregory laid the blame on Lanfranc. The archbishop answered that he had tried to persuade the king to act differently. About 1079 Gregory reproved him for keeping away from Rome; he was not to allow any fear of the king to hinder him from coming; it was his duty to reprove William for his conduct towards the holy see. Lanfranc declined this and similar invitations until (in 1082) Gregory summoned him to appear at Rome on the ensuing 1 Nov. under pain of suspension from his office. There is nothing to prove that this threat drew Lanfranc to Rome. On the question of the schism in the papacy he wrote with caution; while rebuking a correspondent for abusing Gregory he informed him that England had not yet acknowledged either of the rivals (*Ep.* 65).

Lanfranc asserted his full rights within his diocese and brought a suit against Bishop Odo for the restoration of lands and rights belonging to his see. The cause was decided in his favour by the shire-moot of Kent on Pennenden Heath under the presidency of Bishop Geoffrey of Coutances, and Lanfranc regained the lands unjustly taken from his church by others besides Odo, and established his claim to certain rights and immunities, both in his own lands and in the lands of the king. The decision of the local court was approved by the king and his council. Lanfranc spent his revenues magnificently. His cathedral church had been burned in 1067. In the short space of seven years he rebuilt it in the Norman style. His new church was

cruciform, with two western towers, a central lantern, and a nave of eight bays; the ceilings were illuminated, and it was furnished with gorgeous vestments. He gradually and by gentle means brought the members of his chapter to forsake their worldly and luxurious ways of living, raised their number to 150, and made the constitution of the house completely monastic, placing it under a prior instead of a dean, and probably causing canons to take monastic vows, for previously the chapter seems to have been of a mixed character. He also either separated, or confirmed the separation of, the estates of the convent from those of the archbishop. He built a palace for himself, and several good churches and houses on his estates. At Canterbury he also built two hospitals for the sick and poor of both sexes, and the church of St. Gregory, which he placed in the hands of regular canons, giving them charge of the poor in his hospitals. The foundation of this priory seems to have been the first introduction of regular canons into England. The church of Rochester Lanfranc made his special care [see under GUNDULF]. His friendship with Scotland, abbot of St. Augustine's at Canterbury, enabled him quietly to take measures that lessened the independence of the monastery, and prepared the way for his attack on its privileges after the Conqueror's death.

In secular matters Lanfranc played a conspicuous part during the reign of the Conqueror. He was sometimes, as in the case of the dispute between Bishop Herfast and St. Edmund's Abbey [see under BALDWIN, *d.* 1098], commissioned by the king to preside over a secular court. During one or more of the king's absences from England he was the principal vicegerent of the kingdom, a function subsequently annexed to the later office of the chief justiciar, and so that title is sometimes assigned to him. While William was in Normandy in 1074–5 Lanfranc appears to have suspected that Roger, earl of Hereford, was unfaithful to the king, and when his suspicion was confirmed excommunicated the earl, and would not absolve him until he had thrown himself on the king's mercy. About the same time Earl Waltheof came to Lanfranc, and confessed that he had been drawn into the conspiracy of the Earls of Hereford and Norfolk. Lanfranc appointed him a penance, and bade him go and tell all to the king. In 1076 he visited Waltheof in prison, and used to speak warmly of his repentance and of his innocence of the crime for which he was put to death. Meanwhile, the earls having taken up arms, the leaders of the royal forces sent reports of their doings to Lanfranc, who wrote to the king the news of victory. Lanfranc is credited with encouraging William in 1082 to arrest Bishop Odo, his old opponent, to whom the king had given the earldom of Kent. The king scrupled to imprison 'a clerk,' but the archbishop answered merrily, 'It is not the Bishop of Bayeux whom you will arrest, but the Earl of Kent.' At the Whitsuntide court at Westminster in 1086 Lanfranc armed the king's youngest son, Henry, on his receiving knighthood, as he had armed his brother Rufus on a like occasion. In September 1087 the news of the Conqueror's death filled him with such anguish that his monks feared that he would die.

As it pertained to Lanfranc's office to crown a new king, and probably also because he possessed great power and influence, his action at this crisis is represented as of paramount importance (see *William Rufus*, i. 10, ii. 459). When William Rufus came to him at Canterbury, bringing a letter in which the Conqueror had when dying expressed to his old minister his wish that William should succeed to his kingdom, Lanfranc appears to have hesitated; but being unwilling to prolong the interregnum he accepted William, and on the 26th crowned him at Westminster, receiving from him, in addition to the coronation oath, the promise that he would in all things be led by the archbishop's counsel. He attended the new king's court at Christmas, and it must have been against his will that the king then reinstated Bishop Odo, the archbishop's implacable enemy, as Earl of Kent. On the death of Abbot Scotland in September 1087, Lanfranc renewed his attack on the independence of St. Augustine's, and hallowed as abbot Guy, apparently the king's nominee. The next day Lanfranc, accompanied by Bishop Odo as earl, went to the monastery, and demanded if the monks would accept Guy as their abbot. They refused. He bade all who would not submit to leave the house, and installed Guy. Most of the monks withdrew to the precincts of St. Mildred's Church, but the prior and some others were sent to prison. When dinner-time came most of the seceding monks, being hungry, made their peace, and promised obedience to the abbot; the rest Lanfranc sent to different monasteries until they grew submissive. Before long a conspiracy was made against Guy, and a monk named Columban, being brought before the archbishop, owned that he had intended to slay the abbot. On this Lanfranc caused him to be tied naked before the gate of the abbey and flogged in the presence of the people, and then bade that his cowl should be cut off and he should

be driven from the city. Meanwhile, during the rebellion of Odo and the Norman lords in 1088, Lanfranc, together with his suffragans and the English people, stood by the king. In November, when the rebellion was put down, he attended the king's court at Salisbury, where William of St. Calais, bishop of Durham, was tried, and he took a prominent part in maintaining the king's right of jurisdiction over the bishop, who tried to shelter himself under his spiritual character. In putting aside as trivial the bishop's objection that both he and the bishops who were to judge him should have been wearing their robes, Lanfranc implied that the bishop stood there, not as an ecclesiastical dignitary, but as one of the king's tenants in chief, while he and the other bishops who were judging him were in like manner doing their service as members of the king's court. Again, as he is said to have suggested a distinction between the ecclesiastic and civil characters borne by Odo, so one of his answers to the Bishop of Durham implied that the term 'bishopric' had two significations, that the bishop's spiritual office was separable from his temporalities which he had received from the king, and which were liable to be resumed. While he did not directly oppose the bishop's appeal to Rome, he maintained that the king had a right to imprison him, and his words excited the applause of the lay barons, who cried, 'Take him, take him! that old gaoler says well.' He further pointed out that if the bishop went to Rome to the king's damage his lands might reasonably be seized. The part which he took in these proceedings illustrates his view of the relations between the crown and its spiritual subjects. He was not acting as a mere instrument of the royal will, for he checked the king when it was proposed to carry the case against the bishop further than the law allowed (*Monasticon*, i. 246–9; *William Rufus*, i. 96–115). Useful as Lanfranc was to him, William did not keep his promise that he would be guided by his counsel, grew angry when on one occasion the archbishop reminded him of it, and from that time ceased to regard him with favour. Yet it is certain that as long as Lanfranc lived the king put some restraint on his evil nature. In May 1089 Lanfranc was seized with a fever at Canterbury; his physicians urged him to take some draught which they prescribed. He delayed drinking it till he had received the sacrament; it had a bad effect on him, and he died on the 24th, after a primacy of eighteen years and nine months. He was buried in his cathedral. When Anselm built the new choir Lanfranc's body was removed and placed in another part of the church; no trace of his tomb remains. When his body was removed one of the monks secretly cut off a piece of his coffin, which was said to emit a fragrant odour; this was taken as a proof of his holiness.

He is styled saint in the 'Benedictine Martyrology,' and there were pictures of him in the abbey churches of Caen and Bec; as, however, he had no commemorative office, he should perhaps be styled 'Beatus' rather than 'Sanctus.' Although a large part of his life was spent in transacting ecclesiastical and civil affairs, he never lost the habits and tastes which he had acquired at Bec; he remained a devout man, constant in the discharge of his religious duties. Strenuous in all things, far-seeing and wise, resolute in purpose, stern towards those who persisted in opposing his policy, and not over-scrupulous as to the justice of the means which he employed in carrying it out, or the sufferings which it entailed on others, he was in many respects like his master and friend, William the Conqueror, and men looked on the king and the archbishop as well matched in strength of character (*Brevis Relatio*, p. 10). In Lanfranc there was, moreover, the subtlety of the Italian lawyer, and his power of drawing distinctions, the quickness of his perception, and the acuteness of his intellect must have rendered him vastly superior to the churchmen and nobles of the court. Combined with these traits were others more suited to his profession, for he was humble, munificent, and, when no question of policy was concerned, gentle and considerate towards all. His munificence was not confined to gifts to churches, such as those which he made to St. Albans, where the great works of Abbot Paul were carried out largely at his expense; he gave liberally to widows and the poor. If he saw any one in trouble he always inquired the cause, and endeavoured to remove it. Over the brethren of his large monastery he exercised a fatherly care, not only promoting their comfort, but providing for their poor relatives. His death was mourned by all, and specially by those who knew him most intimately (*Vita*, c. 52; Eadmer, *Historia Novorum*, cols. 354, 355).

As archbishop Lanfranc kept up the learned pursuits of his earlier days, and gave much of his time to correcting the English manuscripts of the scriptures and the fathers, which had been corrupted by the errors of copyists. His latinity was much admired; his style, although good and simple, is often antithetical, and plays on words. His writings, which, considering his fame as a scholar, were few, were first published collectively by Luc d'Achery, Paris, 1648, fol., in a volume

containing: 1. 'Commentaries on the Epistles of St. Paul,' consisting of short notes, probably used in lectures. 2. 'Liber de Corpore et Sanguine Domini nostri,' his book against Berengar, written, as is proved by internal evidence, not earlier than 1079, and printed at Basle in 1528, 1551, with Paschasius Radbert in 1540, with works of other authors at Louvain in 1561, and in various early collections. 3. 'Annotatiunculæ in nonnullas J. Cassiani collationes,' merely four short notes. 4. 'Decreta pro ordine S. Benedicti,' printed in Reyner's 'Apostolatus Benedictinorum in Anglia,' 1626, contains a complete ritual of the Benedictine use in England, with rules for the order; it brought about a revival of discipline (*Gesta Abbatum S. Albani*, i. 52; MATTHEW OF WESTMINSTER, ann. 1071, 1077). 5. 'Epistolarum liber,' sixty letters. 6. 'Oratio in concilio habita,' report of speech on the primacy of Canterbury, an extract from William of Malmesbury's 'Gesta Pontificum,' lib. i. c. 41. 7. A treatise, 'De Celanda Confessione,' of doubtful authorship. Besides these Luc d'Achery printed a short tract, 'Sermo vel Sententiæ,' on the duties of religious persons, in his 'Spicilegium,' iv. 227, first edition 1677. These pieces, with the exception of the 'Annotatiunculæ' and the 'Oratio,' were reprinted in 'Maxima Bibliotheca Patrum,' xviii. 621 sqq., Lyons, 1677. They are all in Migne's 'Patrologia Lat.' cl., and were reprinted by Giles in 1844 in his edition of Lanfranc's works, 2 vols. of 'Patres Ecclesiæ Anglicanæ' series, including the 'Chronicon Beccense,' the 'Vitæ Abbatum Beccensium,' and other pieces, together with a work entitled 'Elucidarium,' a dialogue between a master and pupil on obscure theological matters, attributed to Lanfranc in a twelfth-century copy in the Brit. Mus. MS. Reg. 5 E. vi., but of doubtful authorship (*Histoire Littéraire*, viii. 200). A commentary on the Psalms by him and a history of the church of Canterbury in his own time (EADMER, *Historia Novorum*, col. 356), which is perhaps the same as a book attributed to him on the deeds of William the Conqueror (*Histoire Littéraire*, viii. 294), are not now known to exist. Other lost works have been attributed to him, in some cases at least erroneously.

[Freeman's Norman Conquest, ii. iii. iv. passim, and William Rufus, i. 1–140 passim, and ii. 359–360, give a full account of Lanfranc's work in England, while his William the Conqueror, pp. 141–6 (Engl. Statesmen Ser.), contains an excellent sketch of his policy and work, for which see also Stubbs's Const. Hist. i. 281–8, 347. Hook's Life in Archbishops of Cant. ii. 73 sqq. is unsatisfactory; Charma's Lanfranc, Notice Biographique, forms a valuable monograph. Vita Lanfranci, by Milo Crispin, cantor of Bec, written from recollection of Lanfranc's contemporaries, was printed by Giles in his Lanfranci Opp. i. 281 sqq., along with Chron. Beccense, Epistles, and other pieces. See also Letters from Gregory VII in Jaffe's Mon. Greg. pp. 49, 366, 494, 520; Eadmer's Hist. Nov. cols. 352–61, ed. Migne; William of Jumièges, vi. 9, vii. 26, viii. 2, ed. Duchesne; Brevis Relatio in Giles's Gesta Willelmi, i. 10, and ib. p. 175, Carmen de morte Lanfranci; Orderic, pp. 494, 507, 523, 548, 666, ed. Duchesne; A.-S. Chron. ann. 1070, 1087, 1089, with the Latin Life in App. pp. 386–9 (Rolls Ser.); Flor. Wig. ann. 1074, 1075 (Engl. Hist. Soc.); William of Malmesbury's Gesta Regum, cc. 447, 450, 462, 486, 495 (Engl. Hist. Soc.), and Gesta Pontiff. pp. 37–73, 322, 428 (Rolls Ser.); Gervase of Cant. i. 9–16, for Lanfranc's rebuilding of Christ Church, and 43, 70, ii. 363–8 (Rolls Ser.); Willis's Hist. of Canterbury, pp. 13, 14, 65; Walsingham's Gesta Abbatum S. Albani, i. 46, 47, 52, 58 (Rolls Ser.) For the York side of the dispute with Archbishop Thomas, consult Hugh the Chantor ap. Historians of York, ii 99–101, and T. Stubbs, ib. 357, 358 (Rolls Ser.); for the suit on Pennenden Heath, Anglia Sacra, i. 334 sqq.; for the St. Augustine's version of Lanfranc's dealings Thorn's untrustworthy account in Decem Scriptores, cols. 1791–1793; for Bishop of Durham's trial, Dugdale's Monasticon, i. 246 sqq., and vi. 614, 615; for writs sent to Lanfranc as a vicegerent, Liber Eliensis, pp. 256–60 (Anglia Christ.) Gallia Christiana, xi. 219 sqq.; Labbe's Concilia, xix. 759, 774, 859, 901; Mabillon's Acta SS. O.S.B. v. 649 sqq; Acta SS., Bolland., May v. 822 sqq.; Wilkins's Concilia, i. 367; Hist. Litt. de France, viii. 197 sqq.; Wright's Biog. Lit. ii. 1–14, are also useful.] W. H.

LANG, JOHN DUNMORE (1799–1878), writer on Australia, was born at Greenock, Scotland, 25 Aug. 1799, received his education at the parish school of Largs, Ayrshire, and at the university of Glasgow, where he remained eight years and obtained the M.A. degree 11 April 1820. He was licensed to preach by the presbytery of Irvine on 1 June 1820, and ordained in September 1822 with a view to his forming a church in Sydney, New South Wales, in connection with the established church of Scotland. He arrived in Australia in May 1823, and was the first presbyterian minister who regularly officiated in New South Wales. His church, known as the Scots church, was at Church Hill, Sydney. In 1831, while in England, he obtained orders from Lord Goderich directing the colonial government to pay 3,500*l.* towards the establishment of a college in Sydney for the education of young men and of candidates for the ministry, on the condition that

a similar sum should be subscribed by the promoters. This scheme met with opposition in the colony, and Lang had to sell his private property to liquidate his responsibilities. On 1 Jan. 1835 he established the 'Colonist,' a weekly journal, in which he discussed the public questions of the day with great vigour. He protested against emancipated convicts occupying the positions of leaders of the press, and against the vice of concubinage in high quarters. For a *jeu d'esprit* he wrote on an offending merchant his editor was fined 100*l.*, but the money was paid by the public. The 'Colonist' died in 1840, and on 7 Oct. 1841 he edited the first number of the 'Colonial Journal,' and then, 1851–2, the 'Press,' another weekly paper. It was not long before he became aware that to diffuse healthy principles into a community so largely composed of the convict element it was necessary to introduce industrious free people from the mother-country. As early as 1831 he brought out a number of Scottish mechanics at his own risk. In 1836, when he went to England to engage ministers and schoolmasters, he persuaded the English government to devote colonial funds to aid four thousand people who contemplated emigration, and who in the course of three years left for Australia. On his voyage to England in 1839 his vessel put into New Zealand. He advocated in published letters addressed to the Earl of Durham the occupation of that group of islands; no act of parliament, he urged, was necessary, as the commission granted in 1787 to Captain Arthur Phillip, governor of New South Wales, included the holding of New Zealand. Mainly, if not entirely, in consequence of these representations, Captain William Hobson took possession of the islands for Queen Victoria in February 1840. On Lang's return to Australia in 1841 he was, on 11 March in that year, admitted a member of the presbyterian synod of Sydney, but that body, on 11 Oct. 1842, 'deposed him from the office of the holy ministry' (cf. *An Authentic Statement of the Facts*, Sydney, 1860). A large portion of Lang's congregation sided with him, and continued to attend his ministration at Church Hill, Sydney. Eventually in 1865 he and his congregation were reconciled to the presbyterian synod. In July 1843 he was elected one of the six members for Port Phillip district to the legislative council, the single chamber which then ruled New South Wales. He sat until 1846. In 1846 he went to England for the sixth time 'to give an impulse to protestant emigration, and to prevent the colony being turned into an Irish Roman catholic settlement,' and until 1849 he was employed in lecturing on the advantages of Australia. In 1850 he was elected one of the members for the city of Sydney, in September 1851 he was re-elected for Sydney at the head of the poll, but resigned his seat on going to England in February 1852. On his return he was elected for the county of Stanley, Moreton Bay, in July 1854. After the introduction of responsible government Lang was three times elected as a representative to the legislative council for the constituency of West Sydney, namely in 1859, in 1860, and in 1864. He was a most active and energetic member of parliament, and took a prominent part in all the questions of the day, advocating postal reform, the elective franchise, separation of Port Phillip from New South Wales, education, the abolition of the transportation of convicts, triennial parliaments, abrogation of laws of primogeniture, and abolishing of state aid to religion. On 2 May 1825 Glasgow, his own university, created him a doctor of divinity. During the course of his career he made many enemies, but his views of public affairs were liberal and statesmanlike, and his personal foes admitted that he was nearly always right in his public conduct. He died in Sydney 8 Aug. 1878, and his remains were accorded a public funeral.

His better-known writings were: 1. 'A Sermon preparatory to the Building of a Scots Church in Sydney,' 1823. 2. 'Account of Steps taken in England with a View to the Establishment of an Academical Institution in New South Wales, and to demonstrate the practicability of an Emigration of the Industrious Classes,' 1831. 3. 'Emigration; in reference to Settling throughout New South Wales a numerous Agricultural Population,' 1833. 4. 'An Historical and Statistical Account of New South Wales,' 1834, 2 vols.; 2nd edit. 2 vols. 1837; 3rd edit. 1852; 4th edit. 1874, 2 vols. 5. 'View of the Origin and Migrations of the Polynesian Nation,' 1834. 6. 'A Sermon Preached at the Opening of the Scots Church, Hobart Town,' 1835. 7. 'Transportation and Colonisation,' 1837. 8. 'New Zealand in 1839; or, Four Letters to Earl Durham on the Colonisation of that Island,' 1839. 9. 'Religion and Education in America,' 1840. 10. 'Cooksland in North-Eastern Australia, the future Cotton Field of Great Britain,' 1847. 11. 'Phillipsland or Port Phillip, its Condition and Prospects as a Field for Emigration,' 1847. 12. 'Repeal or Revolution, or a Glimpse of the Irish Future,' 1848. 13. 'The Australian Emigrants' Manual, or a Guide to the Gold Colonies,' 1852. 14. 'Freedom and Independence for the Golden Lands of Australia,' 1852; 2nd edit. 1857. 15. 'Three Lectures on Religious

Establishments, or the granting Money for the Support of Religion from the Public Treasury in the Australian Colonies,' 1856. 16. 'Queensland, Australia, a highly eligible Field for Emigration, and the future Cotton Field of Great Britain,' 1861, 1865. 17. 'The Coming Event! or Freedom and Independence for the Seven United Provinces of Australia,' 1870. 18. 'Historical Account of the Separation of Victoria from New South Wales,' 1870. 19. 'Origin and Migration of the Polynesian Nation,' 2nd edit. 1877.

[A Brief Sketch of my Parliamentary Life, by J. D. Lang, 1870; Barton's Poets of New South Wales, 1866, pp. 33–7; Trübner's American Record, 1879, pp. 14, 15; Lang's New South Wales, 1875, 2 vols.; Times, 2 Nov. 1878, p. 11; Heaton's Australian Dictionary of Dates. 1879, pp. 111–13.] G. C. B.

LANGBAINE, GERARD, the elder (1609–1658), provost of Queen's College, Oxford, son of William Langbaine, was born at Barton, Westmoreland, and was educated at the free school at Blencow, Cumberland. He entered Queen's College, Oxford, as 'bateller' 17 April 1625, and was elected 'in munus servientis ad mensam' 17 June 1626. He did not matriculate in the university till 21 Nov. 1628, when he was nineteen years old. He was chosen 'taberdar' of his college 10 June 1630; graduated B.A. 24 July 1630, M.A. 1633, D.D. 1646, and was elected fellow of his college in 1633. He was vicar of Crosthwaite in the diocese of Carlisle, 15 Jan. 1643 (Wood, *Colleges and Halls*, ed. Gutch, p. 149 *n.*), but seems to have resided in Oxford. In 1644 he was elected keeper of the archives of the university, and on 11 March 1645–6 was chosen provost of Queen's College. Owing to the city of Oxford being invested at the time by the parliamentary forces, the ordinary form of confirmation to the provostship by the archbishop of York was abandoned, and Langbaine's election was confirmed with special permission of the king by the bishop of Oxford, and Drs. Steward, Fell, and Ducke (6 April 1646).

From his youth Langbaine showed scholarly tastes. In 1635 he contributed to the volume of Latin verses commemorating the death of Sir Rowland Cotton of Bellaport, Shropshire. In 1636 he edited, with a Latin translation and Latin notes, Longinus's Greek 'Treatise on the Sublime.' The work, which is admirable in all respects, and has a title-page engraved by William Marshall, is called 'Διονυσίου Λογγίνου Ῥήτορος περὶ ὕψους λόγου βιβλίον: Dionysii Longini Rhetoris Præstantissimi Liber de Grandi Loquentia sive Sublimi dicendi genere, Latine redditus ὑποθέσεσι συνοπτικαῖς et ad oram Notationibus aliquot illustratus—edendum curavit et notarum insuper auctarium adjunxit G. L. cum indice. Oxonii excud. G. T. Academiæ Typographus impensis Guil. Webb. Biblio.,' 1636 (cf. Hearne, *Coll.*, ed. Doble, Oxford Hist. Soc., ii. 207). Another edition, described in the title-page as 'postrema,' appeared in 1638. In 1638 Langbaine published 'A Review of the Councell of Trent . . . first writ in French by a learned Roman Catholique [W. Ranchin]. Now translated by G. L.,' Oxford, fol. This was dedicated to Dr. Christopher Potter, at the time provost of Queen's. Langbaine's love of learning gained him the acquaintance of the chief scholars of his time. Ben Jonson gave him a copy of Vossius's 'Greek Historians,' which he annotated and ultimately presented to Ralph Bathurst, president of Trinity College. With Selden he corresponded on learned topics in terms of close intimacy, and several of his letters dated towards the close of his life have been printed by Hearne (cf. Leland, *Collectanea*, ed. Hearne, v. 282–93). When Ussher died in 1656 he left his collections for his 'Chronologia Sacra' to Langbaine, as 'the only man on whose learning, as well as friendship, he could rely to cast them into such a form as might render them fit for the press' (Parr, *Ussher*, p. 13). Langbaine left the work to be completed by his friend Thomas Barlow [q. v.], bishop of Lincoln, who succeeded him as provost.

On the approach of the civil wars Langbaine avowed himself a zealous royalist and supporter of episcopacy. He is credited with the authorship of 'Episcopal Inheritance . . . or a Reply to the Examination of the Answers to nine reasons of the House of Commons against the Votes of Bishops in Parliament,' Oxford, 1641, 4to, and of 'A Review of the Covenant, wherein the originall grounds, means, matters, and ends of it are examined . . . and disproved' [Bristol], 1644, 4to. The latter is a searching examination of the covenanters' arguments. With a view to strengthening the position of his friends, he also reprinted in 1641 Sir John Cheke's 'True Subject to the Rebell, or the Hurt of Sedition, how grievous it is to a Commonwealth . . . whereunto is newly added a Briefe Discourse of those times (i.e. of Edward VI) as they relate to the present, with the Author's Life,' Oxford, 1641, 4to. Moreover, he helped Sanderson and Zouch to draw up 'Reasons of the Present Judgment of the University concerning the Solemn League and Covenant' (1647), and translated the work into Latin (1648).

But Langbaine also took practical steps to enforce his views. In 1642 he acted as a

member of the delegacy, nicknamed by the undergraduates 'the council of war,' which provided for the safety of the city and for Sir John Byron's royalist troops while stationed there. In May 1647 he was a member of the committee to determine the attitude of the university to the threatened parliamentary visitation. He advocated resistance, and was the author, according to Gough, of 'The Privileges of the University of Oxford in Point of Visitation, clearly evidenced by Letter to an Honourable Personage: together with the Universities' Answer to the Summons of the Visitors,' 1647, 4to. In November 1647 he carried some of the university's archives to London, and sought permission for counsel to appear on the university's behalf before the London committee of visitors. His efforts produced little result, and on 6 June 1648, shortly after the parliamentary visitors had arrived in Oxford, Langbaine was summoned to appear before them (Burrows, *Oxford Visitation*, p. 129); but the chief visitor, Philip Herbert, earl of Pembroke, apparently treated him leniently, and he retained his provostship. In January 1648–9 permission was virtually granted to Langbaine to exercise all his ancient privileges as provost of Queen's. Next month he joined a sub-delegacy which sought once again to induce the visitors to withdraw their pretensions to direct the internal affairs of the colleges, but the visitors ignored their plea, and illustrated their power by appointing a tabarder in 1650 and a fellow in 1651 in Langbaine's college. In April 1652 the committee in London finally and formally restored to him full control of his college.

Langbaine took a prominent part in a quarrel between the town and university in 1648. The citizens petitioned for the abolition of their annual oath to the university and for their relief from other disabilities. The official 'Answer of the Chancellor, Masters, and Scholars . . . to the Petition, Articles of Grievance, and reasons for the City of Oxon, presented to the Committee for regulating the University, 24 July 1649,' Oxford, 1649, 4to, is assigned to Langbaine. It was reprinted in 1678 and also in James Harrington's 'Defence of the Rights of the University,' Oxford, 1690. In 1651 he published 'The Foundation of the University of Oxford, with a Catalogue of the principal Founders and special Benefactors of all the Colleges, and total number of Students,' and a similar work relating to Cambridge. Both were based on Scot's 'Tables' of Oxford and Cambridge (1622). In 1654 he energetically pressed on convocation the desirability of reviving the study of civil law at Oxford (*ib.* pp. 328, 405). He had shown his knowledge of the subject by the aid that he rendered Arthur Duck [q. v.] in the preparation of his 'De Usu et Authoritate Juris Civilis Romanorum in Dominiis Principum Christianorum,' London, 1653, 8vo.

Langbaine died at Oxford 10 Feb. 1657–8, 'of an extreme cold taken sitting in the university library' (*MS. Harl.* 5898, f. 291), and was buried in the inner chapel of Queen's College. He had just before settled a small annuity on the free school of Barton, his native place.

Langbaine married Elizabeth, eldest daughter of Charles Sunnybank, D.D., canon of Windsor, and widow of Christopher Potter, D.D., his predecessor in the provostship of Queen's College. By her, who died 3 Dec. 1692, aged 78, he had at least three children, of whom one died in September 1657 (cf. *MS. Rawl. Misc.* 398, f. 152). His elder son, William (1649–1672), proceeded B.A. from Queen's College in 1667, and M.A. from Magdalen College in 1670. He died at Long Crendon, Buckinghamshire, 3 June 1672, and was buried there (Wood, *Life and Times*, Oxf. Hist. Soc., i. 238; Foster, *Alumni Oxon.*) The younger son Gerard is noticed separately.

Langbaine left twenty-one volumes of collections of notes in manuscript to the Bodleian Library. Some additional volumes were presented by Wood. A detailed description appears in Edward Bernard's 'Catalogus MSS. Angliæ et Hibernicæ,' Oxf. 1697, fol. (vol. i. pt. i. p. 268). Hearne makes frequent quotation from them in his 'Collections' (cf. vols. i–iii. publ. by Oxf. Hist. Soc.) According to Wood, Langbaine made 'several catalogues of manuscripts in various libraries, nay, and of printed books, too, in order, as we suppose, for a universal catalogue in all kinds of learning.' John Fell, dean of Christ Church, printed from Langbaine's notes 'Platonicorum aliquot qui etiam num supersunt, Authorum Græcorum, imprimis, mox et Latinorum syllabus Alphabeticus,' and appended it to his 'Alcinoi in Platonicam Philosophiam Introductio.' In 1721 John Hudson [q. v.] edited 'Ethices Compendium a viro cl. Langbænio (ut fertur) adornatum et nunc demum recognitum et emendatum. Accedit Methodus Argumentandi Aristotelica ad *ἀκριβείαν* mathematicam redacta' (London, 12mo, 1721). Hearne mentions a copy of Hesychius, elaborately annotated in manuscript by Langbaine (*Coll.* ii. 2–3). Fuller's statement that Langbaine planned a continuation of Brian Twyne's 'Apologia Antiq. Acad. Oxon.' is denied by Wood on the testimony of his friends Barlow and

Lamplugh, and he has been credited on slight grounds with the authorship of Dugdale's 'Short History of the Troubles' (*ib.* p. 6).

An oil portrait of Langbaine in academic cap and falling collar is in the provost's lodgings at Queen's College, Oxford.

[Information most kindly supplied by the Rev. Dr. Magrath, provost of Queen's College, Oxford; Wood's Athenæ Oxon. ed. Bliss, iii. 446 sq.; Wood's Hist. and Antiq. ed. Gutch, vol. ii.; Foster's Alumni Oxon. 1500–1714; Burrows's Visitation of Oxford University (Camd. Soc.); Hearne's Coll. (Oxf. Hist. Soc.); Hunter's MS. Chorus Vatum, in Brit. Mus. MS. Addit. 24489, f. 537; Fuller's Worthies; Brit. Mus. Cat.]

S. L.

LANGBAINE, GERARD, the younger (1656–1692), dramatic biographer and critic, born in the parish of St. Peter-in-the-East, Oxford, on 15 July 1656, was younger son of Gerard Langbaine the elder [q. v.] After attending a school kept by William Wildgoose (M.A. of Brasenose College, Oxford) at Denton, near Cuddesdon, Oxfordshire, he was apprenticed to Nevil Simmons, a bookseller in St. Paul's Churchyard, London; but on the death of his elder brother William in 1672, he was summoned home to Oxford by his widowed mother, and was entered as a gentleman-commoner of University College in the Michaelmas term of the same year. He was of a lively disposition—'a great jockey,' Wood calls him—and idled away his time. He married young, apparently settled in London, and ran 'out of a good part of the estate that had descended to him.' But 'being a man of good parts,' he finally changed his mode of life, and retired successively to Wick and Headington, in the neighbourhood of Oxford. He had, in Wood's language, a 'natural and gay geny to dramatic poetry,' and in his retirement he studied dramatic literature, and collected a valuable library. He dabbled in authorship, but at first 'only wrote little things, without his name set to them, which he would never own.' The sole production of this period which is traceable to him is a practical tract entitled 'The Hunter: a Discourse of Horsemanship;' this was printed at Oxford by Leonard Lichfield in 1685, and bound up with Nicholas Cox's 'Gentleman's Recreation.' But it is quite possible that he did work for Francis Kirkman, the London bookseller, who shared his interest in dramatic literature. It was currently reported that Kirkman invited Langbaine to write a continuation of 'The English Rogue,' by Richard Head [q. v.], and that he declined the commission on the ground of the disreputable character of Head's original work. A translation of Chavigny's 'La Galante Hermaphrodite Nouvelle amoureuse,' Amsterdam, 1683, is assigned to him by Wood, who describes it as published in London in octavo in 1687, but no copy is accessible.

In November 1687 appeared a work by Langbaine called 'Momus Triumphans, or the Plagiaries of the English Stage exposed, in a Catalogue of Comedies, Tragedies,' and so forth. Two title-pages are met with, one bearing the name of Nicholas Cox of Oxford as publisher, the other that of Sam Holford of Pall Mall, London. In the preface Langbaine describes himself as a persistent playgoer and an omnivorous reader and collector of plays. He owned, he writes, 980 English plays and masques, besides drolls and interludes. Although he complained of the lack of originality in the construction of plots by English dramatists, he admitted that their plagiarisms were often innocent. A long catalogue of plays follows under the authors' names, alphabetically arranged, and the sources of the plots, which he usually traces to a classical author, are stated in each case in a footnote. A list of the works of anonymous authors precedes a final alphabetical list of titles. In December 1687 the work reappeared as 'A New Catalogue of English Plays,' London, 1688, and with an advertisement stating that Langbaine was not responsible for the title of the earlier edition, or for its uncorrected preface. Five hundred copies, he declared, had already been sold of the work in its spurious shape. For Dryden Langbaine had no regard, and he attributed the derisive title of the pirated edition to Dryden's ingenuity. Dryden, he believed, had heard before its publication that he was to be subjected to severe criticism in the preface to the 'Catalogue.'

Enlarging the scope of his labours, Langbaine in 1691 produced his best-known compilation, 'An Account of the English Dramatic Poets, or some Observations and Remarks on the Lives and Writings of all those that have published either Comedies, Tragedies, Tragicomedies, Pastorals, Masques, Interludes, Farces, or Operas, in the English Tongue,' Oxford, 1691, 8vo. The dedication is addressed to an Oxfordshire neighbour, James Bertie, earl of Abingdon. It is a valuable book of reference, with quaint criticisms, but it is weak in its bibliographical details. Langbaine continued his war on Dryden, and a champion of the poet, writing in a weekly paper called 'The Moderator' on Thursday, 23 June 1692, explained that Dryden could 'not descend so far below himself to cope with Langbaine's porterly language and disingenuity.' Langbaine's continuous efforts to show that the dramatists

usually borrowed their plots from classical historians or modern romance-writers have exposed him to needlessly severe censure. Sir Walter Scott writes of 'the malignant assiduity' with which he levelled his charges of plagiarism (Dryden, *Works*, ed. Scott, ii. 292), and D'Israeli in his 'Calamities of Authors' declares that he 'read poetry only to detect plagiarisms.' But Langbaine's methods were scholarly, and betray no malice. A new edition of Langbaine's 'Account,' revised by Charles Gildon [q. v.], appeared in 1699, with the title, 'The Lives and Characters of the English Dramatick Poets. First begun by Mr. Langbaine, and continued down to this time by a careful Hand' (London, 8vo).

Langbaine's work attained increased value from the attention bestowed on it by William Oldys [q. v.], who embellished two copies of the 1691 edition with manuscript annotations, embodying much contemporary gossip. Oldys's first copy passed into the hands of Coxeter, and ultimately to Theophilus Cibber [q. v.], who utilised portions of the manuscript notes in his 'Lives of the Poets,' 1753. A second copy, on which Oldys wrote the date 1727, was once the property of Thomas Birch, but is now in the British Museum (C. 28, g. 1). The manuscript notes are written in this copy between the printed lines. Bishop Percy transcribed Oldys's notes in an interleaved copy bound in four volumes, and added comments of his own. The bishop's copy passed through the hands successively of Monck Mason and Halliwell-Phillipps, gathering new additions on its way, and is now in the British Museum (C. 45 d. 14). Joseph Haslewood, E. V. Utterson, George Steevens, Malone, Isaac Reed, and the Rev. Rogers Ruding also made transcripts of Oldys's notes in their copies of Langbaine, at the same time adding original researches of their own. The British Museum possesses Haslewood's, Utterson's, and Steevens's copies; the Bodleian Library possesses Malone's; other copies of Oldys's notes are in private hands. Sir Egerton Brydges, who once owned Steevens's copy, printed a portion of Oldys's remarks in his memoirs of dramatists in his 'Censura Literaria,' but Oldys's notes have not been printed in their entirety (cf. *Notes and Queries*, 3rd ser. i. 82–3).

Langbaine was elected yeoman bedel in arts at Oxford on 14 Aug. 1690, 'in consideration of his ingenuity and loss of part of his estate,' and on 19 Jan. 1691 was promoted to the post of esquire bedel of law and architypographus. To Richard Peers's 'Catalogue of [Oxford] Graduates,' 1691, he added an appendix of 'Proceeders in Div., Law, and Phys.' from 14 July 1688, 'where Peers left off,' to 6 Aug. 1690. Langbaine died on 23 June 1692, and was buried at Oxford, in the church of St. Peter-in-the-East. According to Wood, the maiden name of his wife was Greenwood (Wood, *Life and Times*, ed. Clark, Oxf. Hist. Soc., i. 238). A son William, born at Headington just before his father's death, was M.A. of New College, Oxford (1719), and vicar of Portsmouth from 1739.

[Wood's Athenæ Oxon. ed. Bliss, iv. 364–8; authorities quoted above.] S. L.

LANGDAILE or LANGDALE, ALBAN (*fl.* 1584), Roman catholic divine, a native of Yorkshire, was educated at St. John's College, Cambridge, and graduated B.A. in 1531–2 (Cooper, *Athenæ Cantabr.* i. 509). On 26 March 1534 he was admitted a fellow of St. John's, and in 1535 he commenced M.A. (Baker, *Hist. of St. John's College*, ed. Mayor, i. 283). He was one of the proctors of the university in 1539, and proceeded B.D. in 1544. He took a part on the Roman catholic side in the disputations concerning transubstantiation, held in the philosophy schools before the royal commissioners for the visitation of the university and the Marquis of Northampton, in June 1549 (Cooper, *Annals of Cambridge*, ii. 31). Before 1551 he left the university (Ascham, *English Works*, ed. Bennet, p. 393). Returning on the accession of Queen Mary, he was created D.D. in 1554, and was incorporated in that degree at Oxford on 14 April the same year, on the occasion of his going thither with other catholic divines to dispute with Cranmer, Ridley, and Latimer (Wood, *Fasti Oxon.* ed. Bliss, i. 146). He was rector of Buxted, Sussex, and on 26 May of that year was made prebendary of Ampleforth in the church of York. On 16 April 1555 he was installed archdeacon of Chichester. He refused an offer of the deanery of Chichester.

Anthony Browne, first viscount Montague, to whom he was chaplain, writing to the queen on 17 May 1558, states that he had caused Langdaile to preach in places not well affected to religion (*Cal. State Papers*, Dom. 1547–1580, p. 102). On 19 Jan. 1558–9 he was collated to the prebend of Alrewas in the church of Lichfield, and in the following month was admitted chancellor of that church (Plowden, *Reports*, p. 526). He was one of the eight catholic divines appointed to argue against the same number of protestants in the disputation which began at Westminster on 31 March 1559 (Strype, *Annals*, i. 87, folio). On his refusal to take the oath of supremacy he was soon afterwards deprived of all his preferments.

In a list made in 1561 of popish recusants who were at large, but restricted to certain places, he is described as 'learned and very earnest in papistry.' He was ordered to remain with Lord Montagu, or where his lordship should appoint, and to appear before the commissioners 'within twelve days after monition given to Lord Montagu or his officers' (*Cal. State Papers*, Dom. Addenda, 1601–3, p. 523). Subsequently he withdrew to the continent, where he spent the remainder of his life. He was living in 1584. He must not be confounded with Thomas Langdale who entered the Society of Jesus in 1562 and served on the English mission (Dodd, *Church Hist.* ii. 141).

His works are: 1. 'Disputation on the Eucharist at Cambridge, June 1549;' in Foxe's 'Acts and Monuments.' 2. 'Catholica Confutatio impiæ cuiusdam Determinationis D. Nicolai Ridlei, post disputationem de Eucharistia, in Academia Cantabrigiensi habitæ,' Paris, 1556, 4to. Dedicated to Anthony, viscount Montague. The 'privilegium regium' of Henry II of France to authorise the printing of the book is dated 7 March 1553. 3. 'Colloquy with Richard Woodman, 12 May 1557;' in Foxe's 'Acts and Monuments.' 4. 'Tetrastichon,' at the end of Seton's 'Dialectica,' 1574.

[Addit. MS. 5875, f. 22; Baker's Hist. of St. John's Coll. pp. 116, 137, 462; Davies's Athenæ Britannicæ, ii. 200; Lansdowne MS. 980, f. 260; Lower's Worthies of Sussex, p. 70; Ridley's Works (Christmas), p. 169; Rymer's Fœdera, xv. 382, 543, 544; Strype's Works (general index); Wood's Athenæ Oxon. (Bliss), i. 228. ii. 821; authorities quoted.] T. C.

LANGDALE, CHARLES (1787–1868), Roman catholic layman and biographer of Mrs. Fitzherbert, born in 1787, was the third son of Charles Philip, sixteenth lord Stourton, by a sister of Marmaduke, last lord Langdale, a title which became extinct in 1777. In 1815 he assumed his mother's maiden name instead of Stourton by royal license, in pursuance of a testamentary injunction of a kinsman, Philip Langdale of Houghton, Yorkshire. He was a Roman catholic, and as a young man he appeared on the platform in London at the meetings held by his co-religionists at the Freemasons' tavern and at the Crown and Anchor; and stood side by side with the Howards, the Talbots, the Arundells, the Petres, and the Cliffords, to claim on behalf of English catholics the right of political emancipation. After the passing of the Relief Act he was one of the first English catholics to enter parliament, and he took his seat as member for Beverley at the opening of the parliament of 1833–4. He was not returned to the next parliament, but from 1837 to 1841 he held one of the seats for Knaresborough, near which the property of his father was situated.

Throughout his life he took a leading part in all matters relating to the interests of Roman catholics; and he exerted himself in an especial manner, as chairman of the poor schools committee, to promote the education of poor children belonging to that communion. He died on 1 Dec. 1868 at 5 Queen Street, Mayfair, London, having been admitted on his deathbed a temporal coadjutor of the Society of Jesus (Foley, *Records*, vii. 433). He was buried at Houghton, the family seat. Dr. Manning, archbishop of Westminster, in a funeral sermon, preached in London, described him as having been for fifty years the foremost man among the Roman catholic laity in England.

He married, first, in 1815, Charlotte Mary, fifth daughter of Charles, seventh lord Clifford of Chudleigh—she died in 1818; secondly, in 1821, Mary, daughter of Marmaduke William Haggerstone Constable-Maxwell of Everingham Park, Yorkshire, and sister of Lord Herries—she died in 1857. His eldest son, Charles, succeeded to the family estates.

As a young man Langdale was intimate with Mrs. Fitzherbert, whom he frequently visited at her house on the Old Steyne at Brighton. With a view to the vindication of her character he published 'Memoirs of Mrs. Fitzherbert; with an Account of her Marriage with H.R.H. the Prince of Wales, afterwards King George the Fourth,' London, 1856, 8vo. He undertook this work at the request of his brother, Lord Stourton, one of the trustees named in Mrs. Fitzherbert's will (the others being the Duke of Wellington and the Earl of Albemarle), in reply to the attack on the lady's character in the 'Memoirs of Lord Holland.' He was prevented by the two surviving trustees from making use of the contents of the sealed box, which had in 1833 been entrusted to their care, but he was enabled to use the narrative drawn up by Lord Stourton and based upon the documents therein contained [see Fitzherbert, Maria Anne].

[Funeral Discourse, by Father P. Gallwey, London, 1868, 8vo; Gallwey's Salvage from the Wreck, 1890, with portrait; Register, i. 110, 358; Oscotian, new ser. iii. 4.] T. C.

LANGDALE, Baron (1783–1851), master of the rolls. [See Bickersteth, Henry.]

LANGDALE, MARMADUKE, first Lord Langdale (1598?–1661), was the son of Peter Langdale of Pighill, near Beverley,

see also 3d Supp.

by Anne, daughter of Michael Wharton of Beverley Park (Burke, *Extinct Peerage*, 1883, p. 314). He was knighted by Charles I at Whitehall on 5 Feb. 1627–8 (Metcalfe, *Book of Knights*, p. 188). His family were Roman catholics, and are returned as still recusants in the list of 1715 (Cosin, *List of Roman Catholics*, &c. ed. 1862, p. 599). In 1639 he opposed the levy of ship-money on Yorkshire. 'I hear,' writes Strafford, 'my old friend Sir Marmaduke Langdale appears in the head of this business; that gentleman I fear carries an itch about with him, that will never let him take rest, till at one time or other he happen to be thoroughly clawed indeed' (*Strafford Letters*, ii. 308; cf. *Cal. State Papers*, Dom. 1640, p. 222). Nevertheless, when the civil war began, Langdale, no doubt because of the severity of the parliament against catholics, adopted the king's cause with the greatest devotion. He was sent by the Yorkshire royalists in September 1642 to the Earl of Newcastle, to engage him to march into Yorkshire to their assistance, and was one of the committee appointed to arrange terms with him (*Life of the Duke of Newcastle*, ed. Firth, pp. 333, 336). About February 1643 he raised a regiment of foot in the East Riding, but he was chiefly distinguished as a cavalry commander (Slingsby, *Memoirs*, ed. Parsons, p. 93). Newcastle employed him as an intermediary in his successful attempt to gain over the Hothams, and in his unsuccessful overtures to Colonel Hutchinson (Sanford, *Studies and Illustrations of the Great Rebellion*, p. 553; *Life of Colonel Hutchinson*, ed. Firth, i. 377). Rebels, he wrote to Hutchinson, might be successful for a time, but generally had cause to repent in the end, and neither the law of the land nor any religion publicly professed in England allowed subjects to take up arms against their natural prince. 'I will go on,' he concluded, 'in that way that I doubt not shall gain the king his right forth of the usurper's hand wherever I find it.' When the Scots army invaded England, Langdale defeated their cavalry at Corbridge, Northumberland, 19 Feb. 1644 (*Life of the Duke of Newcastle*, p. 350; Rushworth, v. 614). At Marston Moor he probably fought on the left wing with the northern horse under the command of General Goring. After the battle this division retreated through Cumberland, Westmoreland, and Lancashire, to Chester, and were defeated on the way at Ormskirk (21 Aug.) and Malpas (26 Aug.), Langdale commanding in both actions (*Civil War Tracts of Lancashire*, ed. Ormerod, p. 204; Phillips, *Civil War in Wales*, ii. 200). He joined the king's main army at the beginning of November 1644, just after the second battle of Newbury (Walker, *Historical Discourses*, p. 116). Langdale's northern horsemen were anxious to return to the relief of their friends. 'I beseech your highness,' wrote Langdale to Rupert, 'let not our countrymen upbraid us with ungratefulness in deserting them, but rather give us leave to try what we can do; it will be some satisfaction to us that we die amongst them in revenge of their quarrells' (12 Jan. 1645; *Rupert MSS.*) Langdale was allowed to try, marched north, defeated Colonel Rossiter at Melton Mowbray on 25 Feb., and raised the siege of Pontefract on 1 March (*Surtees Society Miscellanea*, 1861, 'Siege of Pontefract,' p. 14; Warburton, *Prince Rupert*, iii. 68; *Mercurius Aulicus*, 8 March 1645). This was his most brilliant piece of soldiership during the war. He rejoined the king's army at Stow-on-the-Wold, Gloucestershire, on 8 May 1645, and took part in the capture of Leicester (*Diary of Richard Symonds*, p. 166). At the battle of Naseby (14 June 1645) Langdale commanded the king's left wing, but after a gallant resistance it was completely broken by Cromwell (Sprigge, *Anglia Rediviva*, p. 39). He was equally unfortunate in his encounter with Major-general Poyntz at Rowton Heath, near Chester (Symonds, p. 242; Walker, pp. 130, 139). On 13 Oct. Langdale and some fifteen hundred horse, under the command of Lord Digby, started from Newark to join Montrose in Scotland, but were defeated on 15 Oct. at Sherburn in Yorkshire. Langdale in antique fashion made a speech to his soldiers before the fight, telling them that some people 'scandalised their gallantry for the loss of Naseby field,' and that now was the time to redeem their reputation. A second defeat from Sir John Browne at Carlisle sands completely scattered the little army, and Langdale, Digby, and a few officers 'fled over to the Isle of Man in a cock-boat' (Vicars, *Burning Bush*, pp. 297, 308; *Clarendon MSS.* 1992, 2003). He landed in France in May 1646 (Cary, *Memorials of the Civil War*, i. 33).

On the approach of the second civil war Langdale was despatched to Scotland with a commission from Charles II, directing him to observe the orders of the Earls of Lauderdale and Lanark (February 1648; Burnet, *Lives of the Hamiltons*, 1852, p. 426). On 28 April he surprised Berwick, quickly raised a body of northern royalists, and published a 'Declaration for the King' (Gardiner, *Great Civil War*, iii. 370). Lambert, who commanded the parliamentary forces in the north, forced him to retire into Carlisle, and he joined the Scots with three

thousand foot and six hundred horse when they advanced into Lancashire about 15 Aug. 1648. At the battle of Preston on 17 Aug. his division was exposed almost entirely unsupported to the attack of Cromwell's army, and was routed after a severe struggle. Friends and enemies alike admitted that they fought like heroes, though some Scottish authorities attribute the defeat to the inefficiency of Langdale's scouts (*ib.* pp. 434, 436, 442; CLARENDON, xi. 48, 75; BURNET, p. 453; Langdale's own narrative is printed in *Lancashire Civil War Tracts*, p. 267). Langdale accompanied Hamilton's march as far as Uttoxeter, fled with a few officers to avoid surrendering, and was captured on 23 Aug. near Nottingham (*Life of Colonel Hutchinson*, ii. 385). On 21 Nov. parliament voted that he should be one of the seven persons absolutely excepted from pardon, but he had escaped from Nottingham Castle about the beginning of the month, and found his way to the continent (GARDINER, iii. 510; RUSHWORTH, vii. 1325). In June 1649 Charles II sent Langdale and Sir Lewis Dives to assist the Earl of Derby in the defence of the Isle of Man (*A Declaration of Sir Marmaduke Langdale . . . in vindication of James, Earl of Derby*, 4to, 1649).

According to the newspapers Langdale next entered the Venetian service, and distinguished himself in the defence of Candia against the Turks (*The Perfect Account*, 5–12 May 1652). When war broke out between the Dutch and the English republic, Langdale came to Holland, and made a proposal for seizing Newcastle and Tynemouth with the aid of the Dutch, giving them in return the right of selling the coal (*Cal. Clarendon Papers*, ii. 149). Hyde now came into collision with Langdale, whom he describes as 'a man hard to please, and of a very weak understanding, yet proud, and much in love with his own judgment,' and very eager to forward the interests of the catholics (*Clarendon State Papers*, iii. 135, 181; *Nicholas Papers*, ii. 3). Though a large party in the north of England desired his presence to head a rising, he was not employed by the king in the attempted insurrection of 1655, and complained of this neglect. He was concerned, however, in the plot discovered in the spring of 1658 (*Thurloe Papers*, i. 716). Charles II created him a peer at Bruges, 4 Feb. 1658, by the title of Baron Langdale of Holme in Spaldingmore, Yorkshire (DUGDALE, *Baronage*, ii. 475; BURKE, *Extinct Peerage*, 1883, p. 314). Langdale's estates, however, had been wholly confiscated by the parliament, and he had been reduced to great poverty during his stay in the Low Countries. According to Lloyd his losses in the king's cause amounted to 160,000*l.* (*Memoirs of Excellent Personages*, &c., 1668, p. 549). In April 1660 Hyde described him to Barwick as 'retired to a monastery in Germany to live with more frugality' (*Life of John Barwick*, p. 508). In April 1661 he begged to be excused attendance at the king's coronation on the ground that he was too poor (*Cal. State Papers*, Dom. 1660–1, p. 564). He died at his house at Holme on 5 Aug. 1661, and was buried at Sancton in the neighbourhood (DUGDALE, *Baronage*, ii. 476). A painting of Langdale was in 1868 in the possession of the Hon. Mrs. Stourton. An engraved portrait, with an autograph, is in 'Thane's Series.'

By his wife Lenox, daughter of John Rodes of Barlborough, Derbyshire, he left a son, Marmaduke (*d.* 1703), who succeeded him in the title, and was governor of Hull in the interest of James II when the town was surprised by Colonel Copley in 1688 (RERESBY, *Memoirs*, ed. Cartwright, p. 420). The title became extinct on the death of the fifth Lord Langdale in 1777 (COLLINS, ix. 423; BURKE, *Extinct Peerages*, p. 314).

[Letters of Langdale are to be found among the Clarendon MSS., the Nicholas MSS., and in Correspondence of Prince Rupert. For pedigrees see Foster's Visitations of Yorkshire in 1584 and 1612, p. 129, and Poulson's Holderness, ii. 254.] C. H. F.

LANGDON, JOHN (*d.* 1434), bishop of Rochester, a native of Kent, and perhaps of Langdon, was admitted a monk of Christ Church, Canterbury, in 1398. Afterwards he studied at Oxford, and graduated B.D. in 1400; according to his epitaph he was D.D. He is said to have belonged to Gloucester Hall, now Worcester College (WOOD, *City of Oxford*, ii. 259, Oxf. Hist. Soc.) According to another account he was warden of Canterbury College, which was connected with his monastery; but this may be an error, due to the fact that a John Langdon was warden in 1478 (*ib.* ii. 288). He was one of twelve Oxford scholars appointed at the suggestion of convocation in 1411 to inquire into the doctrines of Wycliffe (WOOD, *Hist. and Antiq. Univ. Oxf.* i. 551). Their report is printed in Wilkins's 'Concilia,' iii. 339–49. Langdon became sub-prior of his monastery before 1411, when he preached a sermon against the lollards in a synod at London (HARPSFELD, *Hist. Eccl. Angl.* p. 619). On 17 Nov. 1421 he was appointed by papal provision to the see of Rochester, and was conse-

crated on 7 June 1422 at Canterbury by Archbishop Chicheley (Stubbs, *Reg. Sacr. Angl.* p. 65). After his consecration he appears among the royal councillors (Nicolas, *Proc. Privy Council*, iii. 6), and after 1430 his name constantly occurs among those present at the meetings. He was a trier of petitions for Gascony in the parliament of January 1431, and for England, Ireland, Wales, and Scotland in that of May 1432 (*Rot. Parl.* iv. 368 *a*, 388). In February 1432 he was engaged on an embassy to Charles VII of France (*Fœdera*, x. 500, 514). In July following he was appointed one of the English representatives at the council of Basle, whither he was intending to set out at the end of the year; he was at the same time entrusted with a further mission to Charles VII (*ib.* x. 524, 527, 530). Langdon was, however, in England in March 1433, and for some months of 1434 (Nicolas, *Proc. Privy Council*, iv. 154, 177, 196, 221). On 18 Feb. 1434 he had license to absent himself from the council if sent on a mission by the pope or cardinals, and on 3 Nov. of that year was appointed to treat for the reformation of the church and peace with France (*Fœdera*, x. 571, 589). Langdon had, however, died at Basle on 30 Sept. It is commonly alleged that his body was brought home for burial at the Charterhouse, London, but in reality he was interred in the choir of the Carthusian monastery at Basle (see epitaph printed in *Notes and Queries*, 3rd ser. ix. 274). His will, dated 2 March 1433–4, was proved 27 June 1437.

Langdon is said to have been a man of great erudition, and to have written: 1. 'Anglorum Chronicon.' 2. 'Sermones.' Thomas Rudborne, in his preface to his 'Historia Minor,' says that he had made use of Langdon's writings (Wharton, *Anglia Sacra*, i. 287).

[Bale, vii. 68; Tanner's Bibl. Brit.-Hib. p. 465; Wharton's Anglia Sacra, i. 380; Rymer's Fœdera, orig. ed.; Godwin's De Præsulibus, p. 534, ed. Richardson; Le Neve's Fasti Eccl. Angl. ii. 566; authorities quoted.] C. L. K.

LANGDON, RICHARD (1730–1803), organist and composer, son of Charles Langdon of Exeter, and grandson of Tobias Langdon (*d.* 1712), priest-vicar of Exeter, was born at Exeter in 1730. An uncle, Richard Langdon, with whom he is sometimes confused, was born in 1686. The younger Richard Langdon was appointed organist of Exeter Cathedral on 23 June 1753 (*Cathedral Records*). He graduated Mus.Bac. at Exeter College, Oxford, 13 July 1761, aged 31 (*Oxford Register*). On 25 Nov. 1777 he was elected organist of Ely, but seems not to have entered on his duties there, having been made organist of Bristol Cathedral, 3 Dec. 1777. His last appointment was as organist of Armagh Cathedral, 1782–94. He died at Exeter on 8 Sept. 1803 (*Gent. Mag.* 1803, pt. ii. p. 888, and memorial tablet). Langdon's works include, besides several anthems, 'Twelve Songs and Two Cantatas,' opus 4 (London, n.d.); and 'Twelve Glees for Three and Four Voices' (London, 1770). In 1774 he published 'Divine Harmony, being a Collection in score of Psalms and Anthems.' At the end of this work are twenty chants by various authors, all printed anonymously; the first, a double chant in F, has usually been assigned to Langdon himself, and has long been popular.

[Grove's Dict. of Music, where the date of his appointment to Exeter is wrongly set down as 1770; Parr's Church of England Psalmody; Jenkins's Hist. of Exeter; Foster's Alumni Oxon.; notes from Exeter, Ely, and Bristol Cathedral Records, as privately supplied.] J. C. H.

LANGFORD, ABRAHAM (1711–1774), auctioneer and playwright, was born in the parish of St. Paul's, Covent Garden, in 1711. When quite a young man he began to write for the stage, and was responsible, according to the 'Biographia Dramatica,' for an 'entertainment' called 'The Judgement of Paris,' which was produced in 1730. In 1736 appeared a ballad-opera by him entitled 'The Lover his own Rival, as performed at the New Theatre at Goodman's Fields.' Though it was received indifferently, it was reprinted at London in 1753, and at Dublin in 1759. In 1748 Langford succeeded 'the great Mr. Cock,' i.e. Christopher or 'Auctioneer' Cock (*d.* 1748; see 'Gentleman's Magazine,' s.a., p. 572), at the auction-rooms in the north-eastern corner of the Piazza, Covent Garden. These rooms formed part of the house where Sir Dudley North died in 1691, and are now occupied by the Tavistock Hotel. Before his death Langford seems to have occupied the foremost place among the auctioneers of the period. He died on 17 Sept. 1774, and was buried in St. Pancras churchyard, where a long and grandiloquent epitaph is inscribed on both sides of his tomb (Lysons, iii. 357).

A mezzotint portrait of the auctioneer, without painter's or engraver's name, is noticed in Bromley's 'Engraved Portraits' (p. 407). He left a numerous family, one of whom, Abraham Langford, was a governor of Highgate Chapel and school in 1811 (Lysons, Suppl. p. 200). Langford's successor at the Covent Garden auction-rooms was another well-known auctioneer, George Robins.

[Biographia Dramatica, 1812, vol. i. pt. ii. p. 444; Nichols's Lit. Anecdotes, passim; Daily Advertiser, 19 Sept. 1774; Wheatley and Cunningham's London, iii. 84.] T. S.

LANGFORD, THOMAS (*fl.* 1420), historian, was a native of Essex and Dominican friar at Chelmsford. He is said to have been a D.D. of Cambridge, and to have written: 1. 'Chronicon Universale ab orbe condito ad sua tempora.' 2. 'Sermones.' 3. 'Disputationes.' 4. 'Postilla super Job.' None of these works seem to have survived.

[Tanner's Bibl. Brit.-Hib. p. 465; Quétif and Echard's Script. Ord. Præd. i. 523; Nouvelle Biographie Générale.] C. L. K.

LANGHAM, SIMON (*d.* 1376), archbishop of Canterbury, chancellor of England, and cardinal, was born at Langham in Rutland. To judge from the wealth which he seems to have possessed, he was probably a man of good birth. He became a monk at St. Peter's, Westminster, possibly about 1335, but is not mentioned until 1346, when he represented his house in the triennial chapter of the Benedictines held at Northampton. In April 1349 he was made prior of Westminster, and on the death of Abbot Byrcheston on 15 May following succeeded him as abbot. He paid his first visit to Avignon when he went to obtain the papal confirmation of his election. He refused the customary presents to a new abbot from the monks, and discharged out of his own means the debts which his predecessors had incurred. In conjunction with Nicholas Littlington [q. v.], his successor as prior and afterwards as abbot, he carried out various important works in the abbey, the chief of which was the completion of the cloisters. The skill which Langham displayed in the rule of his abbey led to his appointment as treasurer of England on 21 Nov. 1360. At the end of June 1361 the bishopric of Ely fell vacant, and Langham was elected to it; but before the appointment was completed London likewise fell vacant, and he was elected to this see also. Langham, however, refused to change, and was appointed to Ely by a papal bull on 10 Jan. 1362. He was consecrated accordingly on 20 March at St. Paul's Cathedral by William Edendon, bishop of Winchester. Although active in his diocese, Langham did not abandon his position in the royal service, and in 1363 was promoted to be chancellor. He attested the treaty with Castile on 1 Feb., but did not take the oath or receive the seal till the 19th (*Fœdera*, iii. 687, 689). As chancellor he opened the parliaments of 1363, 1365, and 1367; his speeches on the two former occasions were the first of their kind delivered in English (*Rot. Parl.* ii. 275, 283). Langham's period of office was marked by stricter legislation against the papal jurisdiction, in the shape of the new act of præmunire in 1365, and by the repudiation of the papal tribute in the following year. On 24 July 1366 Langham was chosen archbishop of Canterbury, and on 4 Nov. received the pall at St. Stephen's, Westminster. He was enthroned at Canterbury on 25 March 1367. He had resigned the seals shortly after his nomination as archbishop and before 16 Sept. 1366.

As primate Langham exerted himself in correcting the abuses of pluralities. Other constitutions ascribed to him are also preserved; in one he settled a dispute between the London clergy and their parishioners as to the payment of tithe (Wilkins, *Concilia*, iii. 62). He also found occasion to censure the teaching of the notorious John Ball (*ib.* p. 65). He condemned certain propositions of theology which had been maintained at Oxford, and prohibited friars from officiating unless by special licenses of the pope or archbishop (*ib.* pp. 75, 64). One incident of his primacy which has gained considerable prominence was his removal of John Wiclif from the headship of Canterbury Hall, which his predecessor, Simon Islip, had founded at Oxford. Dr. Shirley (*Fasciculi Zizaniorum*, pp. 518–28) and others have argued that this was not the famous reformer, but his namesake, John Wycliffe of Mayfield; the contrary opinion is, however, now generally accepted, but the evidence does not seem absolutely conclusive (Lechler, *Life of Wiclif*, i. 160–81, 191–2; see also under Wiclif, John). On 27 Sept. 1368 Pope Urban V created Langham cardinal-priest by the title of St. Sixtus. Edward III was offended at Langham's acceptance of the preferment without the royal permission, and, arguing that the see of Canterbury was consequently void, took the revenues into his own hands. Langham formally resigned his archbishopric on 27 Nov., and after some trouble obtained permission to leave the country, which he did on 28 Feb. 1369. He went to the papal court at Avignon, where he was styled the cardinal of Canterbury. Langham soon recovered whatever royal favour he had lost, and was allowed to hold a variety of preferments in England. He became treasurer of Wells in 1368, was archdeacon of Wells from 21 Feb. 1369 to 1374, and afterwards archdeacon of Taunton. He also received the prebends of Wistow at York, 11 Feb. 1370, and Brampton at Lincoln, 19 Aug. 1372; and was archdeacon of the West Riding from 1374 to 1376. In 1372 he was appointed by Gregory XI, together

with the cardinal of Beauvais, to mediate between France and England, and with this purpose visited both courts. The mission did not achieve its immediate object, but Langham arranged a peace between the English king and the Count of Flanders (*Fœdera*, iii. 953). In July 1373 he was made cardinal-bishop of Praeneste. Next year, on the death of Whittlesey, the chapter of Canterbury chose Langham for archbishop, but the court desired the post for Simon Sudbury, and the pope refused to confirm the election by the chapter on the ground that Langham could not be spared from Avignon; Langham thereon agreed to waive his rights (*Eulog. Hist.* iii. 339). When in 1376 the return of the papal court to Rome was proposed, Langham obtained permission to go back to England, but died before effecting his purpose on 22 July. His body was at first interred in the church of the Carthusians at Avignon; three years later it was transferred to St. Benet's Chapel in Westminster Abbey. His tomb is the oldest and most remarkable ecclesiastical monument in the abbey. Widmore quotes a poetical epitaph from John Flete's manuscript history of the abbey.

Langham was plainly a man of remarkable ability, and a skilful administrator. But his rule was so stern, that he inspired little affection. An epigram on his translation to Canterbury runs:

Exultent cœli, quia Simon transit ab Ely,
Cujus in adventum flent in Kent millia centum.

Nevertheless, the Monk of Ely praises him with some warmth as a discreet and prudent pastor (*Anglia Sacra*, i. 663). To Westminster Abbey he was a most munificent benefactor, and has been called, not unjustly, its second founder. In addition to considerable presents in his lifetime, he bequeathed to the abbey his residuary estate; altogether, his benefactions amounted to 10,800*l.*, or nearly 200,000*l.* in modern reckoning. Out of this money Littlington rebuilt the abbot's house (now the deanery), together with the southern and western cloisters and other parts of the conventual buildings which have now perished. His will, dated 28 June 1375, is printed by Widmore (Appendix, pp. 184–91). It contains a number of bequests to friends and servants, and to various churches with which he had been connected, including those of Langham and Ely.

[Walsingham's Hist. Angl. and Murimuth's Chron. in Rolls Ser.; Wharton's Anglia Sacra, i. 46–8; Le Neve's Fasti Eccl. Angl. ed. Hardy; Dugdale's Monasticon, i. 274; Widmore's Hist. of the Church of St. Peter, pp. 91–101; Stanley's Memorials of Westminster, p. 354; Foss's Judges of England, iii. 453–6; Hook's Lives of the Archbishops of Canterbury, iv. 163–220; authorities quoted.] C. L. K.

LANGHORNE, DANIEL (*d.* 1681), antiquary, a native of London, was admitted of Trinity College, Cambridge, 23 Oct. 1649, became a scholar of that house, and graduated B.A. in 1653–4, and M.A. in 1657. He became curate of Holy Trinity, Ely, and on 17 March 1662 the bishop granted him a license to preach in that church and throughout the diocese (Kennett, *Register and Chron.* p. 884). He was elected a fellow of Corpus Christi College, Cambridge, in 1663, and proceeded to the degree of B.D. in 1664, when he was appointed one of the university preachers. On 3 Sept. 1670 he was instituted to the vicarage of Layston, with the chapel of Alswyk, Hertfordshire, and consequently vacated his fellowship in the following year (Clutterbuck, *Hertfordshire*, iii. 434). He held his benefice till his death on 10 Aug. 1681 (*Baker MSS.* xxii. 318).

His works are: 1. 'Elenchus Antiquitatum Albionensium, Britannorum, Scotorum, Danorum, Anglosaxonum, etc.: Origines et Gesta usque ad annum 449, quo Angli in Britanniam immigrârunt, explicans,' London, 1673, 8vo, dedicated to William Montacute, attorney-general to Queen Catherine. 2. 'Appendix ad Elenchum Antiquitatum Albionensium: Res Saxonum et Suevorum vetustissimas exhibens,' London, 1674, 8vo. 3. 'An Introduction to the History of England, comprising the principal affairs of this land from its first planting to the coming of the English Saxons. Together with a Catalogue of British and Pictish Kings,' London, 1676, 8vo. 4. 'Chronicon Regum Anglorum, insignia omnia eorum gesta . . . ab Hengisto Rege primo, usque ad Heptarchiæ finem, chronologicè exhibens,' London, 1679, 8vo, dedicated to Sir Joseph Williamson, secretary of state. A beautifully written manuscript by Langhorne, entitled 'Chronici Regum Anglorum Continuatio, a rege Egberto usque ad annum 1007 deducta,' belonged to Dawson Turner (*Cat. of Dawson Turner's MSS.* 1859, p. 107).

[Addit. MS. 5875, f. 42; Masters's Hist. of Corpus Christi College, Cambridge, p. 329; Nicolson's English Historical Library.] T. C.

LANGHORNE, JOHN (1735–1779), poet, the younger son of the Rev. Joseph Langhorne of Winton in the parish of Kirkby Stephen, Westmoreland, and Isabel his wife, was born at Winton in March 1735. He was first educated at a school in his native

village, and afterwards at Appleby. In his eighteenth year he became a private tutor in a family near Ripon, and during his residence there commenced writing verses. 'Studley Park' and a few other of his early efforts have been preserved (Chalmers, *English Poets*, xvi. 416–19). He was afterwards an usher in the free school at Wakefield, and while there took deacon's orders, and eked out his scanty income by taking Edmund Cartwright [q. v.] as a pupil during the vacations. In 1759 he went to Hackthorn, near Lincoln, as tutor to the sons of Robert Cracroft, and in the following year matriculated at Clare Hall, Cambridge, with the intention of taking the degree of bachelor of divinity as a ten-year man. He, however, left the university without taking any degree. Leaving Hackthorn in 1761, he went to Dagenham, Essex, where he officiated as curate to the Rev. Abraham Blackburn. In 1764 he was appointed curate and lecturer at St. John's, Clerkenwell, and soon afterwards commenced writing for the 'Monthly Review,' then under the editorship of Ralph Griffiths [q. v.] In December 1765 he was appointed assistant preacher at Lincoln's Inn by the preacher Dr. Richard Hurd, afterwards bishop of Worcester [q. v.] In the following year Langhorne published a small collection of 'Poetical Works' (London, 1766, 12mo, 2 vols.), which contained, among other pieces, 'The Fatal Prophecy: a dramatic poem,' written in 1765. In the same year (1766) he became rector of Blagdon, Somerset, and the university of Edinburgh is said to have granted him the honorary degree of D.D. in return for his 'Genius and Valour: a Scotch pastoral' (2nd edit. London, 1764, 4to), written in defence of the Scotch against the aspersions of Churchill in his 'Prophecy of Famine;' there is, however, no evidence of any such grant in the university registers. In January 1767, after a courtship of five years, he married Ann Cracroft, the sister of his old pupils, who died in giving birth to a son on 4 May 1768, aged 32, and was buried in the chancel of Blagdon Church. At her desire he published after her death his correspondence with her before marriage, under the title of 'Letters to Eleanora.' Leaving Blagdon shortly after his wife's death he went to reside with his elder brother William [see infra] at Folkestone, where they made their joint translation of 'Plutarch's Lives . . . from the original Greek, with Notes Critical and Historical, and a new Life of Plutarch' (London, 1770, 8vo, 6 vols.) Though dull and commonplace, it was much more correct than North's spirited translation from the French of Amyot, or the unequal production known as Dryden's version, and though written more than 120 years ago, it still holds the field. Another edition was published in 1778, 8vo, 6 vols.; the fifth edition corrected, London, 1792, and many others have followed down to 1879. Francis Wrangham edited four editions of this translation in 1810 (London, 12mo, 8 vols.), in 1813 (London, 8vo, 6 vols.), in 1819 (London, 8vo, 6 vols.), and in 1826 (London, 8vo, 6 vols.) It has also been published in Warne's 'Chandos Classics,' Ward and Lock's 'World Library of Standard Works,' Routledge's 'Excelsior Series,' and in Cassell's 'National Library.' On 12 Feb. 1772 Langhorne married, secondly, the daughter of a Mr. Thompson, a magistrate near Brough, Westmoreland. After a tour through France and Flanders he and his wife returned to Blagdon, where he was made a justice of the peace. His second wife died in giving birth to an only daughter in February 1776. He was installed a prebendary of Wells Cathedral in October 1777. His domestic misfortunes are said to have led him into intemperate habits. He died at Blagdon House on 1 April 1779, in the forty-fifth year of his age, and was buried at Blagdon.

Langhorne was a popular writer in his day, but his sentimental tales and his pretty verses have long ceased to please, and he is now best remembered as the joint translator of 'Plutarch's Lives.' His 'Poetical Works' were collected by his son, the Rev. John Theodosius Langhorne, vicar of Harmondsworth and Drayton, Middlesex (London, 1804, 8vo, 2 vols.) They will also be found in Chalmers's 'English Poets,' xvi. 415–75, and in several other poetical collections. A few of his letters to Hannah More are preserved in Roberts's 'Memoirs of Mrs. Hannah More,' 1835, i. 19–29. Besides editing a collection of his brother's sermons and publishing two separate sermons of his own, Langhorne was also the author of the following works: 1. 'The Death of Adonis, a pastoral elegy, from the Greek of Bion,' London, 1759, 4to. 2. 'The Tears of Music: a poem to the Memory of Mr. Handel, with an Ode to the River Eden,' London, 1760, 4to. 3. 'A Hymn to Hope,' London, 1761, 4to. 4. 'Soliman and Almena: an Oriental tale,' London, 1762, 12mo; another edition, London, 1781, 8vo; Cooke's edition, London, 1800, 12mo: reprinted with 'The Correspondence of Theodosius and Constantia,' in Walker's 'British Classics' (London, 1817, 8vo): appended to 'Elizabeth, or the Exiles of Siberia,' &c., London [1821?], 8vo. 5. 'The Viceroy: a poem, addressed to the Earl of Halifax,' anon., London, 1762, 4to. 6. 'Letters on Religious

Retirement, Melancholy, and Enthusiasm,' London, 1762, 8vo; another edition, London, 1772, 8vo. 7. 'The Visions of Fancy, in four elegies,' London, 1762, 4to. 8. 'The Effusions of Friendship and Fancy, in several letters to and from select friends,' anon., London, 1763, 8vo, 2 vols.; 2nd edit., with additions, &c., London, 1766, 8vo, 2 vols. 9. 'The Enlargement of the Mind. Epistle I, to General Craufurd [epistle to W. Langhorne],' 2 parts, London, 1763–5, 4to. 10. 'The Letters that passed between Theodosius and Constantia after she had taken the Veil, now first published from the original manuscripts,' London, 1763, 8vo; 2nd edit. London, 1764, 8vo; 4th edit. London, 1766, 8vo. 11. 'The Correspondence between Theodosius and Constantia from their first acquaintance to the departure of Theodosius, now first published from the original manuscripts, by the Editor of "The Letters that passed between Theodosius and Constantia after she had taken the Veil,"' London, 1764, 12mo. The whole of the correspondence both before and after taking the veil was frequently published together; 'a new edition,' London, 1770, 8vo, 2 vols.; London, 1778, 16mo, 2 vols.; London, 1782, 8vo; with the life of the author, London, 1807, 12mo; reprinted with the 'History of Solyman and Almena,' in Walker's 'British Classics,' London, 1817, 12mo, and in Dove's 'English Classics,' London, 1826, 12mo. 12. 'Sermons, by the Editor of "Letters between Theodosius and Constantia,"' London, 1764, 8vo, 2 vols. 13. 'Letters on the Eloquence of the Pulpit, by the Editor of the "Letters between Theodosius and Constantia,"' London, 1765, 8vo. 14. 'The Poetical Works of William Collins, with Memoirs of the Author, and Observations on his Genius and Writings,' London, 1765, 8vo; a new edition, London, 1781, 16mo. 15. 'Sermons preached before the Honourable Society of Lincoln's Inn . . . Second edition,' London, 1767, 12mo, 2 vols.; 3rd edit. London, 1773, 8vo, 2 vols. 16. 'Precepts of Conjugal Happiness, addressed to a Lady on her Marriage' [in verse], London, 1767, 4to; 2nd edit. London, 1769, 4to. 17. 'Verses in Memory of a Lady, written at Sandgate Castle,' London, 1768, 4to. 18. 'Letters supposed to have passed between M. De St. Evremond and Mr. Waller, by the Editor of the "Letters between Theodosius and Constantia,"' London, 1769, 8vo. 19. 'Frederic and Pharamond, or the Consolations of Human Life,' London, 1769, 8vo. 20. 'The Fables of Flora,' London, 1771, 4to; 5th edit. London, 1773, 4to; another edition, London, 1794, 12mo; appended to Edward Moore's 'Fables for the Ladies,' Philadelphia, 1787, 12mo. 21. 'A Dissertation, Historical and Political, on the Ancient Republics of Italy [translated], from the Italian of Carlo Denina, with original Notes,' &c., London, 1773, 8vo. 22. 'The Origin of the Veil: a poem,' London, 1773, 4to. 23. 'The Country Justice: a poem, by one of Her Majesty's Justices of the Peace for the county of Somerset,' 3 parts, London, 1774–7, 4to. 24. 'Milton's Italian Poems, translated and addressed to a gentleman of Italy,' London, 1776, 4to. 25. 'Owen of Carron: a poem,' London, 1778, 4to.

William Langhorne (1721–1772), poet and translator, born in 1721, elder brother of the above, was presented by the Archbishop of Canterbury, on 26 Feb. 1754, to the rectory of Hawkinge and the perpetual curacy of Folkestone, Kent, and on 19 May 1756 received the Lambeth degree of M.A. (*Gent. Mag.* 1864, 3rd ser. xvi. 637). He died on 17 Feb. 1772, and was buried in the chancel of Folkestone Church, where a monument was erected to his memory. Besides assisting his brother in the translation of 'Plutarch's Lives,' he wrote the following works: 1. 'Job: a poem, in three books [a paraphrase],' London, 1760, 4to. 2. 'A Poetical Paraphrase on part of the Book of Isaiah,' London, 1761, 4to. 3. 'Sermons on Practical Subjects and the most useful Points of Divinity,' London, 1773, 8vo, 2 vols. These volumes were published after his death, and were seen through the press by his brother, by whom the 'advertisement' is signed 'J. L.;' 2nd edit. 1778, 12mo, 2 vols.

[Memoirs of the Author, prefixed to J. T. Langhorne's edition of John Langhorne's Poetical Works, 1804, pp. 5–25; Life, prefixed to Cooke's edition of John Langhorne's Poetical Works (1789 ?) and to Jones's edition of the Correspondence of Theodosius and Constantia, 1807; Chalmers's English Poets, 1810, xvi. 407–13; Memoir of Dr. Edmund Cartwright, 1843, pp. 6, 7, 12, 13, 19–21; Chalmers's Biog. Dict. 1815, xix. 515–24; Baker's Biog. Dramatica, 1812, i. 444; Georgian Era, 1834, iii. 552–3; Nicolson and Burn's Hist. of Westmorland and Cumberland, 1777, i. 549–50; Collinson's Hist. of Somerset, 1791, iii. 570; Hasted's Hist. of Kent, 1790, iii. 368, 388; Notes and Queries, 7th ser. x. 209, 267, 287, 333, 368, 377; Gent. Mag. 1766 xxxvi. 392, 1768 xxxviii. 247, 1772 xlii. 94, 95; Lowndes's Bibl. Manual (Bohn's edit.); Watt's Bibl. Brit. 1824; Brit. Mus. Cat.]

G. F. R. B.

LANGHORNE, RICHARD (*d.* 1679), one of Titus Oates's victims, was admitted a member of the Inner Temple in November 1646, and was called to the bar in 1654 (Cooke, *Members admitted to the Inner Temple*, p. 324). He was a Roman catholic.

Shortly before the Restoration he engaged a half-witted person to manage elections for him in Kent, and admitted to Tillotson (afterwards archbishop of Canterbury) that if the agent should turn informer it would be easy to invalidate his evidence by representing him as a madman. Langhorne was accused by Oates and his associates with being a ringleader in the pretended 'Popish plot,' and was among the first who were apprehended. He was committed to Newgate on 7 Oct. 1678, and after more than eight months' close imprisonment was tried at the Old Bailey on 14 June 1679. Oates gave evidence against Langhorne, and Bedloe corroborated him. Langhorne called witnesses to rebut their statements, and pointed out glaring discrepancies, but in vain. He was condemned with five jesuits who had been tried on the previous day, and was reprieved for some time in the hope that he would make discoveries, but he persisted in affirming that he could make none, and that all that had been sworn against him was false. He was executed on 14 July 1679 at Tyburn, where he delivered a speech, which he desired might be published. A portrait of him in mezzotint has been engraved by E. Lutterel. It is reproduced in Richardson's 'Collection of Portraits in illustration of Granger,' vol. ii.

His works are: 1. 'Mr. Langhorn's Memoires, with some Meditations and Devotions of his during his imprisonment: as also his Petition to his Majesty, and his Speech at his Execution,' London, 1679, fol. 2. 'Considerations touching the great question of the King's right in dispensing with the Penal Laws, written on the occasion of his late blessed Majesties granting Free Toleration and Indulgence,' London, 1687, fol. Dedicated to the king by the author's son, Richard Langhorne.

[The following publications have reference to his trial and execution: (*a*) The Petition and Declaration of R. Langhorne, the notorious Papist, now in Newgate condemned for treason, presented to his Majesty in Council . . . in which he avowedly owneth several Popish principles [London, 1679], fol.; (*b*) Tryal of R. Langhorne . . . London, 1679, fol.; (*c*) An Account of the Deportment and last Words of . . . R. Langhorne, London, 1679, fol.; (*d*) The Confession and Execution of . . . R. Langhorne . . . [London, 1679], fol.; (*e*) The Speech of R. Langhorne at his Execution, 14 July 1679. Being left in writing by him [London, 1679], fol. Printed in French the same year by Thomas White, *alias* Whitebread, jesuit, in Harangues des cinq Pères de la Compagnie de Jésus, executés à Londres, le $\frac{20}{30}$ juin 1679, *sine loco*, 4to. See also Burnet's Hist. of his own Time, i. 230, 427, 430, 431, 465, 466; Challoner's Missionary Priests, No. 200; Dodd's Church Hist. iii. 263; Granger's Biog. Hist. of England, 5th edit. v. 129, 130; Howell's State Trials, vii. 417; Jones's Popery Tracts, i. 90; North's Lives, 1826, i. 38.] T. C.

LANGHORNE, Sir WILLIAM (1629–1715), governor of Madras, son of William Langhorne, an East India merchant, of London, was born in the city in 1629. He was probably a brother of the Captain Langhorne of the royal navy who is frequently mentioned in the 'State Papers' during the reign of Charles II (Dom. Ser. 1666–7, passim). He was admitted to the Inner Temple on 6 Aug. 1664, but does not appear to have practised at the bar (*Inner Temple Register*). He succeeded to his father's East India trade, made money, and was in 1668 created a baronet. In 1670 he was appointed to investigate a charge of fiscal malpractice which had been brought against Sir Edward Winter, East India Company agent and governor of Madras, with the result that Langhorne himself was made governor in Winter's stead in the course of the year. His appointment coincided with a critical period in the history of the settlement. Colbert had in 1665 projected the French East India Company, and in 1672 the French admiral, De la Haye, landed troops and guns at St. Thomé, on the Coromandel coast. Langhorne maintained a discreetly neutral position between the French, who were at that moment the nominal allies of England, and the Dutch, with whom England was at war. When in 1674 the Dutch stormed and took possession of St. Thomé, he contented himself with expressing sympathy with the French, at the same time strengthening the defences of Fort St. George. In the same year the English settlement was visited by Dr. John Fryer (*d.* 1733) [q. v.] the traveller, who spoke highly of Langhorne. 'The true masters of Madras,' he says, 'are the English Company, whose agent here is Sir William Langham [*sic*], a gentleman of indefatigable industry and worth. He is superintendent over all the factories on the coast of Coromandel as far as the Bay of Bengala and up Huygly river. . . . He has his Mint . . . moreover he has his justiciaries, but not on life and death to the king's liege people of England; though over the rest they may. His personal guard consists of three hundred or four hundred blacks, besides a band of fifteen hundred men ready on summons; he never goes abroad without fifes, drums, trumpets, and a flag with two balls in a red field, accompanied with his Council and Factors on horseback, with their ladies in palankeens' (Fryer, *New Account*, p. 38).

In 1675 he successfully resisted an attempt

at extortion by one Lingapa, the naik of the Poonamalee district, but only at the unlooked-for expense of what might have proved a perilous misunderstanding with the king of Golconda (see WHEELER, *Madras*, p. 86). In 1676 he showed his tolerant spirit by firing a salute upon the consecration of a Roman catholic church in Madras, and thereby drew upon himself a rebuke from the directors at home. A strict disciplinarian, he drew up as governor a code of by-laws which helps us to picture the contemporary social life of the settlement. Among his regulations it was enacted that no person was to drink above half a pint of arrack or brandy or a quart of wine at a time; to such practices as blaspheming, duelling, being absent from prayers, or being outside the walls after eight o'clock, strict penalties were allotted.

An over-shrewd man of business, Langhorne fell a victim, like his predecessor, to charges of private trading, by which he was said to have realised the too obviously large sum of 7,000*l.* per annum, in addition to the 300*l.* allowed him by the company. He left Madras in 1677, and was succeeded by Streynsham Master, uncle of Captain Streynsham Master, R.N. [q. v.]

On arriving in England Langhorne bought from the executors of William Ducie, viscount Downe, the estate and manor-house of Charlton in Kent (LYSONS, iv. 326). Here he settled, became a J.P., and commissioner of the court of requests for the Hundred of Blackheath (1689), endowed a school and some almshouses, and died with the reputation of a rich and beneficent 'nabob' on 26 Feb. 1714–15; he was buried in Charlton Church. By his will he left a considerable sum to be applied, after the manner of Queen Anne's Bounty, in augmenting poor benefices (HASTED, *Kent*, ii. 263, 285). His first wife, Grace, second daughter of John, eighth earl of Rutland, and widow of Patricius, third viscount Chaworth, having died within a year of their marriage, on 15 Feb. 1700, Langhorne remarried Mary Aston, who, after his decease, married George Jones of Twickenham. Leaving no issue by either marriage he was succeeded in his estate by his sister's son, Sir John Conyers, bart., of Horden, Durham, and Langhorne's baronetcy became extinct.

[Burke's Extinct Baronetage, p. 298; Burke's Extinct Peerage, p. 112; London Gazettes, Nos. 3416, 3453; Hasted's Kent, i. 35; Lysons's Environs of London, vols. ii. and iv.; Hist. MSS. Comm. 12th Rep. App. pt. v. pp. 80, 124, pt. vi. p. 409, where his name is misspelt Langborne; John Fryer's New Account of East India and Persia, 1698; J. Talboys Wheeler's Madras in the Olden Time, from the company's original records, i. 68–93 (with facsimile of Langhorne's autograph); the same writer's Early Records of British India, pp. 56, 62, 72, and Handbook to the Madras Records; Birdwood's India Office Records, pp. 23, 64.] T. S.

LANGLAND, JOHN (1473–1547), bishop of Lincoln. [See LONGLAND.]

LANGLAND, WILLIAM (1330?–1400?), poet, is not mentioned in any known contemporary document. The first recorded notice is in notes found in two manuscripts of 'Piers Plowman.' The Ashburnham MS. says that 'Robert or William Langland made pers ploughman.' The manuscript now at Dublin (D. 4. 1) has a note in Latin, said to be in a handwriting of the fifteenth century, to the effect that the poet Langland's father was of gentle birth, was called 'Stacy de Rokayle,' dwelt in Shipton-under-Wychwood, and was a tenant of Lord 'le Spenser in comitatu Oxon.' About the middle of the sixteenth century Bale, in his 'Scriptores Illustres Majoris Britanniæ,' wrote that 'Robertus [?] Langelande, a priest, as it seems [?], was born in the county of Shropshire, at a place commonly known as Mortymers Clibery [i.e. Cleobury Mortimer], in a poor district eight miles from the Malvern hills. I cannot say with certainty whether he was educated until his maturity in that remote and rural locality, or whether he studied at Oxford or Cambridge, though it was a time when learning notably flourished among the masters in those places. This is at all events certain, that he was one of the first followers [?] of John Wiclif; and further, that in his spiritual fervour in opposition to the open blasphemies of the papists against God and his Christ he put forth a pious work worthy the reading of good men, written in the English tongue, and adorned by pleasing fashions and figures, which he called "The Vision of Peter the Ploughman." There is no other work by him. In this learned book he introduced, besides varied and attractive imagery, many predictions which in our time we have seen fulfilled. He finished his work A.D. 1369, when John of Chichester was mayor of London.' There is no other external authority of importance, but some details may be supplied from passages in 'Piers Plowman.'

Several manuscripts mention that his christian name was William, as appears also from his poem. Thus, in the B text, xv. 148:

> 'I haue lyued in lande,' quod I; 'my name is Long *Wille*.'

In three manuscripts—the Ilchester, the Douce, and the Digby—a W. follows the

William: 'Explicit visio Willelmi W. de Petro le Plowman.' W. may stand for Wychwood, or more probably denotes Wigornensis, i.e. of Worcester, for with Worcestershire the poet was beyond doubt closely connected. As it is fairly certain that Langland belonged to the midlands, and as his surname seems to be of local origin, the proper form would naturally be Langley rather than Langland; for no place called Langland appears to be in the midland district, whereas the name Langley is found both in Oxfordshire and in Shropshire. The manuscript note quoted above informs us that the poet's father was Stacy de Rokayle. Professor Pearson has pointed out (see *North British Review*, April 1870) that there is a hamlet called Ruckley in Shropshire, near Acton Burnell. There is another in the same county not far from Boscobel. From one of these places 'Stacey' probably took his surname. But near Shipton-under-Wychwood there is a hamlet called Langley, and near the Ruckley which adjoins Acton Burnell there is a hamlet called Langley, and it has been plausibly suggested that from one or other of these two places Stacey's son took his surname. These suggestions, however, ignore Bale's statement that the poet was born at Cleobury Mortimer, and it seems not to have been pointed out that, close by Cleobury Mortimer, there is a hamlet called Langley. As Bale probably had some grounds for his statement, it may reasonably be believed that the poet was born in south Shropshire, and that the commemoration of him—lately inserted in a window in Cleobury Church—may be fairly defended. Thus by birth both Stacey and his distinguished son probably belong to Shropshire, though at one time Stacy lived at Shipton-under-Wychwood in Oxfordshire. Professor Pearson has pointed out a certain connection between Acton Burnell and Shipton, viz. an intermarriage between the Burnells of Acton Burnell and the De Despensers of Shipton. Also he points out a certain connection between one Henry de Rokesley, who may possibly have been an ancestor of 'Stacy de Rokayle' and the De Mortimers; viz. that Henry de Rokesley claimed to be descended from Robert Paytevin, and 'one of the few Paytevins who can be traced was a follower of Roger de Mortimer.' Some light is perhaps thus cast upon Stacy's migrations to Cleobury Mortimer and to Shipton. Thus Langley, rather than Langland, seems to be the more accurate form of the name. On the other hand, the earliest authorities give Langland, and possibly in the line quoted above the 'lande' refers to this surname.

Beyond question the poet is to be associated with the western midlands. He particularly connects his vision with the Malvern Hills:—

> Ac on a May morninge *on Maluerne hulles*
> Me byfel a ferly, of fairy me thouȝte.
> C text, i. 6–7 (see also i. 163); vi. 109–10; x. 295–6).

And several allusions indicate the same quarter of England, as, for instance, 'Bi the Rode of Chestre' (B, v. 467); 'Then was ther a Walishman . . . He highte ȝyuan ȝeldaȝeyn,' &c. (C, vii. 309); 'Griffyn the Walish' (C, vii. 373). Nor is the mention of 'rymes of Robyn Hood,' along with rimes of 'Randolf erle of Chestre,' inconsistent with this localisation; for a bishop of Hereford plays a part in the Robin Hood cycle of ballads, and there are Robin Hood legends connected with Ludlow. Langland also writes in a west midland dialect. 'There are many traces of west of England speech also,' writes Dr. Skeat, 'and even some of northern, but the latter may possibly be rightly considered as common to both north and west.' Such a description leads us to Worcestershire and Shropshire. A careful examination both of Langland's words and his word-forms certainly confirms it. Thus, e.g., the scarce word 'fisketh' = wanders (C, x. 153) is recorded in Miss Jackson's 'Shropshire Wordbook;' and it will be found that the poems of John Audlay of Haughmond Monastery, Shropshire, which do not seem to have been studied in relation with 'Piers Plowman,' afford not only many illustrations of Langland's ideas, but many also of his dialect.

In the second edition of his chief poem, Imaginative, addressing the poet, says he has followed him 'this five and forty winters.' Now the B text was written about 1377. We may thus infer that the poet was born about 1332. From a passage in the sixth passus of the C text, we learn that he was free-born and born in wedlock (C, vi. 64). He was duly sent to school. In the sixth passus of the third chief edition of 'Piers the Plowman' he says: 'When I was young many years ago, my father and my friends found me [i.e. supported me] at school, till I knew truly what Holy Writ meant, and what is best for the body, as that Book tells us, and safest for the soul, if only I live accordingly. And yet assuredly found I never, since my friends died, a life that pleased me, except in these long clothes,' i.e. except as an ecclesiastic. Probably he received his earlier education at some monastery, possibly at Great Malvern. He seems to be remembering wasted opportunities when, in the midst of a reproachful speech to him by Holy Church—'Thou foolish

dolt,' quoth she, 'dull are thy wits; I believe thou learnedest too little Latin in thy youth' —he inserts the line:

Hei michi, quod sterilem duxi vitam juvenilem!

It is certain that sooner or later Langland's literary acquirements were considerable. His poems refer to Wycliffe, the Vulgate, Rutebœuf, Peter Comestor, Grossetête, Dionysius Cato, Huon de Meri, 'Legenda Sanctorum,' Isidore, Cicero, Vincent of Beauvais, 'Guy of Warwick,' Boethius, Seneca, and many others. Stow, who oddly calls him John of Malvern, says he was a fellow of Oriel College. But the evidence on this point is insufficient.

When asked by Reason what work he can do, whether he could lend a hand in farming operations, or knew any other kind of craft that the community needs, he replies that the only life that attracted him was the priestly. He seems to have taken 'minor orders;' to have been licensed to act as an acolyte, exorcist, reader, and porter, or ostiarius. It does not appear why he never took the 'greater' or the 'sacred orders.' His uncompromising character may have rendered him unwilling to bind himself, or he may have married early. He speaks of 'Kytte my Wyf, and Kalotte [Nicolette] my daughter.' He made what living he could as a 'singer.' 'Singers (*hypoboleis*, psalmists, monitors),' says Walcott (*Sacred Archæology*, s.v. 'Singer') '. . . formed a distinct order. . . . They were at length called canonical or registered singers;' though, s.v. 'Orders,' he states 'that the singer was regarded as a clerk only in a large sense.' Langland, as we know from his own testimony, had drifted up to London, and in London he resided probably for most of his adult life. He 'woned' in Cornhill, he tells us, 'Kytte' and he in a cottage, dressed shabbily ('clothed as a lollere,' i.e. as a vagrant, as we should say), and was little thought of even among the vulgar society that surrounded him, even 'among lollares of London & lewede heremytes;' for I 'made of tho men as reson me tauhte,' i.e. I did not treat them with over much respect. I rated them at their proper worth; or perhaps, I composed verses on those men such as reason suggested. 'And I live *in* London and *on* London as well. The tools I labour with and earn my living are *Paternoster* and my primer *Placebo* and *Dirige*, and my *Psalter* sometimes and my *Seven Psalms*. Thus I sing for the souls of such as help me; and those that find me my food guarantee, I trow, that I shall be welcome when I come occasionally in a month, now at some gentleman's house, and now at some lady's; and in this wise I beg without bag or bottle, but my stomach only. And also, it seems to me men should not force clerks to common men's work; for by the Levitical law, which Our Lord confirmed, clerks that are crowned [i.e. tonsured], by a natural understanding [i.e. as nature would dictate], should neither swink nor sweat, nor swear at inquests, nor fight in the vanward, nor harass their foe; for they are heirs of heaven, are all that are tonsured, and in quire and churches are Christ's own ministers' (C text, vi. init.) Elsewhere he speaks of himself as walking in the manner of a 'mendinaunt' (mendicant) (*ib.* xvi. 3); of his 'roming about robed in russet;' of the poverty that perpetually assailed him. He evidently knew London well; he specially mentions Cheapside, Cock Lane, Shoreditch, Garlickhithe, Southwark, Tyburn, Stratford, Westminster, and its law courts, besides the Cornhill where he lived, or starved. He tells us how at one time 'my wit waxed and waned till I was a fool; and some blamed my life, but few approved it; and they took me for a lorel, and one loathe to reverence lords or ladies, or any soul else, such as persons [perhaps our 'parsons'] in velvet with pendants of silver. To serjeants [great lawyers] and to such did I not once say "Heaven keep you, gentlemen," nor did I bow to them civilly, so that folks held me a fool, and in that folly I raved,' &c.

All this time Langland was seeing wonderful visions, which, when written down, were to give him a high place among the poets of the time, and perhaps the highest among its prophets. Besides the 'Vision of Piers Plowman,' there is good reason for believing that Langland wrote at least one other extant poem, viz. one on the misrule of Richard II; but the 'Vision' was the great work of his life. He was engaged on it, more or less, from 1362 to 1392, revising, rewriting, omitting, adding. He produced it in at least three notably distinct forms, or editions, to say nothing of intermediate versions, all showing with what keen and what unwearied interest he was watching the course of events, and proving by their number how great were the popularity and the influence of this poem addressed to the people by one of themselves. He was recognised as the people's spokesman. No less than forty-five manuscripts of his work are known to be now extant; in the sixteenth century there were certainly two more; additional ones may yet be discovered. Signs of its circulation and acceptance are abundant. Not the least interesting occurs in connection with the great rising of the peasantry in 1381, in a letter addressed by John

Ball (*d.* 1381) [q. v.] to the commons of Essex.

The first edition consisted of only twelve passus or cantos, the second contained twenty, the third twenty-three. All the versions can be dated with considerable precision. In one set of manuscripts are found no allusions beyond the year 1362, though there are several—e.g. that to the peace of Brétigny—that belong to 1360 and thereabouts. A mention of '*this south-westerne wynt on a Saturday at euen*' (A text, v. 13) obviously alludes, as Tyrwhitt first noted, to a violent storm on Saturday, 15 Jan. 1362, of which an account is given by Thorn, by Walsingham, and by the continuator of Adam Murimuth. A second group of manuscripts connects itself with 1377 and thereabouts. The decisive allusion is to the time between the death of the Black Prince and the accession of Richard II, and the perils of the crown and the kingdom at that time, especially from John of Gaunt (see B text, prol. 87–209). A third group of manuscripts carries us on another fifteen years to 1392 and thereabouts. In 1392, as Professor Skeat points out, the city of London refused the king a loan of 1,000*l.*, and a Lombard who lent it him was beaten by the Londoners nearly to death. Now, in a line, not occurring in the 'A' and the 'B' groups, Conscience, addressing the king, declares that unseemly tolerance [vnsittynge suffrance] (of bad men) has almost brought it about, 'bote Marie the help' [unless the Virgin succours him] that no land loves him, and least of all his own (C text, iv. 210); and in another passage, also additional, Reason assures him that if he will rule wisely, and not let 'unseemly tolerance' 'seal his privy letters,' Love will lend him silver

> To wage thyne, & help wynne that thow wilnest after,
> More than al thy merchauns other thy mytrede bisshops
> Other Lumbardes of Lukes that lyuen by lone as Jewes.

A more complete indication of the various dates of 'Piers Plowman,' and for a minute account of the differences between the three chief texts, is given in Dr. Skeat's (2 vols. 8vo) edition published by the Clarendon press in 1886.

Langland put into his poem all that from time to time he had to say on the questions of the day and on the great questions of life. He thought eagerly on these things, and all the thoughts of his heart 'sodalibus olim credebat libris;' and these books his contemporaries read with scarcely less eagerness. He was not only a keen observer and thinker, but also an effective writer. His intense feeling for his fellow-men, his profound pity for their sad plight, unshepherded and guideless as he beheld them, were made effective by his imaginative power and his masterly gift of language and expression. He sees vividly the objects and the sights he describes, and makes his readers see them vividly. He is as exact and realistic as Dante, however inferior in the greatness of his conceptions or in nobleness of poetic form. In this last respect Langland is connected with the past rather than with what was the metrical fashion of his own day; he is the representative of the Teutonic revival in England which completed itself in the fourteenth century. He adopts the old English metre, the unrimed alliterative line of most usually four accents. Even Layamon [q. v.] had a century and a half before largely admitted rime into his verses, though they, too, are chiefly of the Anglo-Saxon style. Langland in this matter was probably somewhat retrogressive, though we must remember that he knew his audience better than his modern critics can know it. In the more cultivated circles certainly the taste for the old metrical form was wellnigh extinct. But Langland went pretty much his own way.

Near the close of the fourteenth century Langland seems to have returned to the west. In 1399, if the poem written in the September of that year to remonstrate with Richard II—the poem well entitled by Dr. Skeat 'Richard the Redeless'—is his composition, he was residing at Bristol; and, though there is no manuscript authority for ascribing it to him, the language, the style, the thought, all seem thoroughly to justify the judgment of Mr. T. Wright and Dr. Skeat. Years before, the poet had been offended by Richard's misgovernment. He makes one last appeal to this unworthy king, or was making it, when it would seem the news of his unthroning reached him. The poem ends in the middle of a paragraph.

[Skeat's editions of the A, the B, and the C texts, published by the Early English Text Soc.; his edition of all three texts together, with a volume of introductions and notes, published by the Clarendon press; his edition of the first seven passus, with prologue, B text, in a volume of the Clarendon press series; The Vision of Piers Ploughman, with the Creed of Piers Ploughman, by a different but unknown author, who probably wrote about 1394, ed. by T. Wright, 2 vols. 12mo, 2nd ed. 1856; Ten Brink's Early English Literature, tr. H. M. Kennedy, 1883; Milman's Latin Christianity, vol. vi. ed. 1855; Marsh's Origin and Hist. of the English Language; Wright's Political Songs of England from the

Reign of John to that of Edward II, published by the Camden Society; Observations sur la Vision de Piers Plowman, &c., par J. J. Jusserand, 1879; Rosenthal on Langland's metre in Anglia, i. 414 et seq; National Review, October 1861.]

J. W. H.

LANGLEY, BATTY (1696–1751), architectural writer, son of Daniel and Elizabeth Langley, was born at Twickenham in Middlesex, and baptised at the parish church there on 14 Sept. 1696 (par. reg. at Twickenham). His father was a gardener in the neighbourhood, and he seems first to have occupied himself as a landscape gardener (see LANGLEY, *Practical Geometry*, p. 35). He resided first at Twickenham, removed to Parliament Stairs, Westminster, about 1736, and to Meard's Court, Dean Street, Soho, with his brother Thomas about 1740. His taste in architectural design has been much censured, but he did some good work in the mechanical branches of his art. His strange attempt to remodel Gothic architecture by the invention of five orders for that style in imitation of those of classical architecture has made 'Batty Langley's Gothic' almost a by-word. He established a school or academy of architectural drawing, in which he was assisted by his brother Thomas, an engraver. Elmes (*Lectures*, p. 390) states that all his pupils were carpenters, and gives him credit for having trained many useful workmen. He had a large surveying connection, and was a valuer of timber (advertisement in LANGLEY, *London Prices*, 1748). He also supplied pumps, and acted as builder in the execution of some of his designs.

In 1735 he published a design for the proposed Mansion House in London, which was engraved by himself. Malcolm (*Lond. Rediv.* iv. 172) quotes from the 'St. James's Evening Post' the description of 'a curious grotesque temple, in a taste entirely new,' erected by Langley in Parliament Stairs, for Nathaniel Blackerby, son-in-law of Nicholas Hawksmoor [q. v.] the architect. Langley died at his house in Soho on 3 March 1751, aged 55. A quarto mezzotint portrait of him by J. Carwithan, who acted as engraver to several of his works, was published in 1741.

His numerous publications include: 1. 'An Accurate Account of Newgate . . . together with a faithful account of the Impositions of Bailiffs . . . by B. L. of Twickenham,' 1724. 2. 'Practical Geometry applied to . . . Building, Surveying, Gardening, and Mensuration,' London, 1726, 1728, 1729. 3. 'The Builder's Chest Book, or a Compleat Key to the Five Orders of Columns in Architecture,' London, 1727 (in dialogue form). 4. 'New Principles of Gardening. . . . With Experimental Directions for raising the several kinds of Fruit Trees, Forest Trees, Ever-greens, and Flowering Shrubs,' &c., London, 1728. Langley denounced the practice of mutilating the natural shapes of trees. 5. 'A Sure Method of Improving Estates by Plantations of Oak, Elm, Ash, Beech, &c.,' London, 1728; republished in 1741 as 'The Landed Gentleman's Useful Companion.' 6. 'A Sure Guide to Builders, or the Principles and Practice of Architecture Geometrically Demonstrated,' London, 1729. 7. 'Pomona, or the Fruit Garden Illustrated,' London, 1729. Many of the plates were drawn by himself. 8. 'The Young Builder's Rudiments,' London, 1730, 1736. 9. 'Ancient Masonry, both in the Theory and Practice,' London, 1734 or 1735, 1736. This elaborate work contains short descriptions of the 466 plates, with examples from Alberti, Palladio, C. Wren, Inigo Jones, and others. Plates cccix. and cccx. in vol. ii. illustrate an 'English order' composed by Langley. 10. 'A Design for the Bridge at New Palace Yard, Westminster,' London, 1736. 11. 'A Reply to Mr. John James's Review of the several Pamphlets and Schemes . . . for the Building of a Bridge at Westminster,' London, 1737. 12. 'The Builder's Compleat Assistant,' 2nd edit. London, (1738?); a 4th edit. appeared after 1788. 13. 'The City and Country Builder's and Workman's Treasury of Designs,' London, 1740 (fourteen plates were added in 1741), 1750, and again in 1756. 14. 'The Builder's Jewel, or the Youth's Instructor and Workman's Remembrancer,' London, 1741, 1757; 11th edit. 1768, 1787, 1808. 15. 'Ancient Architecture, restored and improved, by a great variety of Grand and Useful Designs' (1st part), London, plates dated 1741. The whole work, with a dissertation 'On the Ancient Buildings in this Kingdom,' and entitled 'Gothic Architecture,' 1747. Some examples of these 'Gothic orders of my own invention' were actually erected by Langley in London. The original drawings for the work are preserved in Sir John Soane's Museum. 16. 'The Measurer's Jewell,' London, 1742. 17. 'The Present State of Westminster Bridge,' London, 1743. 18. 'Plan of Windsor Castle,' London, 1743. 19. 'The Builder's Director, or Bench-Mate,' London, 1746, 1751, 1767. 20. 'A Survey of Westminster Bridge, as 'tis now Sinking into Ruin,' London, 1748. 21. 'The Workman's Golden Rule for Drawing and Working the Five Orders in Architecture,' London 1757.

THOMAS LANGLEY (*fl.* 1745), engraver of antiquities, &c., brother of the above, was born at Twickenham in March 1702, and for

some years of his life resided at Salisbury. He engraved 'A Plan of St. Thomas's Church in the City of New Sarum,' north-west and south-east views of the church drawn by John Lyons, 1745, and 'The Sacrifice of Matthews to Jupiter,' drawn by Lyons, 1752. He both drew and engraved many of the plates for his brother's books, and taught architectural drawing to his pupils.

[Langley's works as above; Redgrave's Dict. of Artists; Dict. of Architecture; Civil Engineer for 1847, p. 270; Elmes's Lectures on Architecture, p. 390; Walpole's Anecdotes (Dallaway and Wornum), p. 770; Lysons's Environs, iii. 594; Gent. Mag. 1742 p. 608, 1751 p. 139; London Daily Advertiser and Literary Gazette, 6 March 1751; Bromley's Cat. of Engraved Portraits, p. 300; Cat. of Prints and Drawings in King's Library, Brit. Mus.; Gough's Brit. Topog. i. 635, ii. 364, 378; Dodd's Memorials of Engravers, Addit. MS. 33402; London Cat. of Books, 1700–1811; Lowndes's Bibl. Man.; Watt's Bibl. Brit.; Brit. Mus. Cat.; Cat. of Library of Trin. Coll. Dublin; Cat. of Library in Sir John Soane's Museum; Cat. of Library of R.I.B.A.; Univ. Cat. of Books on Art; Cat. of Bodleian Library.] B. P.

LANGLEY, EDMUND DE, first DUKE OF YORK (1341–1402), was fifth son of Edward III by Philippa of Hainault. He was born at King's Langley, Hertfordshire, on 5 June 1341. In 1347 he received a grant of the lands beyond Trent formerly belonging to John de Warren, earl of Surrey. In the autumn of 1359 he accompanied his father on the great expedition into France which immediately preceded the treaty of Brétigny in the following year. Edmund was one of those who swore to the alliance with France on 21 Oct. 1360. Next year, probably in April, he was made a knight of the Garter. On 13 Nov. 1362 he was created Earl of Cambridge; a week later he had a grant for the repair of his castles in Yorkshire (*Fœdera*, vi. 395). In the previous February proposals had been made for a marriage between Edmund and Margaret, daughter of Louis, count of Flanders (*ib.* vi. 349); the business did not proceed further at this time, but two years later Edmund and his brother, John of Gaunt, made a visit to the count at Bruges, and a treaty of marriage was agreed upon in October 1364 (*ib.* vi. 445). The pope, however, under the influence of the French king, refused to grant a dispensation, and the project was finally abandoned in 1369 (FROISSART, vii. 129, ed. Luce). There was another matrimonial proposal in 1366, when negotiations were opened for a marriage between Edmund or his brother Lionel and Violanta, daughter of Galeazzo Visconti, duke of Milan (*Fœdera*, vi. 509; see under LIONEL, DUKE OF CLARENCE).

At the beginning of 1367 Edmund joined his eldest brother in Aquitaine, and accompanied him on his expedition into Spain. After the return of the Black Prince Edmund came back to England, but in January 1369 was once more sent out in company of John Hastings, second earl of Pembroke [q. v.], in command of four hundred men-at-arms and four hundred archers. They landed at St. Malo, and marched through Brittany to Angoulême, where the Prince of Wales then held his court. In April the two earls were sent on a raid into Périgord, where, after plundering the open country, they laid siege to Bourdeilles. After eleven weeks the town was taken by stratagem, and the expedition returned to Angoulême. In July Edmund accompanied Sir John Chandos to the siege of Roche-sur-Yon, and was present till its capture in August. In January and February 1370 Edmund was employed once more, in the company of Pembroke, in effecting the relief of Belle Perche. Later in the year he shared in the great raid which culminated in the sack of Limoges. When the Prince of Wales went home next year, Edmund was left behind in Gascony (WALSINGHAM, *Hist. Angl.* i. 312). In 1372 he returned to England, and shortly afterwards married Isabel of Castile, the second daughter of Pedro the Cruel.

On 24 Nov. 1374 Edmund was appointed, conjointly with John de Montfort, duke of Brittany, to be the king's lieutenant in that duchy (*Fœdera*, vii. 49). Early next year they sailed from Southampton in command of a strong force, with the intention of attacking the French fleet before St. Sauveur-le-Vicomte. Contrary winds, however, compelled them to disembark near St. Mathieu. This town captured and its garrison put to the sword, the English marched against St. Pol de Léon, which they took by storm. Then they laid siege to St. Brieuc; but they soon departed to assist Sir John Devereux [q. v.], who was besieged by Oliver de Clisson in the new fort near Quimperlé. The fort was relieved, and the French in their turn besieged at Quimperlé. Operations, however, were soon afterwards terminated by a truce, concluded at Bruges on 27 June. Edmund then returned home with the English fleet. On 1 Sept. he was one of the commissioners to treat with France (*ib.* iii. 1039, Record ed.), and on 12 June 1376 was appointed constable of Dover, an office which he held till February 1381. On the accession of his nephew as Richard II, Edmund became one of the council of regency. In June 1378 he

joined his brother John in an expedition to Brittany. After crossing the Channel they laid siege to St. Malo. Du Guesclin marched to its rescue, but would not be induced to risk an engagement, though Edmund endeavoured to provoke him to one. Eventually the English went home without effecting anything.

Early in May 1380 a Portuguese embassy came to appeal for aid against the king of Castile, and as a result Edmund was despatched at the head of five hundred lances and as many archers. Accompanied by his wife and son, he sailed from Plymouth in July 1381, having hastened his departure, so it is said, for fear the rising under Wat Tyler should prevent his going (Froissart, viii. 29, ed. Buchon). Sir Matthew de Gournay [q.v.], the Canon of Robertsart, and others, took part in the expedition. The English reached Lisbon after a stormy voyage of three weeks' duration. In accordance with a treaty already concluded, Edmund's young son Edward was married to Beatrice, the daughter of King Ferdinand of Portugal. Edmund then went to Estremoz, but most of the English were under the Canon of Robertsart at Villa Viciosa, whence during the winter they made an attack on Higueras against the wishes of the king of Portugal. In April 1382 the English, weary of inaction, remonstrated with Edmund, who could only reply that he must wait for his brother John. Shortly afterwards the English made a fresh raid, and captured Elvas and Zafra. Thereupon Edmund came to Villa Viciosa; but the English, now thoroughly discontented, threatened to turn free-lances, and fight on their own account, unless some action was taken. Under pressure from his followers, Edmund then went to Lisbon to remonstrate with the king, and obtained from him a promise to take the field. But Ferdinand was now, as previously, intriguing with the Spaniards, and presently, before any fighting took place, made peace without reference to his English allies. Edmund would have attacked the king of Portugal if he had felt strong enough, but as it was he had no choice except to return to England, where he arrived in October 1382 (*Fœdera*, iv. 156, Record ed.) The king of Portugal soon after remarried his daughter to the infant of Castile. Nevertheless, Edmund did not give up his hopes of securing a footing in that country, and in 1384 opposed the Scottish war for fear that it would interfere with his projects. In the summer of 1385 he took part in the king's expedition to Scotland, and was rewarded for his services by a grant of 1,000*l.* (*ib.* vii. 474, 482). On 6 Aug. of the same year he was created Duke of York (*Rot. Parl.* iii. 205). In the troubles of his nephew's reign, Edmund, who cared little for state affairs, only played a small part. He was content to follow the lead of his brother John, duke of Lancaster, or in his absence that of Thomas, duke of Gloucester. In 1386 he was at Dover, waiting to repel a threatened French invasion, and he was also one of the fourteen commissioners appointed by parliament to receive the crown revenues (*ib.* iii. 221). At this time Edmund supported Gloucester in his opposition to the king's favourite, Robert de Vere, and was with Gloucester when he defeated De Vere near Oxford in 1387 and when he met the king at Brentford. Three years later his elder brother was back in England, and Edmund now followed his guidance in seeking for peace with France, against the wishes of Gloucester. Consequently, in March 1391, the dukes of Lancaster and York went to Amiens to conduct the negotiations for peace.

When Richard went to Ireland in September 1394, Edmund was appointed regent, and in this capacity held the parliament of January 1395 (*ib.* iii. 330). In September 1396 he was again regent during the king's absence on his visit to France to wed the Princess Isabella. During these years Edmund was under the guidance of his elder brother. Thomas of Gloucester, however, as Froissart says, made no account of him during his intrigues, and Edmund took no part in the events which attended his younger brother's death in 1397. When Richard went to Ireland in March 1399, Edmund was for the third time made regent. Personally, no doubt, he was loyal to his nephew, but it was his lack of vigour which made the success of Henry of Lancaster so easy. Edmund, indeed, prepared to oppose Lancaster, but finding little support, shortly went over to his side, and accompanied him in his progress to Bristol. Afterwards Edmund came forward for once as a statesman, and he has the credit of having suggested that Richard should be induced to execute a formal resignation of the crown previous to the meeting of parliament. After the coronation of the new king Edmund retired from the court, and the only other incident of interest in his life was his discovery of his son Rutland's plot in January 1400. He died at Langley on 1 Aug. 1402, and was buried in the church of the Dominicans there by the side of his first wife. His tomb was removed to King's Langley Church about 1574, and since 1877 has stood in a memorial chapel in the north aisle.

Edmund was the least remarkable of his father's sons. He was an easy-going man of

pleasure, who had no care to be a 'lord of great worldly riches.'

When all the lordes to councell and parlyament
Went, he wolde to hunte and also to hawekyng.

But he was a kindly man, and 'lived of his own' without oppression. In appearance he was 'as fayre a person as a man might see anywhere' (Hardyng, pp. 19, 340–1). There is a portrait of him in Harleian MS. 1319, which is engraved in Doyle's 'Official Baronage.' His will, dated 25 Nov. 1400, is printed in Nichols's 'Royal Wills,' p. 187.

Edmund was twice married: (1) in 1372 to Isabel of Castile, who died 3 Nov. 1393; and (2) in 1395 to Joan, daughter of Thomas Holland, earl of Kent [q. v.], who, surviving, married three other husbands, and died in 1434. By his first wife he had two sons: Edward, who during his father's life was earl of Rutland and duke of Aumale, and succeeded as second duke of York; and Richard, earl of Cambridge (*d.* 1415), through whom he was great-grandfather of Edward IV. He had also a daughter, Constance, wife of Thomas le Despenser, earl of Gloucester [q. v.], a woman of an evil reputation, who died on 28 Nov. 1416.

[Froissart, ed. Luce, vols. vi–viii. (Soc. de l'Hist. de France), and Buchon, vols. vii–xiv. (Collection des Chroniques); Walsingham's Hist. Anglic. (Rolls Ser.); Chron. Angliæ, 1328–88 (Rolls Ser.); Chronique de la Traïson et la Mort de Richart Deux (Engl. Hist. Soc.); Trokelowe, Blaneford, &c. (Rolls Ser.); Chron. du Rel. de St.-Denys (Documents inédits sur l'Histoire de la France); Hardyng's Chronicle, ed. 1812; Rymer's Fœdera, original edition, except when otherwise stated; Dugdale's Baronage; Doyle's Official Baronage, iii. 741–2; Archæologia, xlvi. 297–328, giving an account of the opening of his tomb in 1877; Stubbs's Const. Hist. vol. ii.; other authorities as quoted.] C. L. K.

LANGLEY, HENRY (1611–1679), puritan divine, born in 1611, was son of Thomas Langley, a shoemaker, of Abingdon, Berkshire. He was elected a chorister of Magdalen College, Oxford, in 1627, and on 6 Nov. 1629 matriculated from Pembroke College, of which he subsequently became fellow, graduating B.A. in 1632, and proceeding M.A. in 1635, B.D. in 1648, and D.D. in 1649. He is doubtless the Henry Langley, M.A., appointed rector of St. Mary, Newington, Surrey, by a parliamentary order of 20 June 1643. By a parliamentary order of 10 Sept. 1646 he was named one of the seven presbyterian ministers chosen to 'prepare the way' for the reformation of the university by the parliamentary visitors, and was authorised to preach in any church in Oxford he might choose for the purpose of winning the loyal scholars' submission to the parliamentary innovations. On the death, on 10 July 1647, of Thomas Clayton, master of Pembroke, the fellows elected Henry Wightwick to the vacant post, but their choice was overruled by the parliament. Langley was nominated on 26 Aug. 1647, and his appointment was confirmed by the parliamentary visitors on 8 Oct. following. He became a delegate to the visitors on 30 Sept. in the same year, served as one of the twenty delegates appointed by the proctors (19 May 1648) to answer and act in all things pertaining to the public good of the university, and on 5 July following was constituted member of the committee appointed for the examination of candidates for fellowships, scholarships, &c. He was nominated a canon of Christ Church by a parliamentary order of 2 March 1648, and held this dignity with the mastership of Pembroke till his ejection at the Restoration, when he retired to Tubney, near Abingdon, and according to Wood 'took sojourners (fanatick's sons) into his house . . . taught them logic and philosophy, and admitted them to degrees.' It is said that on the appearance in March 1671–2 of the 'declaration of indulgence' to dissenters, he was chosen with three others to continue a course of preaching within the city of Oxford, in direct opposition to the will of the university authorities. Wood says that he was a constant preacher at Tom Pun's house in Broken Hayes. He died on or about 10 Sept. 1679, and was buried in St. Helen's Church, Abingdon.

[Wood's Athenæ Oxon. ed. Bliss, iv. 10, 592; Wood's Fasti Oxon. ed. Bliss, pt. ii. pp. 113, 157; Wood's Life and Times, ed. Clark (Oxf. Hist. Soc.), i. 130 sqq., ii. 1 sqq.; Foster's Alumni Oxonienses, 1st ser. iii. 878; Bloxam's Magd. Coll. Reg. i. 38; Burrows's Reg. Oxf. Visitors, pp. 4, 6, 102, 141; Lords' Journals, viii. 486, ix. 387, 407, x. 87; Commons' Journals, iii. 136, v. 277, 284; Cal. State Papers, Dom. 1660–1, pp. 85, 174; Hist. MSS. Comm. 6th Rep. p. 192; Egerton MS. (Brit. Mus.) 2618, fol. 83.] D. H–L.

LANGLEY, JOHN (*d.* 1657), grammarian, born near Banbury, Oxfordshire, subscribed to the articles, &c. at Oxford on 23 April 1613, graduated B.A. from Magdalen Hall in 1616, and proceeded M.A. in 1619. On 9 March 1617 he was appointed high-master of the college school, Gloucester, resigned his office in 1627, was readmitted on 11 Aug. 1628, and finally resigned in or about 1635 (*Gloucester Chapter Act Book*, i. 21, 51). It is said that he held a prebend in Gloucester Cathedral. On 7 Jan. 1640 he succeeded Dr. Alexander Gill the younger [q. v.] as high-

master of St. Paul's School, where, as at Gloucester, he educated many who were afterwards serviceable in church and state. In recognition of his scholastic attainments he was appointed by a parliamentary order of 20 June 1643 one of the licensers of the press for 'books of philosophy, history, poetry, morality, and arts,' but appears by a petition (of 20 Dec. 1648) from the stationers and printers of London to have been latterly remiss in the performance of his duties. Having been sworn at the lords' bar on 12 Jan. 1644, Langley appeared on 6 June following as a witness before the lords' committees appointed to take examinations in the cause of Archbishop Laud, and deposed to sundry innovations in the conduct of the cathedral services introduced by Laud when dean of Gloucester.

Langley was not only an able schoolmaster, but a general scholar, an excellent theologian of the puritan stamp, and a distinguished antiquary. Fuller calls him the 'able and religious schoolmaster.' He was highly esteemed by Selden and other learned men.

He published: 'Totius Rhetoricæ Adumbratio in usum Paulinæ Scholæ,' 1644, 2nd edit. Cambridge, 1650, and an 'Introduction to Grammar,' several times printed.' Wood credits him with a translation of Polydore Vergil's 'De Inventoribus Rerum,' and implies that this translation was new. The only edition which bears Langley's name is that of 1663, and it cannot claim to be a new translation, or even a new edition. It is simply the remainder, with a new titlepage, of the 1659 edition, which is itself a reprint of that of 1546, the work of Thomas Langley [q. v.], canon of Winchester.

Langley died unmarried at his house in St. Paul's Churchyard on 13 Sept. 1657, and was buried on 21 Sept. in Mercers' Chapel, when a funeral sermon, subsequently printed (on Acts vii. 22), touching the 'Use of Human Learning,' was preached by his friend Dr. Edward Reynolds, sometime dean of Christ Church, and afterwards bishop of Norwich. The preacher warmly eulogises Langley's learning and character, and states that he was so much honoured by the governors that they accepted his recommendation of Samuel Cromleholme [q. v.] as his successor at St. Paul's. His will bears date 9 Sept. 1657, and was proved on 29 Sept. following (Reg. in P. C. C. 343, Ruthen).

He is not to be confounded with John Langley, M.A., instituted to the rectory of West Tytherley or Tuderley, Hampshire, on 24 July 1641, and nominated a member of the Westminster Assembly of Divines by a parliamentary order of 12 June 1643 (*Lords' Journals*, vi. 93).

[Foster's Alumni Oxonienses, 1st ser. p. 878; Wood's Athenæ Oxon. ed. Bliss, iii. 434; Knight's Life of Dr. Colet, 1724, p. 379; Prynne's Canterburies Doome, 1646, p. 75; Fuller's Church Hist. of Britain, 1655, pt. v. p. 168; Hist. of the Troubles and Tryal of Archbishop Laud, 1695, p. 332; Stow's Survey, ed. Strype, 1720, pt. i. p. 168; Gardiner's Reg. St. Paul's School, p. 41; Professor John Ferguson's Bibliographical Notes on the English translation of Polydore Vergil's De Inventoribus Rerum, p. 30; Lords' Journals, vi. 377; Commons' Journals, iii. 138; Cal. State Papers, Dom. 1644, p. 4; Hist. MSS. Comm. 7th Rep. p. 67; Mercers' Company Minute-book; transcript of Mercers' Chapel Reg. at Somerset House.] D. H–L.

LANGLEY, THOMAS (*fl.* 1320?), writer on poetry, was a monk of S. Benet Hulme, Norfolk, and author of 'Liber de Varietate carminum in capitulis xviii distinctus cum prologo.' Ten chapters are preserved in Digby MS. 100, f. 178, at the Bodleian Library. The prologue consists of an epigram beginning 'Dudum conflictu vexatus rithimachie,' which seems to be Bale's only authority for ascribing to Langley a book of epigrams. The treatise is dedicated to a bishop of Norwich, but in the Digby MS., which is evidently a copy and not the original, the bishop's name is omitted. Tanner gives the bishop's name as John, and Langley's date as 1430, which would suit John Wakeryng, who was bishop from 1416 to 1426. But the Digby copy is probably not much later than 1400, and if the bishop's name was really John, John Salmon must be meant, who was bishop from 1299 to 1335.

[Bale, xi. 43; Tanner's Bibl. Brit.-Hib. p. 465; Cat. of Digby MSS.; information kindly supplied by F. Madan, esq., of the Bodleian Library.] C. L. K.

LANGLEY or LONGLEY, THOMAS (*d.* 1437), bishop of Durham, cardinal, and chancellor, is said to have been second son of Thomas Langley of Langley, Yorkshire (Dugdale, *Visit. of Yorkshire*, Surtees Soc., p. 300). He was educated at Cambridge, and was in his youth attached to the family of John of Gaunt, duke of Lancaster [q. v.] The accession of Henry IV insured his promotion; in 1400 he was a canon of York, and on 20 July 1401 was made dean of York. In 1403 he was keeper of the privy seal. Bishop Henry Beaufort [q. v.] having resigned the chancellorship, the great seal was committed to Langley on or about 28 Feb. 1405, and on 8 Aug. he was elected by the chapter of York to the archbishopric, then vacant by the execution of Scrope on 8 June. The king wrote to Innocent VII recommending Langley, but the pope was offended at the execution of

Scrope, and the election was annulled. Nevertheless the pope appointed Langley to the see of Durham by provision, he was elected on 17 May 1406, and, the see of York being still vacant, was consecrated on 8 Aug. in St. Paul's by Thomas Arundel [q. v.], archbishop of Canterbury. He received authority from Gregory XII to reconcile all who had taken part in Scrope's death. On 30 Jan. 1407 he resigned the great seal. Langley was an able and prudent statesman, and is said to have been a good canonist, and otherwise well educated. He seems to have belonged to the party of the Beauforts and the Prince of Wales, and to have so far at least remained constant to the policy of his old master John of Gaunt (*Constitutional History*, iii. 59). Having in March 1409 received letters of protection from the king, he set out with great magnificence to attend the general council at Pisa, and on 7 May presented himself at the council as proctor for several English bishops, abbots, and priors (*Fœdera*, viii. 579; *Eulogium*, iii. 414; Labbe, *Concilia*, xxvii. col. 348). In 1410 he was appointed to hold a conference with the Scots commissioners on the border. John XXIII, being anxious to obtain the support of England, appointed him a cardinal on 6 June 1411, but in common with Robert Hallam [q. v.], bishop of Salisbury, and for the same reason, he did not receive a title from one of the Roman churches (Ciaconi, ii. 803, where will be found an engraving of Langley's arms). By Italian writers he is said to have borne the sobriquet of Armellinus (? *armellino*, ermine). In August 1414 he was sent by Henry V, with the Bishop of Norwich and others, on an embassy to Paris, and returned thither again early the next year, and concluded a truce [see under Courtenay, Richard; J. J. Des Ursins, pp. 500, 503). On 23 June 1417 he again succeeded Beaufort as chancellor, and opened parliament in November, taking as his text 'Confortamini, viriliter agitis, et gloriosi eritis,' which he applied by recalling to his hearers the successes of Henry from the battle of Shrewsbury to his victory at Agincourt, and reminding them of the necessity of keeping peace at home, and granting supplies for the war, for the guardianship of the seas, and for the defence of the border. He assisted at the coronation of Catherine of Valois [q. v.] in February 1421. On the death of Henry V, as a measure of precaution, he surrendered the great seal to the council on 28 Sept. 1422, and received it again as from the new king in parliament on 16 Nov. (*Rot. Parl.* iv. 171). He also exhibited to the Archbishop of Canterbury the king's last will, of which he was a supervisor. On 6 July 1424 he retired from the chancellorship, and was succeeded by Beaufort (*Constitutional History*, iii. 100). In that year he assisted at the conclusion of the treaty of Durham, and entertained James I of Scotland and his queen. Having been appointed on the council in the parliament held at Leicester in February 1426, he wrote to excuse his non-attendance, on the pleas of age and infirmity and the duties of his episcopal office. Before long, however, he resumed his attendance (*Ordinances of the Privy Council*, iii. 197, 200 sqq.) In February 1429 he was appointed to treat with James of Scotland, and at the coronation of Henry VI [q. v.], on 6 Nov., he and the Bishop of Bath led the young king up the church. When the parliament of 1431 met he was engaged in guarding the border. In 1436 he was again employed to treat with the Scots. He died on 20 Nov. 1437, and was buried in the galilee of his cathedral church, where his marble altar-tomb still remains. He left benefactions to the libraries of Oxford and Cambridge, Durham House at Oxford, St. Mary's at Leicester, and the college at Manchester (Surtees), and his executors are said to have erected the magnificent window on the south side of the choir of York Minster. At Durham he repaired and finished the galilee of his church, founded a chantry there (Dugdale), and obtained license to place a font there for the baptism of the children of excommunicate persons, assisted the prior and convent to repair the cloisters, and founded two schools on the palace green, one for grammar and the other for plainsong. He also built a western gateway at Howden, where the manor belonged to Durham. In 1407 he obtained from Henry IV a charter confirming the privileges and possessions formerly granted to his church, which was given to him in recognition of the faithful service rendered by him to the king's father and the king himself for many years. As lord of the Palatinate he held seven commissions of array, levied a subsidy for the war with France, and did other acts belonging to his office (Surtees). He employed as suffragans Oswald, bishop of Whithern, in 1416, to whom he paid a fee of 14*l.* 6*s.* 8*d.* (*ib.*), and in 1426 Robert Forster, bishop of Elphin (Stubbs).

[Surtees's Durham, i. 55; Foss's Judges, iv. 338; Le Neve's Fasti, iii. 109, 291 (Hardy); Stubbs's Registr. Sacr. Anglic. pp. 63, 149, Constitutional Hist. iii. 48, 59, 89, 96, 97, 100; Ordinances of Privy Council, i. 381, vols. ii. iii. iv. passim; Rot. Parl. iv. 106, 171, 209; Rymer's Fœdera, viii. 579, 686, ix. 141, x. 410 (ed. 1710); Labbe's Concilia, xxvii. col. 348; Ciaconi's

Vitæ Romanorum Pontiff. ii. col. 803; Nomenclator S. R. Eccl. Cardinalium, p. 78; Creighton's Papacy, i. 246; Juvenal des Ursins (Michaud), ii. 500, 503; Eulogium, iii. 414 (Rolls Ser.); Amundesham, i. 58 (Rolls Ser.); Hist. Collect., Gregory, pp. 140, 168 (Camden Soc.); Dugdale's Monasticon, i. 228, 240.] W. H.

LANGLEY, THOMAS (*d.* 1581), canon of Winchester, was educated at Cambridge, and graduated B.A. in 1537–8. He was chaplain to Archbishop Cranmer, and vicar of Headcorn, Kent, in 1548, and may be identical with the Thomas Langley, protestant reformer and exile, who was admitted into the English church and congregation at Geneva in 1556. Langley was rector of Boughton Malherbe, Kent, from 1557 to 6 Oct. 1559, when Queen Elizabeth presented him to a canonry at Winchester. He was installed on 15 Oct. following. On 7 Dec. 1559 he was presented by the crown to the rectory of Welford, Berkshire. After twelve years' study he was admitted B.D. at Oxford on 15 July 1560, without having previously taken his master's degree. In 1563 Langley was instituted to the vicarage of Wanborough, Wiltshire, on the presentation of the dean and chapter of Winchester, and held this benefice until his death, which took place before 31 Dec. 1581. In his will, dated 22 Dec. 1581, and proved 30 Jan. 1581–2 (Reg. in P. C. C., Tirwhite, fol. 1), he expresses a wish to be buried in the chancel of Wanborough Church.

He published: 1. 'An Abridgement of the notable Woorke of Polidore Vergile, conteignyng the deuisers . . . of Artes, Ministeries, Feactes, & Ciuill Ordinaunces, as of Rites and Ceremonies commōly vsed in the Churche,' London, by R. Grafton (black letter), 16 April 1546; other editions are dated 25 Jan. 1546[–7], 1551, [1570], and 1659, 8vo. Copies of all the editions are in the British Museum. This is an abridged English version of Vergil's 'De Inventoribus Rerum.' Langley worked on one of the late Latin editions, and abridged his original by about two-thirds. 2. 'Of the Christian Sabboth, a Godlye Treatise of Mayster Julius of Milayne, translated out of Italian into English by Thomas Langley,' London (William Reddell), black letter, 1552, 12mo. A copy is in the Lambeth Library. 3. Latin verses in praise of the author and his work prefixed to William Cuningham's 'Cosmographical Glasse,' 1559.

[Cooper's Athenæ Cantabr. i. 447; Oxf. Univ. Reg. (Oxf. Hist. Soc.), i. 242; Foster's Alumni Oxon. 1st ser. iii. 879; Strype's Cranmer, 1694, p. 179; Rymer's Fœdera, xv. 543, 563; Le Neve's Fasti Eccl. Anglicanæ, ed. Hardy, iii. 33; Maitland's Index of Early English Books in the Lambeth Library, 1845, p. 62; Professor John Ferguson's Bibliographical Notes on the English Translation of Polydore Vergil's work, De Inventoribus Rerum, 1888, pp. 17 et seq.; Sir Thomas Phillipps's Institutiones Clericorum in Comitatu Wiltoniæ, 1825, pt. i. pp. 221, 231; Brit. Mus. Lansdowne MS. 443, f. 11; Burn's Hist. Par. Reg. 1862, p. 278.] D. H–L.

LANGLEY, THOMAS (1769–1801), topographer, only son of Thomas Langley (*d.* 1801), by Mary, daughter of John Higginson, was born at Great Marlow, Buckinghamshire, on 10 May 1769, and baptised on 8 June following. He entered Eton College in 1780, and matriculated from Hertford College, Oxford, on 17 May 1787, proceeding B.A. on 9 July 1791, and M.A. on 5 June 1794. Having taken orders he was in 1793 licensed to the curacies of Bradenham and Taplow, Buckinghamshire, and was instituted on 2 Oct. 1800 to the rectory of Whiston, Northamptonshire, on the presentation of Frederick, second lord Boston, but appears to have been non-resident.

Langley was a careful collector of the antiquities of Buckinghamshire, and gave a good specimen of his literary capacity in 'The History and Antiquities of the Hundred of Desborough and Deanery of Wycombe in Buckinghamshire,' 1797, 4to, a work abounding in picturesque descriptions, but deficient in scholarly method. A large-paper copy of 'The History of Desborough,' containing the author's manuscript additions and original letters to him from the principal persons in the county, is among the Stowe MSS. in the British Museum. In 1799 Langley was contemplating the publication of a 'History of Burnham Hundred,' with the addition of plates, a feature which had been wanting in his former work.

In February 1800 Langley had completed a religious poem of some length, which he did not print. He died unmarried on 30 July 1801, and was interred on 5 Aug. in the family vault at Great Marlow, and is commemorated by a monumental tablet in the church. His will, dated 8 Feb. 1794, was proved on 9 Oct. 1801 (Reg. in P. C. C. 681, Abercrombie).

Another Thomas Langley, B.A., curate of Snelston, Derbyshire, was author of 'A Short but Serious Appeal to the Head and Heart of every unbiassed Christian,' 1799, 8vo.

[Lipscomb's Hist. of Buckinghamshire, iii. 602; Nichols's Lit. Anecd. ix. 227; Lysons's Magna Britannia, v. 218; Hist. MSS. Comm. 8th Rep. pt. iii. p. 31; Cat. Stowe MSS. 1849, p. 132; Foster's Alumni Oxon. 1715–1886, iii. 817; Oxf. Cat. Grad. 1851, p. 395; Gent. Mag. 1796 ii. 736, 1797 i. 491, 1801 ii. 768; Institution Book, Ser. C, i. 459, in Public Record Office; Great Marlow

parish registers; information from diocesan registrar, Lincoln, General Sir George Higginson, K.C.B., and Mr. H. W. Badger, Great Marlow.]

D. H–L.

LANGMEAD, afterwards **TASWELL-LANGMEAD**, THOMAS PITT (1840–1882), writer on constitutional law and history, born in 1840, was son of Thomas Langmead, by Elizabeth, daughter of Stephen Cock Taswell, a descendant of an old family formerly settled at Limington, Somerset. He was educated at King's College, London, the inns of court, and St. Mary Hall, Oxford. He entered on 9 May 1860 the Inner Temple, and 9 July 1862 Lincoln's Inn, where he took the Tancred studentship, and in Easter term 1863 was called to the bar. At Oxford he graduated B.A. in 1866, taking first class honours in law and modern history. The same year he was awarded the Stanhope prize for an essay on the reign of Richard II (printed Oxford 1868), and in 1867 the Vinerian scholarship.

Langmead practised as a conveyancer, and was appointed in 1873 tutor in constitutional law and legal history at the inns of court. He also held the post of revising barrister under the River Lea Conservancy Acts, and for seven years preceding his death was joint editor of the 'Law Magazine and Review.' In 1882 he was appointed professor of English constitutional law and legal history at University College, London, and died unmarried at Brighton on 8 Dec. the same year. He was buried at Nunhead cemetery. Langmead assumed in 1864 the name of Taswell as an additional surname, and was thenceforth known as Taswell-Langmead.

In 1858 Langmead edited for the Camden Society 'Sir Edward Lake's Account of his Interviews with Charles I, on being created a Baronet' (*Camden Miscell.* vol. iv.), and contributed to 'Notes and Queries,' 2nd ser. vi. 380, the outline of a scheme for the better preservation of parochial records, which he long afterwards developed in a pamphlet entitled 'Parish Registers: a Plea for their Preservation,' 1872. He contributed an article on the same topic to the 'Law Magazine and Review' in May 1878, and drafted Mr. W. C. Borlase's abortive Parish Registers Bill of 1882. His only other important contribution to the 'Law Magazine and Review' was an article on 'The Representative Peerage of Scotland and Ireland,' May 1876. In 1875 he published 'English Constitutional History: a Text-book for Students and others,' London, 8vo, a valuable manual, evincing some original research, of which a second edition appeared in 1880, a third in 1886 (revised by C. H. E. Carmichael), and a fourth in 1890.

[Solicitors' Journal, xxvii. 134; Law Journal, xvii. 700; Law Times, lxxiv. 218; Law Mag. and Review, 4th ser. viii. 141; Cal. Univ. Oxford, 1892, pp. 38, 59, 175; Notes and Queries, 2nd ser. vi. 380, 6th ser. vi. 500; Misc. Gen. et Herald. new ser. i. 255; Inns of Court Cal. 1878.]

J. M. R.

LANGRISH, BROWNE, M.D. (*d.* 1759), physician, born in Hampshire, was educated as a surgeon. In 1733 he was in practice at Petersfield, Hampshire, and published 'A New Essay on Muscular Motion,' in which the structure of muscles and the phenomena of muscular contraction are discussed with much ingenuity, but with no more satisfactory conclusion than that muscular motion arises from the influence of the animal spirits over the muscular fibres. On 25 July 1734 he became an extra licentiate of the College of Physicians, and began practice as a physician. He was elected a fellow of the Royal Society on 16 May 1734, and in 1735 published 'The Modern Theory and Practice of Physic,' in which he displays considerable originality in clinical research, and describes experiments in the analysis of excreta and the examination of the blood. A second edition appeared in 1764. He practised in Winchester, and in 1746 published 'Physical Experiments on Brutes, in order to discover a safe and easy Method of dissolving Stone in the Bladder.' Experiments on cherry laurel water are added, and he concludes that this poisonous liquid may be used in medicine with advantage. He delivered the Croonian lectures on muscular motion before the Royal Society in 1747, and they were published in 1748. In the same year he graduated M.D., and published also 'Plain Directions in regard to the Small-pox,' a sensible and interesting quarto of thirty-five pages, showing extensive reading as well as acute clinical observation. He died at Basingstoke, Hampshire, on 29 Nov. 1759.

[Munk's Coll. of Phys. ii. 130; Thomson's Hist. of the Royal Soc. 1812; Works.]

N. M.

LANGRISHE, SIR HERCULES (1738–1811), Irish politician, born in 1738, was the only son of Robert Langrishe, esq., of Knocktopher, co. Kilkenny, and Anne, daughter of Jonathan Whitby of Kilcregan in the same county. He was educated at Trinity College, Dublin, where he graduated B.A. in 1753. From 1761 until the union he represented the borough of Knocktopher, of which he was virtually sole proprietor, in the Irish parliament. He was a commissioner of barracks 1766–74, supervisor of accounts 1767–75, commissioner of revenue 1774–1801, and commissioner of excise 1780–1801. He was

a man of culture and great social qualities, and his political views were broad and generous. Though professedly a supporter of government, he was one of the most independent politicians in the Irish House of Commons.

At an early period he formed a friendship with Burke, and his intimacy with him no doubt coloured his political opinions. He consistently opposed every effort to reform the Irish parliament, but indignantly rebutted the charge that in doing so he was actuated by mercenary motives. His advocacy of the catholic claims at a time when the penal laws were in full force entitles him to remembrance. In 1766 he supported Flood's proposal to establish a militia. In April and May 1771 he published anonymously, in the 'Freeman's Journal,' a covert attack on the government of Lord Townshend under the title of 'The History of Barataria continued,' subsequently republished, along with a number of letters by Flood, Grattan, and himself, in a little volume entitled 'Baratariana.' In 1772 he made a liberal and temperate speech in favour of a bill 'to enable papists to take building leases.' On the outbreak of the war with America he advocated a conciliatory policy, and voted in favour of an amendment to the address urging the adoption of 'healing measures for the removal of the discontent that prevails in the colonies.' On 24 Jan. 1777 he was created a baronet and a privy councillor. He played a quiet but patriotic part in the matter of the declaration of Irish independence, speaking at some length on the address to the Duke of Portland in May 1782. In 1783 he opposed Flood's motion for a reform of parliament. He supported the chief measures of government in 1786–8, voting against the reduction of pensions, and in favour of the Police Bill and the bill to suppress tumultuous risings. On the regency question in 1789 he spoke and voted in favour of the address to the Prince of Wales.

The growth of republican notions among the dissenters in the north of Ireland, and the cordial relations established between them and the Roman catholics, seem to have suggested to Langrishe the advisability of learning Burke's views on the proposal to further relax the penal statutes against the Roman catholics. 'General principles,' he wrote, 'are not changed, but times and circumstances are altered.' Burke replied with his famous 'Letter to Sir H. Langrishe,' advocating a complete or almost complete removal of disabilities, 'leisurely, by degrees, and portion by portion.' Acting on this advice Langrishe, on 25 Jan. 1792, introduced his Catholic Relief Bill, and in February of the following year supported Secretary Hobart's measure for conferring the elective franchise on the Roman catholics. In 1794 he opposed Ponsonby's motion for a reform of parliament, and in 1796 a motion for the complete removal of the catholic disabilities, though he had supported the same measure in the previous year, on the ground that the time was inopportune, and that 'what little of concession still remains behind (which is little more than pride and punctillio) must be the work of conciliation and not contention.' His attitude towards the union scheme was at first doubtful, but on 5 Jan. 1799 Castlereagh reported that he would support the government. By the Compensation Act he received 13,862*l.* for his interest in the borough of Knocktopher. After the union he ceased to take any active interest in politics, and died at his residence in Stephen's Green, Dublin, on 1 Feb. 1811.

He married Hannah, daughter and coheir of Robert Myhill, esq., of Killerney, co. Kilkenny, and sister of Jane, wife of Charles, first marquis of Ely, by whom he had two sons and three daughters, Mary Jane, Elizabeth, and Hannah. The elder son Robert succeeded as second baronet, and died in 1835, having sat in the Irish parliament as M.P. for Knocktopher from 1796 to 1800. The second son James was archdeacon of Glendalough, dean of Achonry, and rector of Newcastle, Lyons, and Killishin, co. Carlow; he died 17 May 1847.

All efforts to trace Langrishe's correspondence have as yet ended in failure. Digests of his speeches between 1782 and 1796 will be found in the 'Irish Parliamentary Register.' Several, viz. on allowing papists to take building leases, 1772, on parliamentary reform in 1783 and 1794, were published separately. A pamphlet entitled 'Considerations on the Dependencies of Great Britain,' published anonymously in London in 1769, and reprinted in Dublin in the same year, is ascribed to him by Mr. Lecky (*England in the Eighteenth Century*, iv. 315, 375) on the strength of a contemporary manuscript note on a copy in the Halliday collection in the Royal Irish Academy.

[Burke's Baronetage; Grattan's Life of Grattan; Parl. Register (Ireland); Barrington's Sketches of his own Times, vol. iii.; Cornwallis's Correspondence; Liber Hiberniæ, pt. iii.; Hardy's Life of Charlemont; Charlemont MSS. (Hist. MSS. Comm. xii. App. pt. x.); Addit. MS. 33101, f. 27; Gent. Mag. 1811, pt. i. pp. 194, 289; Burke's Works; Hist. MSS. Comm. i. 128, xii. App. ix. p. 325; Willis's Irish Nation, iii. 372; information kindly furnished by Mr. W. E. H. Lecky and the Rev. W. Reynell.] R. D.

LANGSHAW, JOHN (1718–1798), organist, born in 1718, was employed about 1761 with John Christopher Smith 'in arranging music for some barrels belonging to a large organ, the property of the Earl of Bute.' The 'barrels were set, by an ingenious artist of the name of Langshaw, in so masterly a manner that the effect was equal to that produced by the most finished player.' In 1772 Langshaw quitted London, and was appointed organist of the parish church, Lancaster. He died there in 1798.

His son, JOHN LANGSHAW (*fl.* 1798), born in London in 1763, was educated chiefly in Lancaster until in 1779 he went to London to study under Charles Wesley, from whom and also from Samuel Wesley he received much kindness. He finally settled down as a teacher of music in the metropolis. On his father's death in 1798 he was appointed organist at Lancaster, where he also frequently appeared in concerts as a pianist. He published a number of compositions, including hymns, chants, songs, pianoforte concerti, and a theme with variations for piano or harp, written for the Countess of Dromore. A large number of unpublished compositions by Langshaw is said to be extant.

[Grove's Dict. of Music; Dict. of Music, 1824; Registers.] R. H. L.

LANGSTON, JOHN (1641?–1704), independent divine, was born about 1641, according to Calamy. He went from the Worcester grammar school to Pembroke College, Oxford, where he was matriculated as a servitor in Michaelmas term 1655, and studied for some years. Wood does not mention his graduation. At the Restoration in 1660 (when, if Calamy is right, he had not completed his twentieth year) he held the sequestered perpetual curacy of Ashchurch, Gloucestershire, from which he was displaced by the return of the incumbent. He went to London, and kept a private school near Spitalfields. On the coming into force of the Uniformity Act (24 Aug. 1662) he crossed over to Ireland as chaplain and tutor to Captain Blackwell, but returned to London and to school-keeping in 1663. Under the indulgence of 1672 he took out a license, in concert with William Hooke (*d.* March 1677, aged 77), formerly master of the Savoy, 'to preach in Richard Loton's house in Spittle-yard.' Some time after 1679 he removed into Bedfordshire, where he ministered till, in 1686, he received an invitation from a newly separated congregation of independents, who had hired a building in Green Yard, St. Peter's parish, Ipswich. Under his preaching a congregational church of seventeen persons was formed on 12 Oct. 1686. Langston, his wife, and thirty others were admitted to membership on 22 Oct., when a call to the pastorate was given him; he accepted it on 29 Oct., and was set apart by four elders at a solemn fast on 2 Nov. A 'new chappell' in Green Yard was opened on 26 June 1687, and the church membership was raised to 123 persons, many of them from neighbouring villages. Calamy says he was driven out of his house, was forced to remove to London, and was there accused of being a jesuit, whereupon he published a successful 'Vindication.' The publication is unknown, and Calamy gives no date; the year 1697 has been suggested. Langston's church-book gives no hint of any persecution, but shows that he was in the habit of paying an annual visit of about three weeks' duration to London with his wife. He notices the engagement with the French fleet at La Hogue on 19 May 1692, 'for ye defeat of w^h^ blessed be God,' and the earthquake on 8 Sept. in the same year. The tone of his ministry was conciliatory 'towards people of different perswasions.' In November 1702 Benjamin Glandfield (*d.* 10 Sept. 1720) was appointed as his assistant. Langston died on 12 Jan. 1704, 'ætat. 64.' His portrait hangs in the vestry of Tacket Street Chapel, Ipswich; an engraving from it is in the 'Evangelical Magazine,' 1801. He published nothing of a religious nature, but issued the following for school purposes: 1. 'Lusus Poeticus Latino-Anglicanus,' &c., 1675, 8vo; 2nd edition, 1679, 8vo; 3rd edition, 1688, 12mo (intended as an aid to capping verses). 2. ''Εγχειρίδιον ποιητικόν. Sive Poeseως Græcæ Medulla, cum versione Latina,' &c., 1679, 8vo.

[Calamy's Account, 1713, pp. 660 sq.; Browne's Hist. Congr. Norf. and Suff. 1877, pp. 369 sq.; information from the master of Pembroke College, Oxford.] A. G.

LANGTOFT, PETER OF (*d.* 1307?), rhyming chronicler, took his name from the village of Langtoft in the East Riding of Yorkshire, where he may have been born. We learn from Robert Mannyng [q. v.], the translator of his 'Chronicle' (ROBERT OF BRUNNE, p. 579, ed. Furnivall), that he was a canon of the Augustinian priory of Bridlington, a town only a few miles from Langtoft. He wrote a history of England up to the death of Edward I in French verse, and Mannyng tells us that he invoked St. Bæda to aid him in his historical composition (*ib.* p. 580). It has been inferred by Hearne, with some probability, that he died about 1307, the time when his history concludes. Additional

information hazarded by Leland, Pits, and Hearne is palpable guesswork.

Langtoft's 'Chronicle' is written in rough French verse. The language is very loose and ungrammatical, and is plainly the work of a foreigner little conversant with standard French. Its extensive circulation shows that there must have been classes in the north of England early in the fourteenth century who still spoke or understood Langtoft's barbarous Yorkshire French. The early part of Langtoft's 'Chronicle' is taken from Geoffrey of Monmouth, and the middle part is a compilation from various sources, and of no historical value. For the reign of Edward I Langtoft is a contemporary, and in some ways a valuable authority. He is specially interested in northern affairs and Edward I's wars against Scotland. He dwells with great energy on the devastations of the Scots, and seeks to give a sort of popular justification of Edward's Scottish policy. Several curious fragments of English songs are imbedded in his narrative.

Langtoft wrote his history of Edward I, at the request of a patron called 'Scaffeld,' in one manuscript, though in another he is simply styled 'uns amis.' It circulated chiefly in the north, one of the best manuscripts (now preserved in the College of Arms) being written by a certain John, at the request of his master, Sir John, vicar of Adlingfleet in the West Riding of Yorkshire. It was held in great esteem in the north, and the latter part of it was translated into English by Robert Mannyng of Bourn in Lincolnshire, more commonly called Robert of Brunne. Mannyng regarded Langtoft as 'quaynte in his speech and wys,' speaks of his 'mykel wyt,' and despairs of imitating his 'fair speche' (*ib.* p. 580; cf. p. 6, 'feyrere langage non ne redis'). But he blames him for 'overhopping' too much of Geoffrey of Monmouth's Latin narrative, and prefers to translate Wace for the mythical part (*ib.* p. 5). He follows Langtoft, however, from the Saxon invasion onwards.

Langtoft's 'Chronicle' was published for the first time by Thomas Thorpe, in two volumes of the Rolls Series, in 1866 and 1868. The historical part of Mannyng's translation was published by Hearne in 1725, with the title, 'Peter of Langtoft's Chronicle, as illustrated and improved by Robert of Brunne, from the Death of Cadwaladr to the end of King Edward the First's reign.' In the preface is a long but confused and inaccurate account of Langtoft. Pits (*De Illustr. Angliæ Script.* p. 890), who calls him Langatosta, actually makes Langtoft the author of the English version. Leland (*Comm. de Script. Brit.* p. 218) does not know Langtoft as an historian. Dr. Furnivall published in 1887 the mythical part of Brunne's English version in the Rolls Series. Though this is mostly taken from Wace, Langtoft is occasionally used, and the preface and conclusion contain our only biographical information about him.

Leland makes Langtoft the author of a French metrical version of Herbert of Bosham's 'Life of St. Thomas of Canterbury,' in which he is followed by Pits. Mr. Wright shows that this translation is earlier in date and purer in language than Langtoft's work, besides being assigned in the manuscript to one 'Frere Benet.' But two French poems, one a commonplace allegory, the other a lamentation of the Virgin over her Child, are found in one manuscript (Cotton MS. Julius, A. v.) of Langtoft's 'Chronicle' in the same handwriting as the latter part of the history, and are expressly attributed by the copyist to Peter's authorship. Mr. Wright considers internal evidence makes this probable in the case of the first poem, but unlikely in the second case.

[Wright's preface to vol. i. of the Rolls Series edition collects all that is known of Langtoft, and corrects the guesses and misstatements of Leland, Pits, and Hearne; some manuscripts that have escaped Mr. Wright's researches are noticed by M. Paul Meyer in Revue Critique, 1867, ii. 198; Bulletin de la Société des Anciens Textes Français, 1878, pp. 105, 140; and Romania, xv. 313.] T. F. T.

LANGTON, BENNET (1737–1801), friend of Dr. Johnson, son of George Langton, by his wife Diana, daughter of Edmund Turner of Stoke Rochford, Lincolnshire, and descendant of the old family of the Langtons of Langton, near Spilsby in Lincolnshire, was born apparently in the early part of 1737. Johnson calls him twenty-one on 9 Jan. 1759 (Boswell, Hill, i. 324), and he was twenty at his matriculation on 7 July 1757 (Foster, *Alumni Oxonienses*). While still a lad he was so much interested by the 'Rambler' (1750–2) that he obtained an introduction to Johnson, who at once took a liking to him. He entered Trinity College, Oxford, where he became intimate with Topham Beauclerk [q. v.], and where in the summer of 1759 he received a long visit from Johnson. He took the degrees of M.A. in 1769 and D.C.L. 1790. The two youths took Johnson afterwards for his famous 'frisk' to Billingsgate. Johnson visited the Langtons in 1764, and declined the offer of a good living from Langton's father. Langton was an original member of the Literary Club (about 1764). Johnson, however, was provoked to the laughter which echoed from Fleet Ditch to Temple Bar by Langton's

will in 1773, and soon afterwards caused a quarrel, which apparently lasted for some months, by censuring Langton for introducing religious questions in a mixed company. Langton became a captain, and ultimately major, in the Lincolnshire militia. Johnson visited him in camp at Warley Common in 1778, and in 1783 at Rochester, where Langton was quartered for some time. Johnson once requested Langton to tell him in what his life was faulty, and was a good deal vexed when Langton brought him some texts enjoining mildness of speech. His permanent feeling, however, was expressed in the words, 'Sit anima mea cum Langtono' (Boswell, iv. 280). During Johnson's last illness Langton came to attend his friend; Johnson left him a book, and Langton undertook to pay an annuity to Barber, Johnson's black servant, in consideration of a sum of 750*l.* left in his hands. Langton was famous for his Greek scholarship, but wrote nothing except some anecdotes about Johnson, published in Boswell under the year 1780. Johnson and Boswell frequently discussed his incapacity for properly managing his estates. He was too indolent, it appears, to keep accounts, in spite of exhortations from his mentor. His gentle and amiable nature made him universally popular. He was a favourite at the 'blue-stocking' meetings, where, according to Burke, the ladies gathered round him like maids round a maypole (*ib.* v. 32, *n.* 3). He was very tall and thin, and is compared by Best to the stork on one leg in Raphael's cartoon of the miraculous draught of fishes. He was appointed in April 1788 to succeed Johnson as professor of ancient literature at the Royal Academy. He died at Southampton 18 Dec. 1801. A portrait by Reynolds was in 1867 the property of J. H. Holloway, esq.

On 24 May 1770 (*Annual Register*, p. 180) he married Mary, widow of John, eighth earl of Rothes, by whom he had four sons and five daughters. According to Johnson, he rather spoilt them (D'Arblay, *Diary*, i. 73). His eldest son, George, succeeded him in his estate; Peregrine, the second, married Miss Massingberd of Gunby, and took her name. His second daughter, Jane (Boswell, iii. 210), was Johnson's goddaughter. Johnson wrote her a letter in May 1784, which she showed to Croker in 1847. She died 12 Aug. 1854, in her seventy-ninth year, having always worn a 'beautiful miniature' of Johnson (*Gent. Mag.* 1854, ii. 403).

[Boswell's Johnson; Birkbeck Hill's Dr. Johnson, his Friends and his Critics, pp. 248–79 (where all the anecdotes are collected); Best's Memorials, 1829, pp. 62–8; Miss Hawkins's Memoirs, Anecdotes, &c., 1824, i. 144, 276; Hayward's Piozzi, ii. 203; Gent. Mag. 1801, ii. 1207; Burke's Landed Gentry; Douglas's Scottish Peerage (Wood), ii. 434; pedigree in J. H. Hill's History of Langton, p. 18.] L. S.

LANGTON, CHRISTOPHER, M.D. (1521–1578), physician, born in 1521 at Riccall in Yorkshire, was educated on the foundation at Eton, and went as a scholar 23 Aug. 1538 to King's College, Cambridge. He was admitted a fellow of King's College a week later than all the other scholars of his year, 2 Sept. 1541, and graduated B.A. 1542. He received his last quarterage as a fellow at Cambridge at Christmas 1544, and in 1547 he describes himself as 'a lernar and as yet a yong student of physicke' (Dedication of *Brefe Treatise*), and in 1549 he was studying 'Galen de Usu partium.' His copy of the Paris edition of 1528, with his name, the date, and notes in his handwriting on several pages, is in the Cambridge University Library. He published, 10 April 1547, in London, 'A very Brefe Treatise, orderly declaring the Principal Partes of Phisick, that is to say, thynges natural, thynges not naturall, thynges agaynst nature,' with a dedication to Edward, duke of Somerset. He describes the ancient sects in physic, and then treats of anatomy, pathology, and therapeutics according to the method of his age. He commends Pliny, quotes Hippocrates, Ætius, Paulus Ægineta, Celsus and Galen, but of mediæval writers only Avicenna. His English style is simple, and resembles that of More, being as full of idiomatic expressions, but much easier and more refined than that of the English treatises of the surgeons of his time. He shows a fair knowledge of Greek, and wrote a good Greek hand, as his copy of Galen proves. In 1550 he published, through the same printer, 'Edward Whitchurch, of Flete Street,' 'An Introduction into Phisycke, wyth an Universal Dyet.' It is dedicated to Sir Arthur Darcye, of whose favours he speaks, and begins with an address supposed to be spoken by Physic in person. Parts of it are mere alterations of his former treatise, and the additional matter is not important. He was admitted a fellow of the College of Physicians of London on 30 Sept. 1552, having taken his M.D. degree at Cambridge, but was expelled for breach of the statutes and profligate conduct 17 July 1558, Dr. Caius being then president. On 16 June 1563, having been detected in an intrigue with two girls, he was punished by being carted to the Guildhall and through the city. Machyn (*Diary*, Camden Soc.), who saw him, describes his appearance in the cart. His professional ability must have been considerable, for in

spite of this public disgrace he continued to have practice. Lord Monteagle gave him a pension, both Sir Thomas Smith [q. v.] and Sir Richard Gresham were his patients, and the latter left him a small legacy (will printed in BURGON, *Life and Times of Sir T. Gresham*, ii. 493). He published one other book, a 'Treatise of Urines, of all the Colours thereof, with the Medicines,' London, 1552. He died in 1578, and was buried in London at St. Botolph's Church, Bishopsgate.

[Works: College of Physicians' MS. Annals; Munk's Coll. of Phys. i. 51; Cooper's Athenæ Cantabr.; Machyn's Diary (Camden Society), p. 309; Strype's Life of Sir T. Smith; his copy of Galen de Usu partium, ed. Simon Colinæus, Paris, 1528, in Cambridge University Library; MS. Protocollum Book, King's College, Cambridge. The whole entry is scored out and the name in the margin.] N. M.

LANGTON, JOHN DE (*d.* 1337), bishop of Chichester and chancellor of England, was a clerk in the royal chancery. There is no authority for the statement that he was a fellow of Merton College (BRODRICK, *Memorials of Merton College*, p. 180). In 1286 he is mentioned as keeper of the rolls, an office which probably devolved on the senior clerk. Langton is the first person whose tenure of the post can be distinctly traced. In the autumn of 1292 Langton, being then 'only a simple clerk in the chancery' (*Ann. Mon.* iii. 373), was appointed chancellor in succession to Robert Burnel [q. v.], and received the seal on 17 Dec. This promotion was shortly followed by ecclesiastical preferment, and in 1294 Langton was acting as treasurer of Wells, and was holding the prebend of Decem Librarum at Lincoln (LE NEVE, *Fasti*, i. 173, ii. 141). As chancellor he seems to have continued the wise policy of Burnel; the appeal of Macduff, earl of Fife, against John Baliol in 1294, and the 'Confirmatio Cartarum' in 1297, were incidents in his tenure of office. In 1293 he warned Edward against assenting to the project under which Gascony was surrendered to Philip of France, to be received back as the dower of the French king's sister Blanche (*Ann. Mon.* iv. 515). In 1298, on a vacancy in the see of Ely, Langton was the candidate of a minority of the monks; Edward favoured his chancellor, who on 20 Feb. 1299 left England to plead his cause at Rome in person. Pope Boniface, however, quashed the election, but consoled Langton with the archdeaconry of Canterbury (WHARTON, *Anglia Sacra*, i. 639). Langton returned to England on 16 June, and at once resumed his duties as chancellor. On 12 Aug. 1302 he resigned his office, for what reason is not known. On 3 April 1305 he was elected bishop of Chichester, and on 19 Sept. was consecrated at Canterbury by Archbishop Winchelsea (*Chron. Edw. I and II*, i. 134). Shortly after the accession of Edward II Langton again became chancellor, probably in August 1307, certainly before January 1308. He was present at the king's coronation on 25 Feb. At Easter of the following year, according to the 'Annales Paulini,' he was removed from his office by the king (*ib.* i. 268), but Foss states, on the authority of the Close Roll, that his resignation of the seal took place on 11 May. Probably his removal was due to his connection with the ordainers, for whose appointment he had joined in petitioning on 17 March, and of whom he was himself one (*Rot. Parl.* i. 443 *a*). During the rest of his life Langton was chiefly occupied with his diocese. But he was one of those who received security for peace in 1312, and was a trier of petitions in the parliaments of 1315 and 1320. In April 1318 he was one of the mediators between the king and Thomas of Lancaster, and was appointed one of the royal councillors under the scheme of reconciliation (*ib.* i. 453 *b*). In July 1321 he was again one of the bishops who endeavoured to mediate between the king and the rebel earls. In January 1327 he took the oath to the new king, Edward III, and his mother. In January 1329 he attended the ecclesiastical council at St. Paul's. He is said to have excommunicated John de Warenne (1286–1347), earl of Surrey, for adultery in 1315, and when the earl threatened him with violence to have cast him and his partisans into prison. He died on 19 July 1337 (*Ashmolean MS.* 1146), but according to another statement, on 17 June of that year. His tomb, now much mutilated, stands in the south transept of the cathedral. Langton built the chapter-house (now used as a muniment room) at Chichester, and the fine decorated window in the south transept of the cathedral was also his work; he bequeathed to the church 100*l.* and the furniture of his chapel. He was likewise a benefactor of the university of Oxford, where in 1336 he founded a chest out of which loans might be made to deserving clerks (*Munimenta Academica*, i. 133–40, Rolls Ser.) There does not seem to be any evidence as to a relationship between John de Langton and Stephen Langton, or his own contemporary, Walter Langton.

[Annales Monastici, Flores Historiarum, Chronicles of Edward I and II, all in the Rolls Series; Foss's Judges of England, iii. 272–5; Campbell's Lives of the Chancellors, i. 173–8, 188–90; Godwin, De Præsulibus, pp. 506–7, ed. Richardson; Archæologia, xlv. 158, 194–6; some unimportant

references to Langton are contained in the Cal. of Patent Rolls of Edward III.] C. L. K.

LANGTON, JOHN (*fl.* 1390), Carmelite, was, according to Bale, a native of the west of England. De Villiers, however, describes him as a Londoner. He studied at Oxford, and was a bachelor of theology (*Fasc. Ziz.* 358). He was present at the council of Stamford on 28 May 1392, when the lollard Henry Crump was tried, and drew up the account of the trial, which is printed in 'Fasciculi Zizaniorum,' pp. 343–59. He is also credited with 'Quæstiones Ordinariæ' and 'Collectanea Dictorum.' Langton, owing to a confusion with John Langdon [q. v.], bishop of Rochester, is wrongly said by De Villiers to have preached before a synod at London in 1411, and to have attended the council of Basle in 1434 (cf. HARPSFELD, *Hist. Eccl. Angl.* p. 619). The ascription to him of a treatise, 'De Rebus Anglicis,' is due to the same error.

[Bale's Heliades, Harleian MS. 3838, f. 72 *b*; Leland's Comment. de Scriptt. p. 407; Pits, p. 1420; Tanner's Bibl. Brit.-Hib. p. 466; De Villiers's Bibl. Carmel. ii. 25.] C. L. K.

LANGTON, ROBERT (*d.* 1524), divine and traveller, nephew of Thomas Langton [q. v.], bishop of Winchester, was born at Appleby in Westmoreland. He was educated at Queen's College, Oxford, of which his uncle was then president, and proceeded D.C.L. in 1501. He held the prebend of Welton Westhall in the church of Lincoln from 10 Oct. 1483 till 1517, and became prebendary of Fordington-with-Wridlington in the church of Salisbury in 1485. From 25 Jan. 1486 till 1514 he was archdeacon of Dorset. In 1487 he received, probably by way of exchange, the prebend of Charminster and Bere at Salisbury. On 24 April 1509 he was made treasurer of York Minster, holding office till 1514, and held the prebend of Weighton in York Minster from 2 June 1514 till 1524, and that of North Muskham at Southwell from 13 July 1514 till January 1516–17. Langton went at some time on a pilgrimage to the shrine of St. James of Compostella. He was a benefactor to Queen's College, Oxford, and built the outer hall in 1518. He died in London, June 1524, and was buried in the chapel of the Charterhouse. By his will he left 200*l.* to Queen's College wherewith to build a school-house at Appleby. Langton is said to have given an account of his wanderings in 'The Pilgrimage of Mr. Robert Langton, Clerk, to St. James of Compostell . . .,' London, 1522, 4to, but no copy seems to be extant. A portrait of Langton is described in 'Notes and Queries,' 2nd ser. vi. 347.

[Wood's Fasti, ed. Bliss, i. 7; Wood's Colleges and Halls, ed. Gutch, pp. 163–5; Hutchins's Dorset, i. xxviii; Testamenta Eboracensia (Surtees Soc.), pp. 297, 305; Le Neve's Fasti, ii. 236, 639, iii. 162, 224, 430; Tanner's Bibl. Brit.] W. A. J. A.

LANGTON, SIMON (*d.* 1248), archdeacon of Canterbury, was son of Henry de Langton, and brother, probably younger brother, of Stephen Langton [q. v.], archbishop of Canterbury. He first appears, with the title of 'master,' during the struggle between King John and Innocent III, when he shared his brother's exile, and was actively employed in negotiation in his behalf. On 12 March 1208 he had an interview with John for this purpose at Winchester, and in March 1209 he received a safe-conduct for three weeks, that he might go to England to confer on the same business with John's ministers. With his brother he returned from exile in 1213. Early next year he was at Rome, defending the archbishop against the accusations of Pandulf; by November he was home again, ready to be installed in the prebend of Strensall in Yorkshire; and in June 1215 his fellow-canons at York chose him for their primate, counting upon his 'learning and wisdom' to secure his confirmation at Rome as champion of their independence against the king and his nominee, Walter de Grey [q. v.], brother of the John de Grey whom Innocent had once set aside to make Simon's brother Stephen archbishop of Canterbury. Now, however, Stephen was in political disgrace at Rome, and Simon's election was therefore quashed by Innocent at the request of John. Thereupon Simon flung himself actively into the party of the barons against king and pope alike. He accepted the office of chancellor to Louis of France when that prince came to claim the English crown in 1216. His preaching encouraged the barons and the citizens of London to disregard the pope's excommunication of Louis's partisans; and Gualo, in consequence, specially mentioned him by name when publishing the excommunication on 29 May. As he refused to submit, he was excepted from the general absolution granted in 1217, and was again driven into exile. He seems to have been absolved next year, but the pope forbade him to return to England. In December 1224 his brother made peace for him with Henry III; at the close of 1225 he was of sufficient importance to be invoked by Henry's envoys as an intercessor at the French court in the negotiations about Falkes de Breauté; in May 1227 the pope, at Henry's request, gave him leave to go home. He was made archdeacon of Canterbury, and soon rose into

high favour with both king and pope—favour which Matthew Paris seems to have regarded as bought by a desertion of the cause of which Simon had once been an extreme partisan. When Ralph Neville, bishop of Chichester, was elected to the see of Canterbury, in 1231, Gregory IX consulted the archdeacon as to the character of the primate-elect, and quashed the election in consequence of Simon's reply, in which, according to Matthew Paris, the crowning charge against Ralph was a desire to carry out Stephen Langton's supposed design of freeing England from her tribute to Rome. Another election to Canterbury was set aside by Gregory on Simon's advice in 1233. In January 1235 Simon was in Gaul on the king's business, endeavouring to negotiate a truce with France and La Marche. For the 'fidelity and prudence' which he had already shown in this matter he received Henry's special thanks, which were repeated in April, with a request that he would continue his good offices, 'as it is to be feared that the work which you have begun will fall to the ground if you leave it.' In 1238, when a dispute arose between the chapter of Canterbury and their new archbishop, Edmund [q. v.], Simon warmly espoused the archbishop's side. He accompanied him to Rome, denounced the monks as guilty of fraud and forgery, and published the sentences of suspension and excommunication issued against them next year. After Edmund's death (November 1240) they accused the archdeacon of usurping functions which, during a vacancy of the see, belonged of right to the prior. Simon, according to their account, retorted with 'contumelious words and blasphemies,' tried to associate the clergy of the diocese in a conspiracy against them, and carried through his usurpation by force. Next year, when they were on the point of being absolved by the pope, Simon appealed against their absolution; but a threat of the royal wrath, and a sense of being 'too old to cross the Alps again,' deterred him from prosecuting his appeal. He died in 1248. Gervase of Canterbury denounces his memory as 'accursed,' while Matthew Paris declares 'it is no wonder if he was a persecutor and disturber of his own church of Canterbury, seeing that he was a stirrer-up of strife throughout the whole realms of England and France.' But the sole witnesses against him are Gervase and Matthew themselves, and their evidence is plainly coloured by party feeling.

Of the writings which Bale attributes to Simon Langton, the only one now known is a treatise on the Book of Canticles (Bodl. MS. 706).

[Roger of Wendover, vols. iii. iv.; Matt. Paris, Chronica Majora, vols. iii–v., and Hist. Anglorum, vols. ii. iii.; Gervase of Canterbury, vol. ii.; Annals of Dunstaple, in Annales Monastici, vol. iii.; Royal Letters, vol. i., all in Rolls Series; Rot. Litt. Pat. vol. i. and Rot. Litt. Claus. vol. i. Record Commission.] K. N.

LANGTON, STEPHEN (*d.* 1228), archbishop of Canterbury and cardinal, was son of Henry de Langton, and certainly an Englishman by birth, though from which of the many Langtons in England his family took its name there is no evidence to show. He studied at the university of Paris, became a doctor in the faculties of arts and theology, and acquired a reputation for learning and holiness which gained him a prebend in the cathedral church of Paris and another in that of York. He continued to live in Paris and to lecture on theology there till in 1206 Pope Innocent III called him to Rome and made him cardinal-priest of St. Chrysogonus. Walter of Coventry says that he taught theology at Rome also, and Roger of Wendover declares that the Roman court had not his equal for learning and moral excellence. He had long been on intimate terms with the French king Philip Augustus, and King John of England now wrote to congratulate him on his promotion, saying that he had been on the point of inviting him to his own court. It is clear that Langton was already the most illustrious living churchman of English birth when a struggle for the freedom of the see of Canterbury opened, in July 1205, on the death of Hubert Walter [q. v.] An irregular election of Reginald, the sub-prior, made secretly by some of the younger monks, and a more formal but equally uncanonical election of John de Grey [q. v.], made under pressure from the king, were both alike quashed on appeal at Rome in December 1206. Sixteen monks of Christ Church were present, armed with full power to act for the whole chapter, and also with a promise of the king's assent to whatever they might do in its name; this promise, however, had been given them only on a secret condition, unknown to the brotherhood whom they represented, that they should do nothing except re-elect John de Grey. Innocent now bade them, as proctors for their convent, choose for primate whom they would, 'so he were but a fit man, and, above all, an Englishman.' With Langton sitting in his place among the cardinals, the suggestion of his name followed as a matter of course. The monks were driven to confess their double-dealing and that of the king; Innocent scornfully absolved them from their shameful compact; all save one elected Stephen Lang-

ton, and the pope wrote to demand from John the fulfilment of his promise to ratify their choice. John in a fury refused to have anything to do with a man whom, he now declared, he knew only as a dweller among his enemies. When Stephen was consecrated by the pope at Viterbo, 17 June 1207, John proclaimed that any one who acknowledged him as archbishop should be accounted a public enemy; the Canterbury monks, now unanimous in adhering to Stephen as the representative of their church's independence, were expelled 15 July, and the archbishop's father fled into exile at St. Andrews. To Innocent's threat of interdict (27 Aug.) John replied in November by giving to another man Stephen's prebend at York. In March 1208 the interdict was proclaimed.

Stephen's attitude thus far had been a passive one. To the announcement of his election he had replied that he was not his own master, but was entirely at the pope's disposal. After his consecration he appealed to his suffragans, in a tone of dignified modesty, for support under the burden laid upon him (*Cant. Chron.* pp. lxxv–vi), and at once set out for his see; all hope of reaching it was, however, precluded by the violence of John. Pontigny for the second time opened its doors to an exiled archbishop of Canterbury (Martene, *Thesaur. Anecdot.* iii. 1246–7), and was probably his headquarters during the next five years; a story of his having been chancellor of Paris during this period seems to rest upon a double confusion of persons and of offices (Du Boulay, *Hist. Univ. Paris*, iii. 711). Throughout those years his part in the struggle between Innocent and John was always that of peacemaker. At the first tidings of the expulsion of the monks he had addressed a letter to the English people, setting the main outlines of the case briefly and temperately before them, warning them of the probable consequences, giving them advice and encouragement for the coming time of trial, and identifying his own interests entirely with theirs; of personal bitterness there is not a trace, and of personal grievances not a word (*Cant. Chron.* pp. lxxviii–lxxxiii). The same note of mingled firmness and moderation rings through a letter to the Bishop of London, empowering him to act in the primate's stead against the despoilers of Canterbury (*ib.* pp. lxxxiii–v), and another to the king, warning him of the evils he was bringing upon his realm, and offering an immediate relaxation of the interdict if he would come to a better mind (D'Achéry, *Spicilegium*, iii. 568). In September 1208 John invited Stephen to a meeting in England, and sent him a safe-conduct for three weeks; he addressed it, however, not to the Archbishop of Canterbury, but to 'Stephen Langton, cardinal of the Roman see;' Stephen therefore could not accept it, as to do so would have been to acknowledge that his election was invalid. A mitigation of the interdict, granted early in 1209, was due to his intercession, and it seems to have been partly his reluctance that delayed the excommunication of John himself. Towards the close of the year he sent his steward to John with overtures for reconciliation; this time the king responded by letters patent, inviting 'my lord of Canterbury' to a meeting at Dover. Thither Stephen came (2 Oct.) with the Bishops of London and Ely; John, however, would go no nearer to them than Chilham; the justiciar and the Bishop of Winchester, whom he sent to treat with them in his stead, refused to ratify the terms previously arranged; and Stephen went back into exile. On 20 Dec. he consecrated Hugh of Wells to the bishopric of Lincoln, Hugh having gone to him for that purpose in defiance of the king's order that he should be consecrated by the Archbishop of Rouen. Next year (1210) John again tried to lure Stephen across the Channel. Stephen declared his readiness to go on three conditions: that he should have a safe-conduct in proper form; that, once in England, he should be allowed to exercise his archiepiscopal functions there; and that no terms should be required of him, save those proposed on his last visit to Dover. He then proceeded to Wissant to await John's reply. It came in the shape of an irregular safe-conduct, not by letters patent according to custom, but by letters close, and accompanied by a warning from some of the English nobles which made him return to France. Envoys from John followed him thither, but failed to move him from his quiet adherence to the terms already laid down. What moved him at last was his country's growing misery. In the winter of 1212 he went with the bishops of London and Ely to Rome, to urge upon Innocent the necessity of taking energetic measures for putting an end to the state of affairs in England. In January 1213 the three prelates brought back to the French court a sentence of deposition against John, the execution of which was committed to Philip of France. In May John yielded all, and far more than all, that he had been refusing for the last six years, and issued letters patent proclaiming peace and restitution to the archbishop and his fellow-exiles, and inviting them to return at once. At the end of June or beginning of July they landed at Dover; on 17 or 18

July John met them at Porchester, fell at the archbishop's feet with a 'Welcome, father!' and kissed him. Langton's eagerness to forgive overleapt the bounds of the pope's instructions and the usual forms of ecclesiastical procedure, and without more ado he performed his first episcopal acts in England on Sunday 20 July, by absolving his sovereign in the chapter-house of Winchester Cathedral, and afterwards celebrating mass in his presence and giving him the kiss of peace.

Stranger to his native land as he had been for so many years, intimate friend of a foreign and hostile sovereign as John charged him with being, faithful and submissive servant of a foreign pontiff as he undoubtedly was, Stephen nevertheless fell at once, as if by the mere course of nature, into the old constitutional position of the primate of all England, as keeper of the king's conscience and guardian of the nation's safety, temporal as well as spiritual. On 4 Aug. 1213 he was present at a council at St. Albans, where the promises of amendment with which John purchased absolution were renewed by the justiciar in the king's name, and in a more definite form; the standard of good government now set up being 'the laws of Henry I,' in other words, the liberties which Henry had guaranteed by his charter. On 25 Aug. Stephen opened a council of churchmen at Westminster with a sermon on the text, 'My heart hath trusted in God, and I am helped; therefore my flesh hath rejoiced.' 'Thou liest,' cried one of the crowd; 'thy heart never trusted in God, and thy flesh never rejoiced.' The man was seized by those who stood around him and beaten till he was rescued by the officers of justice, when the archbishop resumed his discourse. He had, it seems, specially invited certain lay barons to be present at the council; at its close he brought forth and read out to them the text of Henry's charter, and exchanged with them a solemn promise of mutual support for the vindication of its principles, whenever a fitting time should come. The time was close at hand. John, having exasperated his already sorely aggrieved barons by demanding their services for an expedition to Poitou, was at that very moment on his way to punish by force of arms the refusal of the northern nobles. Stephen hurried after him, overtook him at Northampton, and remonstrated strongly, but in vain; he then followed him to Nottingham, and there, by threatening to excommunicate every man in the royal host save the king himself, compelled him to give up his lawless vengeance and promise the barons a day for the trial of their claims. The dispute, however, was no nearer settlement when the legate Nicolas of Tusculum came to raise the interdict and receive a repetition of John's homage to the pope. Stephen's attitude in this last matter is not quite clear. Matthew Paris represents him as strongly opposed to the whole transaction, stating that when Pandulf [q. v.], on his return to France in the spring of 1213, trod under foot the money which had been given him as earnest of the tribute, the archbishop 'sorrowfully remonstrated' (*Chron. Maj.* ii. 546), and that he not only 'protested with deep sighing, both secretly and openly,' against John's homage to Nicolas, but even appealed against it publicly in St. Paul's (*ib.* iii. 208). But the writers of the day mention nothing of the kind, and Matthew's story probably represents rather his own view, coloured by the experiences of a later time, of what the archbishop's feelings and actions ought to have been than what they actually were. By the opening of next year, however, Stephen and the legate differed upon another ground. Nicolas was using his legatine authority to support the king in filling up vacant abbacies according to his royal pleasure, without regard either to the general interests of the English church or to the diocesan and metropolitical rights of the bishops and their primate. They discussed the matter in a council at Dunstable in January 1214, and thence Stephen despatched to the legate a notice of appeal against his conduct. Nicolas, with the king's concurrence, sent Pandulf to oppose the appeal at Rome; there the case was hotly argued between Pandulf and Stephen's brother Simon [see LANGTON, SIMON]; and though for the moment Stephen's opponents seemed to have gained the pope's ear, his expostulations were probably not altogether useless, for in October Nicolas was recalled.

At Epiphany 1215 the aggrieved barons went in a body to John and demanded the fulfilment of Henry's charter. Again Stephen took up the position of mediator; he was one of three sureties for the redemption of the king's promises before the close of Easter. When at the end of that time the barons rose in arms he remained at the king's side, not as his partisan, but as the advocate of his subjects; together with William Marshal, earl of Pembroke [q. v.], he carried overtures of reconciliation from John to the barons at Brackley (April), and it was he who brought back and read out to the king the articles which were at last formally embodied in the Great Charter (15 June). The Tower of London was then entrusted to him till a dispute about its rightful custody should be settled, and Rochester Castle, which was also in dispute between the see of Canterbury and

the diocesan bishop, was likewise restored to him. Some three months later John summoned him to give up both fortresses, but Stephen refused to do so without legal warrant. Meanwhile John had succeeded only too well in misrepresenting to Innocent III the actions and motives of the constitutional leaders, including the archbishop. On 16 Aug. Stephen and his suffragans, gathered at Oxford for a meeting with John, received a papal letter bidding them, on pain of suspension, cause all 'disturbers of king and kingdom' to be publicly denounced as excommunicate throughout the country on every Sunday and holiday till peace was restored. As no names were mentioned the application of the sentence was uncertain; the archbishop and bishops, therefore, after some hesitation, published it at Staines on 26 Aug. Once published, however, they took no further notice of it till the pope's commissioners, Pandulf and the Bishop of Winchester, summoned Stephen to urge upon his suffragans and enforce in his own diocese its public repetition on the appointed days. Stephen, on the point of setting out for a council at Rome, answered that he believed the sentence to have been issued by the pope under a misapprehension, and that he would do nothing further in the matter till he had spoken about it with Innocent himself, whereupon the commissioners suspended him from all ecclesiastical functions. Ralph of Coggeshall says that they shouted their sentence after him as he set sail, and Walter of Coventry that Pandulf followed him across the sea to deliver it. He accepted it without protest; he was, in fact, contemplating escape from a sphere in which all his efforts seemed doomed to failure, by withdrawal to a hermitage or a Carthusian cell. From this project he was warmly dissuaded by Gerald of Wales (Gir. Cambr. *Opp.* i. 401–7); but he seems to have still cherished it on his arrival at Rome. Confronted there by two envoys from John, who charged him with complicity in a plot of the barons to dethrone the king, and contempt of the papal mandate for the excommunication of the rebels, he made no defence, but simply begged to be absolved from suspension. Innocent, however, confirmed the sentence 4 Nov. Matthew Paris (*Hist. Angl.* ii. 468) adds that he even, at John's instigation, proposed to deprive the archbishop of his see, but was dissuaded by the unanimous remonstrances of the other cardinals. Reading this story by the light of Gerald's letter we may well suspect it to be but a distorted account of a resignation voluntarily tendered by Stephen himself. Again he submitted in silence. He spent the winter at Rome, and in the spring was released from suspension, on condition of standing to the pope's judgment on the charges against him, and keeping out of England till peace was restored. The first condition expired with Innocent III in July 1216; the second was fulfilled in September 1217, when the treaty of Lambeth rallied all parties round the throne of Henry III; and the primate came home once more, 'with the favour of the Roman court,' in May 1218 (*Ann. Worc.* and *Chron. Mailros*, ann. 1218).

For nearly two years he was free to devote himself entirely to the ecclesiastical duties of his office. He at once began preparations for a translation of the relics of St. Thomas of Canterbury; shortly afterwards Pope Honorius III commissioned him to investigate, conjointly with the abbot of Fountains, the grounds of a proposal for the canonisation of Bishop Hugh of Lincoln [q. v.] In the spring of 1220 Honorius ordered that the unavoidable irregularities of the young king's first crowning [see Henry III] should be set right by a second coronation, to be performed at Westminster, according to ancient precedent, by the Archbishop of Canterbury; this order was joyfully obeyed by Stephen on Whitsunday, 17 May. On this occasion the primate gave an address to the people, exhorting them to take the cross, and published Honorius's bull for the canonisation of St. Hugh. On 7 July he presided over the most splendid ceremony that had ever taken place in his cathedral church, the translation of the relics of St. Thomas, amid a concourse of pilgrims of all ranks and all nations, such as had never been seen in England before, for all of whom he provided entertainment at his own cost, in a temporary 'palace' run up for the occasion on a scale and in a fashion so astonishing to his contemporaries that they 'thought there could have been nothing like it since Solomon's time.' Immediately after Michaelmas he set out for Rome, 'on business of the realm and the church.' He carried with him a portion of the relics of St. Thomas, and at the pope's desire the first thing he did on his arrival was to deliver to the Roman people a sermon on the English martyr. He demanded of the pope three things: that all assumption of metropolitical dignity by the Archbishop of York in the southern province should be once more forbidden; that the papal claim of provision should never be exercised twice for the same benefice; and that during his own lifetime no resident legate should be again sent to England. This last demand aimed at securing England's political, as well as ecclesiastical, independence against a continuance

of the dictation to which she was at present subject from Pandulf. Honorius not only granted all three requests, but at once desired Pandulf to resign his office as legate (*Cont.* Flor. Wig. ann. 1221; Matt. West. ann. 1221). Stephen did not return to England till August 1221, having stopped on the way in Paris, where he was commissioned by the pope to assist the bishops of Troyes and Lisieux in settling a dispute between the university and its diocesan (Denifle, *Chart. Univ. Paris.* pp. 98, 102). Early next year he met his fellow-primate of York on the borders of their respective provinces; they failed to settle the questions of privilege in debate between their sees; but in the hands of Stephen Langton and Walter de Grey [q. v.] the debate was a peaceful one, and fraught with no danger to either church or state. On Sunday, 17 April 1222, Stephen opened a church council at Osney which is to the ecclesiastical history of England what the assembly at Runnymede in June 1215 is to her secular history. Its decrees, known as the Constitutions of Stephen Langton, are 'the earliest provincial canons which are still recognised as binding in our ecclesiastical courts.'

From the establishment of ordered freedom in the church the archbishop turned again to the vindication of ordered freedom in the state. Already, in January 1222, he had had to summon a meeting of bishops in London to make peace among the counsellors who were quarrelling for mastery over the young king, in which he succeeded for the moment by threatening to excommunicate the troublers of the land. A week after Epiphany 1223 he acted as leader and spokesman of the barons who demanded of Henry III the confirmation of the charter. The shift with which William Brewer tried to put them off in the king's name—'the charter was extorted by violence, and is therefore invalid'—provoked the one angry outburst recorded of Stephen Langton: 'William, if you loved the king, you would not thus thwart the peace of his realm;' and the archbishop's unusual warmth startled Henry into promising a fresh inquiry into the ancient liberties of England. For this, however, Henry seems to have substituted an inquiry into the privileges of the crown as John had held them before the war (*Fœdera*, i. 168). It was probably in despair of getting rid by any other means of the foreigners who counselled or abetted such double dealing as this, that Stephen and the other English ministers of state suggested to the pope that the young king should be declared of age to rule for himself. A bull to that effect, issued in April, probably arrived while the primate was absent on a fruitless mission to France, in company with the bishops of London and Salisbury, to demand from Louis VIII, who had just (August) succeeded to the crown, the restoration of Normandy promised to Henry by the treaty of Lambeth. Some time in the autumn the bull was read in a council in London. The party of anarchy among the barons, headed by the Earl of Chester and Falkes de Breauté [q. v.], attempted to seize the Tower, and, failing, withdrew to Waltham. Stephen and the bishops persuaded them to return and make submission to the king, but they still refused to be reconciled with the justiciar, Hubert de Burgh [q. v.], and from the Christmas court at Northampton they withdrew in a body to Leicester. The archbishop again, on St. Stephen's day, excommunicated all 'disturbers of the realm,' and then wrote to the 'schismatics' at Leicester that unless they surrendered their castles to the king at once he would excommunicate every one of them by name; this 'communication and commination' brought them to submission 29 Dec. In June 1224, when a fresh outrage of Falkes compelled the king to proceed against him by force, the archbishop sanctioned the grant of an aid from the clergy to defray the cost of the expedition, accompanied Henry in person to the siege of Bedford Castle, and excommunicated the offender. He absolved him, indeed, soon after at the bidding of Pope Honorius, whose ear Falkes had contrived to gain; but by that time Falkes was on the eve of surrender, and when his wife appealed to the archbishop for protection against the claims of a husband to whom she had been married against her will, Stephen successfully maintained her cause, and that of England's peace, against both Falkes and Honorius. On 3 Oct. the archbishop was at Worcester, deciding a suit between the bishop of that see and the monks of his chapter. At Christmas he was at Westminster with the king, when Hubert de Burgh, in Henry's name, demanded a fifteenth from clergy and laity for the war in Poitou. Led by the primate, the bishops and barons granted the demand (2 Feb. 1225), on condition that the charter should be confirmed at once; and this time the condition was fulfilled.

A fresh difficulty with Rome threatened to spring up at the close of the year, when a papal envoy, Otto, arrived with a demand that in every conventual or collegiate church the revenue of one prebend, or its yearly equivalent, should be devoted to the needs of the Roman court. Once more the difficulty was turned by the primate.

By his advice the matter was deferred to a council at Westminster on the octave of Epiphany (1226). The king's illness and the absence of several bishops, including, it seems, Stephen himself, caused a further postponement till after Easter; and then the rejection of the pope's claim was a foregone conclusion, for meanwhile Stephen had persuaded Honorius virtually to abandon it by recalling Otto. Having thus, as he trusted, secured the liberties of the state and the church in general, Stephen in 1228 applied himself to recover for his own see certain of its ancient privileges and immunities which had fallen into desuetude. He offered the king three thousand marks for their restoration, but proved his case so clearly that Henry remitted the offer. Shortly afterwards the archbishop fell sick, and withdrew to his manor of Slindon, Sussex, where he died. The dates of his death and burial are given by the chroniclers of the time in a strangely conflicting and self-contradictory way; the most probable solution of the puzzle seems to be that he died on 9 July 1228, and was buried on the 15th at Canterbury, whither his body had been transported from Slindon on the 13th (Gerv. Cant. ii. 115; Rog. Wend. iv. 170; Matt. Paris, *Chron. Maj.* iii. 157, and *Hist. Angl.* ii. 302; *Ann. Worc.* ann. 1228; *Cont.* Flor. Wig. ann. 1228; Stubbs, *Reg. Sacr. Anglic.* p. 37). Five years later Bishop Henry of Rochester proclaimed that he had seen in a vision the souls of Stephen Langton and Richard I released from purgatory, both on the same day. The pope himself did not hesitate to declare, a few months after the primate's death, that 'the custodian of the earthly paradise of Canterbury, Stephen of happy memory, a man pre-eminently endued with the gifts of knowledge and supernal grace, has been called, as we hope and believe, to the joy and rest of paradise above.' A tomb, fixed in a very singular position in the wall of St. Michael's Chapel in Canterbury Cathedral, is shown as the resting-place of his mortal remains; but the tradition is of doubtful authenticity.

Stephen Langton's political services to his country and his national church were but a part of his work for the church at large. A great modern scholar has called him, 'next to Bede, the most voluminous and original commentator on the Scriptures this country has produced.' It was as a theologian, 'second to none in his own day' (*Ann. Wav.* ann. 1228), that he was chiefly famed throughout the middle ages. He left glosses, commentaries, expositions, treatises, on almost all the books of the Old Testament, besides a large number of sermons. The many copies of these various works preserved in the university and college libraries of Oxford and Cambridge, at Lambeth Palace, and in different libraries in France, bear witness to the lofty and widespread esteem in which they and their author were held. The only portion of Stephen's writings which has been printed, except the few letters already referred to, is a treatise on the translation of St. Thomas the Martyr, probably an expanded version of the sermon preached on that occasion. One memorial of his pious industry is still in daily use: either in the early days when he was lecturing on theology, or during one of his periods of exile, 'he coted the Bible at Parys and marked the chapitres' (Higden, *Polychronicon*, l. vii. c. 34, trans. Trevisa) according to the division which has been generally adopted ever since. His literary labours were not confined to theology; he was, moreover, an historian and a poet. He wrote a 'Life of Richard I,' of which the sole extant remains are embodied in the 'Polychronicon' of Ralph Higden, who 'studied to take the floures of Stevenes book' for his own account of that king (*ib.* c. 25). Several bibliographers mention among Langton's writings two other historical works: a 'Life of Mahomet' and 'Annals of the Archbishops of Canterbury.' Of the former, however, nothing is now known, while the ascription of the latter to Stephen seems to have originated in a confusion between the owner and the author of two manuscripts now in the library of Corpus Christi College, Cambridge (lxxvi and cccclxvii). In Leland's day Canterbury College, Oxford, possessed a poem in heroic verse called 'Hexameron,' and said to be written by Langton, and Oudin mentions a 'Carmen de Contemptu Mundi' among the manuscripts at Lambeth. Both of these seem to be now lost, but a rhythmical poem entitled 'Documenta Clericorum,' ascribed to the same writer, is still in the Bodleian Library (Bodl. MS. 57, f. 66 *b*). More interesting still is a 'Sermon by Stephen Langton on S. Mary, in verse partly Latin, partly French,' of which a thirteenth-century manuscript is preserved in the British Museum (Arundel 292, f. 38). The sermon begins and ends with a few Latin rhymes; its main part is in Latin prose, and its text is, not a passage from Scripture, but a verse of a French song upon a lady called 'la bele Aliz,' to which the preacher contrives very skilfully to give an excellent spiritual interpretation. Another copy of this sermon, followed by a theological drama and a long canticle on the Passion, both in French verse, was found in the Duke of Norfolk's library by the Abbé de la Rue, who attributed all three works to the same author (*Archæo-*

logia, xiii. 232–3); but it is doubtful whether their juxtaposition in this manuscript is more than accidental (PRICE, note to WARTON, *Hist. Engl. Poetry*, 1840, ii. 28). There is, however, other evidence of the interest with which the greatest scholar of his day regarded the vernacular tongue of the land where his learning had been acquired. The earliest legal document known to have been drawn up in England, since the Conqueror's time, in any language other than Latin, is a French charter issued by Stephen Langton in January 1215 (*Rot. Chart.* 209). The land of his birth needs no other proof of his loyalty to her than the Great Charter of her freedom.

[The chief original authorities for Stephen Langton's life are a Canterbury Chronicle printed in Bishop Stubbs's edition of Gervase of Canterbury, vol. ii., appendix to preface; Roger of Wendover; Walter of Coventry; Matthew Paris; Ralph of Coggeshall; Annales Monastici; Royal Letters (all in Rolls Series); Close and Patent Rolls (Record Commission); and the Life and Letters of Innocent III (Migne, Patrologia, vols. ccxiv. ccxv.) For his political career, see Stubbs's Constitutional History and Preface to W. Coventry, vol. ii. A full biography of him has yet to be written; we have only sketches of his life, character, and work, from three very different points of view, by Dean Hook in his Archbishops of Canterbury, by Mr. C. E. Maurice in his English Popular Leaders, and by the Rev. Mark Pattison in the Lives of the English Saints edited by Dr. Newman. His Constitutions are printed in Wilkins's Concilia, vol. ii., and his Libellus de Translatione S. Thomæ at the end of Lupus's Quadrilogus and Dr. Giles's Sanctus Thomas Cantuariensis. His sermon on 'la bele Aliz' is translated in T. Wright's Biographia Britannica Literaria, vol. ii.] K. N.

LANGTON, THOMAS (*d.* 1501), bishop of Winchester and archbishop-elect of Canterbury, was born at Appleby in Westmoreland, and educated by the Carmelite friars there. He matriculated at Queen's College, Oxford, but soon removed to Cambridge, probably to Clare Hall, on account of the plague. In 1461 he was elected fellow of Pembroke Hall, serving as proctor in 1462. While at Cambridge he took both degrees in canon law, and was afterwards incorporated in them at Oxford. In 1464 he left the university, and some time before 1476 was made chaplain to Edward IV. Langton was in high favour with the king, who trusted him much, and sent him on various important embassies. In 1467 he went as ambassador to France, and as king's chaplain was sent to treat with Ferdinand, king of Castile, on 24 Nov. 1476. He visited France again on diplomatic business on 30 Nov. 1477, and on 11 Aug. 1478, in order to conclude the espousals of Edward's daughter Elizabeth and Charles, son of the French king. Two years later he was sent to demand the fulfilment of this marriage treaty, but the prince, now Charles VIII, king of France, refused to carry it out, and the match was broken off.

Meanwhile Langton received much ecclesiastical preferment. In 1478 he was made treasurer of Exeter, prebendary of St. Decuman's, Wells Cathedral, and about the same time master of St. Julian's Hospital, Southampton, a post which he still retained twenty years later. He was presented on 1 July 1480 to All Hallows Church, Bread Street, and on 14 May 1482 to All Hallows, Lombard Street, city of London, also becoming prebendary of North Kelsey, Lincoln Cathedral, in the next year. Probably by the favour of Edward V, who granted him the temporalities of the see on 21 May, Langton was advanced in 1483 to the bishopric of St. Davids; the papal bull confirming the election is dated 4 July, and he was consecrated in August. Langton's prosperity did not decline with Edward's deposition. He was sent on an embassy to Rome and to France by Richard III, who translated him to the bishopric of Salisbury by papal bull dated 8 Feb. 1485. Langton was also elected provost of Queen's College, Oxford, on 6 Dec. 1487 (WOOD gives the date as about 1483), a post which he seems to have retained till 1495. He was a considerable benefactor to the college, where he built some new sets of rooms and enlarged the provost's lodgings. In 1493 Henry VII transferred him from Salisbury to Winchester, a see which had been vacant over a year. During the seven years that he was bishop of Winchester Langton started a school in the precincts of the palace, where he had youths trained in grammar and music. He was a good musician himself, used to examine the scholars in person, and encourage them by good words and small rewards. Finally, a proof of his ever-increasing popularity, Langton was elected archbishop of Canterbury on 22 Jan. 1501, but died of the plague on the 27th, before the confirmation of the deed. He was buried in a marble tomb within 'a very fair chapel' which he had built south of the lady-chapel, Winchester.

Before his death he had given 10*l.* towards the erection of Great St. Mary's Church, Cambridge, and in 1497 a drinking-cup, weighing 67 oz., called the 'Anathema Cup,' to Pembroke Hall. This is the oldest extant hanap or covered cup that is hall-marked. By his will, dated 16 Jan. 1501, Langton left large sums of money to the priests of Clare Hall, Cambridge, money and vestments to the fellows and priests of Queen's College, Ox-

ford, besides legacies to the friars at both universities, and to the Carmelites at Appleby. To his sister and her husband, Rowland Machel, lands (probably the family estates) in Westmoreland and two hundred marks were bequeathed. An annual pension of eight marks was set aside to maintain a chapel at Appleby for a hundred years to pray for the souls of Langton, his parents, and all the faithful deceased at Appleby. A nephew, Robert Langton, also educated at Queen's College, Oxford, according to Wood, left money to that foundation with which to found a school at Appleby.

[Lansd. MS. 978, f. 12; Cole MS. 26, f. 240; Godwin's Cat. of Bishops, pp. 191, 284; Godwin, De Præsul. Angl. (Richardson), p. 295; Wood's Athenæ (Bliss), ii. 688; Wood's Colleges and Halls (Gutch), i. 147; Cooper's Athenæ Cantabr. i. 4; Le Neve's Fasti, i. 24, 196, 414, ii. 198; Syllabus of Rymer's Fœdera, ii. 708, 709, 710, 712, 714, 715; Grants of King Edward V (Camd. Soc.), pp. xxix, lxiv, 2, 37; Newcourt's Repertorium, i. 245; Willis's Cathedrals (Lincoln), p. 229; Hawes's Framlingham, p. 217; Smith's College Plate, pp. 6, &c.] E. T. B.

LANGTON, WALTER (*d.* 1321), bishop of Lichfield and treasurer, is said to have been born at Langton West, a chapelry in the parish of Church Langton, four miles from Market Harborough in Leicestershire. He continued his connection with the district, receiving in 1306 a grant of free-warren at Langton West (Hill, *Hist. of Langton*, p. 15). Yet at his death he only held three acres of land in the parish (*Cal. Inq. post mortem*, i. 300). He was the nephew of William Langton, dean of York; but there seems no reason for making him a kinsman to John Langton [q. v.], bishop of Chichester and chancellor, his contemporary. Neither can any real connection be traced between him and Stephen Langton [q. v.], archbishop of Canterbury (Hill, *Hist. of Langton*, p. 17). He started life as a poor man (Hemingburgh, ii. 272), and became a clerk of the king's chancery. His name first appears prominently in the records in 1290. He was then clerk of the king's wardrobe (*Fœdera*, i. 732), and received in the same year license to impark his wood at Ashley, and a grant of twelve adjoining acres in the forest of Rockingham (Foss). In 1292 this park was enlarged (*Cal. Inq. post mortem*, i. 104, 111). In 1292 he is first described as keeper of the king's wardrobe (*Fœdera*, i. 762), though he is also spoken of as treasurer of the wardrobe (*Ann. Dunstaple* in *Annales Monastici*, iii. 400), and even simply as treasurer (*Fœdera*, i. 772). He attached himself to the service of the powerful chancellor, Bishop Burnell [q. v.], and on Burnell's death in October 1292 received for a short space the custody of the great seal, until in December a new chancellor, John Langton, was appointed (*ib.* i. 762). But his custody was merely formal and temporary, resulting apparently from his position as keeper of the wardrobe, and he has no claim to be reckoned among the regularly constituted keepers of the great seal. Langton now became a favoured councillor of Edward I ('clericus regis familiarissimus,' *Flores Hist.* iii. 280), was rewarded with considerable ecclesiastical preferment, and soon became a landholder in many counties. He became canon of Lichfield and papal chaplain, and also dean of the church of Bruges (*Fœdera*, i. 766). But the local lists of dignitaries of the chapel of St. Donatian, now the cathedral of Bruges, do not contain his name (*Compendium Chronologicum Episcoporum . . . Brugensium*, p. 80, 1731). It was afterwards objected against him that he held benefices in plurality regardless of church law or papal sanction. By 1297 he had acquired lands worth over 20*l.* a year in Surrey and Sussex (*Parl. Writs*, i. 554).

Langton took an active part as one of the judges of the great suit respecting the Scottish succession (*Fœdera*, i. 766 sq.; Rishanger, p. 261, Rolls Ser.) In 1294 he shared with the Earl of Lincoln the responsibility of advising Edward I to consent to the temporary surrender of Gascony to Philip the Fair (*Munimenta Gildhallæ Londoniensis*, II. i. 165; Cotton, *Historia Anglicana*, p. 232). As the chancellor, John Langton, would not sign the grant of surrender, the great seal was handed over temporarily to his namesake, Walter, who signed with it the fatal deed. When the French king treacherously retained possession of the duchy, Langton busied himself with obtaining a special offering from the Londoners to the king. On 28 Sept. 1295 Langton was appointed treasurer in succession to William of March, bishop of Bath (Madox, *Exchequer*, ii. 37). His tenure was to be during the king's pleasure, and the salary a hundred marks a year (*ib.* ii. 42). Langton accompanied to the court of the French king the two papal legates who had been sent to England by Boniface VIII to negotiate a truce between Edward and his allies with Philip. The commission to Langton and the other English negotiators is dated 6 Feb. 1297 (*Fœdera*, i. 859; *Flores Hist.* iii. 287). He also utilised this journey for acting as one of the negotiators of the peace and alliance with Count Guy of Flanders (*ib.* iii. 290).

On 20 Feb. Langton was elected both by the monks of Coventry and the canons of

Lichfield as their bishop, or, as the see was more often called at the time, bishop of Chester. His election was confirmed by Archbishop Winchelsea on 11 June, and on 16 July the king restored him the temporalities of the see (Wharton, *Anglia Sacra*, i. 441). He was consecrated on 23 Dec. by one of the legates, Berard de Goth, cardinal-bishop of Albano, and brother to the future pope, Clement V (Stubbs, *Registrum Sacrum Anglicanum*, p. 49; *Ann. Dunstaple* in *Ann. Mon.* iii. 400).

Langton still retained the office of treasurer, and devoted his energies to affairs of state rather than to the work of his diocese. He shared the growing unpopularity of Edward I towards the end of his reign. On the meeting of the famous Lincoln parliament on 20 Jan. 1301, the barons and commons, urged on apparently by Archbishop Winchelsea, requested Edward to remove Langton from his office. At the same time they presented, through Henry of Keighley, member for Lancashire, a bill of twelve articles complaining of the whole system of administration. Edward gave way for the time, but in June he ordered the imprisonment of Keighley, putting him under the charge of Langton, against whom he had complained, and directing that Keighley's considerate treatment in the Tower should seem to come from the good will of the incriminated minister, and not from the order of the king (Stubbs, *Const. Hist.* ii. 151). On 14 Oct. of the same year Langton was associated with other magnates on an embassy to France (*Fœdera*, i. 936; *Ann. Lond.* in *Ann. Edw. I and II*, Rolls Ser. i. 103). They negotiated the continuance of a truce until November 1302, and returned to England on 21 Dec.

Grave charges were now brought against Langton. A knight, named John Lovetot, accused him of living in adultery with his stepmother, and finally murdering her husband, Lovetot's father. He was also charged with pluralism, simony, and intercourse with the devil, who, it was alleged, had frequently appeared to him in person (*Fœdera*, i. 956–7; *Flores Historiarum*, iii. 305). So early as February 1300 Boniface VIII wrote to Winchelsea demanding an investigation, and citing Langton to appear before the papal curia (*Chron. Lanercost*, pp. 200–1, Bannatyne Club). It was not, however, until May 1301 that a formal citation was served on the bishop, who was suspended from his office pending the investigation. Langton went to Rome to plead his cause in person, spending vast sums of money on the papal officials, who knew his wealth and did not spare him. He was at a disadvantage, moreover, as he did not make his appearance before the papal court until the date of his citation had passed. Langton remained for some time in Italy, Edward covering his retreat by appointing him in March 1302 a member of a special embassy then sent to the pope (*Fœdera*, i. 939). The king all along upheld the cause of his treasurer (*ib.* i. 943, 956). Boniface urged Edward not to show his rancour against the accuser Lovetot until the investigation was concluded (*ib.* i. 939). At a later stage the pope sent back the matter to Archbishop Winchelsea, who, after a long investigation, was forced to declare the bishop innocent. Lovetot was soon afterwards committed to prison on a charge of homicide, and died there (*Flores Hist.* iii. 306). At last, on 8 June 1303, Boniface formally absolved Langton of the charges brought against him (*Fœdera*, i. 956–7). All through the business Winchelsea had shown a strong animus against the accused, and a bitter and lifelong feud between the treasurer and the archbishop was the most important result of the episode.

In June 1303 Edward showed his sense of Langton's trustworthiness by making him principal executor of his testament. In 1303 and 1304 Langton was with the king in Scotland. On 15 June 1305 he was involved in a grave dispute with Edward, prince of Wales [see Edward II], who had invaded his woods, and answered his remonstrances with insult. Hot words passed between the minister and the prince, but the king warmly took the treasurer's side, and the prince was forced into submission. But the continued remonstrances of Langton against the prince's extravagance must have effectually prevented any real cordiality (Trokelowe, pp. 63–4). In October of the same year Langton was sent with the Earl of Lincoln and Hugh le Despenser on an embassy to the new pope, Clement V, at Lyons (*Ann. Lond.* p. 143). They took with them a present of sacred vessels of pure gold from the king (Rishanger, p. 227), and were present at Clement's coronation on 14 Nov. The main object of this mission was to procure the absolution of the king from the oaths which he had taken to observe the charters, and particularly the charter of the forests. But Langton took advantage of his position to urge the complaints which both the king and himself had against Archbishop Winchelsea. On 12 Feb. Clement issued a bull suspending the archbishop from his functions. On 24 Feb. 1306 the embassy was back in London. In the summer Winchelsea went into exile. This secured the continuance of Langton's power for the rest of the king's life. He was now unquestionably Edward's first minister and almost his only real confidant.

On 2 July 1306 Langton was appointed joint warden of the realm with the Archbishop of York during the king's absence in Scotland (*Fœdera*, i. 989). But early next year he followed Edward to the borders, appointing, on 8 Jan. 1307, a baron of the exchequer named Walter de Carleton as deputy during his absence (Madox, *Hist. of the Exchequer*, ii. 49). Edward now directed Langton to open the parliament at Carlisle (*Fœdera*, i. 1008). Langton seems to have been present at the king's death, and conveyed his body with all due honour on its slow march from the Scottish border to Waltham.

Langton's old quarrel with Edward II had indeed been patched up, and Langton had even professed to intercede with the old king on behalf of Gaveston (Hemingburgh, ii. 272, Engl. Hist. Soc.) But he had done this so unwillingly that there is no need to believe the chronicler's story of Edward I's answering his advances by tearing the hair out of his head and driving him out of the room (*ib.* ii. 272). Langton was well known to be Gaveston's enemy (*Chron. Lanercost*, p. 210), and the speedy return of the favourite from exile, soon to be followed by the restoration of Winchelsea, sealed the doom of the treasurer. As he rode from Waltham to Westminster, to arrange for the interment of his old master, he was arrested and sent to the Tower (Hemingburgh, ii. 273; *Ann. Paulini*, p. 257). On 22 Aug. 1307 he was removed from the treasurership. On 20 Sept. his lands, reckoned to be worth five thousand marks a year, were seized by the king (*Fœdera*, ii. 7). On 28 Sept. Edward invited by public proclamation all who had grievances against the fallen minister to bring forward their complaints (Riley, *Memorials of London*, p. 63). The king and Gaveston also seized upon the vast treasure hoarded up by Langton at the New Temple in London, including, it was believed, fifty thousand pounds of silver, besides gold and jewels (Hemingburgh, ii. 273–4). Most of this went to Gaveston. So vast a hoard explains Langton's unpopularity. A special commission of judges, headed by Roger Brabazon, was appointed to try Langton, now formally accused of various misdemeanors as treasurer, such as appropriating the king's moneys for his own use, selling the ferms at too low a value for bribes, and giving false judgments (Madox, *Exchequer*, ii. 47). On 19 Feb. 1308 Edward ordered the postponement of the trial until after his coronation (*Fœdera*, ii. 32); but before the end of March judgments were being levied on the lands belonging to his see. Langton himself remained in strict custody, being moved to Windsor for his trial, and then being sent back to the Tower (*Parl. Writs*, II. iii. 230). Gaveston was entrusted with his custody, and appointed the brothers Felton as his gaolers (Murimuth, p. 11). They maliciously carried their prisoner about from castle to castle. For a time he was confined at Wallingford (*Chron. Lanercost*, p. 210; Canon of Bridlington, p. 28), and was finally shut up in the king's prison at York.

Clergy, pope, and baronage interceded in vain in Langton's favour. Even Winchelsea, who hated him, could not overlook the grave irregularity of confining a spiritual person without any spiritual sentence. In April 1308 Clement V strongly urged on Edward the contempt shown to clerical privilege by Langton's confinement. The legate, the bishop of Poitiers, pressed for his release. At last, on 3 Oct. 1308, Edward granted Langton the restitution of his temporalities (*Fœdera*, ii. 58). But nothing of advantage to him resulted at once from this step. In 1309 further accusations were brought against him in the articles of the barons, and he remained in prison, though Adam Murimuth, a partisan of Winchelsea's, assures us (p. 14) that the archbishop refused to have any dealings with the king on account of his continued detention of Langton. It is noteworthy that during his imprisonment Langton still received writs of summons to parliament and to furnish his contingents for the king's wars (*Parl. Writs*).

Langton had been too long a minister, and was too unfriendly to the constitutional opposition, to care to remain a martyr. He had great experience and ability, and as Edward's difficulties increased the king bethought himself that his imprisoned enemy might still be of service to him. The declaration of Winchelsea for the ordainers and against the king made Langton most willing to come to terms with Edward. On 1 July 1311 he was removed from the king's to the archbishop's prison at York (*Fœdera*, ii. 138). This put Edward right with the party of clerical privilege, though about the same time he appointed new custodians of Langton's estates (*ib.* ii. 146–50). But on 23 Jan. 1312 Langton was set free altogether. Next day Edward, who was at this time at York, wrote to Pope Clement in favour of his former captive (*ib.* ii. 154). On 14 March Langton was restored to his office of treasurer until the next parliament should assemble (*ib.* ii. 159). He was believed to have betrayed the secrets of the confederate nobles to the king as the price of this advancement (*Flores Hist.* iii. 148). The growing troubles of Edward from the lords ordainers are the best explanation of his falling back on his father's old minis-

ter; but Langton never got more than a half support from Edward II, 'ad semigratiam regis recipitur' (Trokelowe, p. 64), and the ordainers, headed by the irreconcilable Winchelsea, soon turned against him. On Monday, 3 April, as Langton was sitting with the barons of the exchequer at the exchequer of receipt, an angry band of grandees, headed by the Earls of Pembroke and Hereford, burst in and forbade them to act any longer (Madox, *Exchequer*, ii. 266–8). On 13 April Edward strongly urged him to do his duty despite their threats (*Fœdera*, ii. 164); but power was with the ordainers, and Langton was forced to yield. Winchelsea excommunicated him for taking office against the injunctions of the ordainers. Langton now appealed to the pope, receiving on 1 May a safe-conduct to go abroad from the king, who still described him as treasurer (*ib.* ii. 166), and wrote to the pope begging for his absolution (*ib.* ii. 167; cf. 171, 178). Adam Murimuth the chronicler went to Avignon to represent Winchelsea (Murimuth, p. 18).

Langton remained some time at the papal court. In November Edward was forced by the ordainers to write pressing for a conclusion of the suit (*Fœdera*, ii. 186, 189). Langton was still away in February 1313; but the death of Winchelsea in 1313, and the reconciliation of English parties, again made it possible for him to regain his position in England. He remained in the king's council until the February parliament of 1315 insisted on driving him from office along with Hugh le Despenser (Monk of Malmesbury, p. 209). After the reconciliation of the king with the ordainers in 1318, Langton put before the new council a claim for 20,000*l.*, which he alleged that he had lost in the king's service. He was asked whether he intended to burden the king's distressed finances by so large a demand, and answered vaguely, neither renouncing nor pressing his claim. In the end he received nothing. He died at his house in London on 9 Nov. 1321 (*Flores Hist.* iii. 200; Chesterfield, *De Epp. Cov. et Lichfield* in *Anglia Sacra*, i. 442; other writers say on 16 Nov.) He was buried on 5 Dec. in the lady-chapel of Lichfield Cathedral. His effigy, in Derbyshire marble, still remains, though in rather a defaced condition. It is figured on p. 16 of Hill's 'History of Langton.' His cousin, Edmund Peveril, was his next heir, and, despite all his misfortunes, he left land in eleven counties (*Cal. Inq. post mortem*, i. 300). He is described as always dealing moderately with the people as an official (*Ann. Dunst.* in *Ann. Mon.* iii. 400), and as 'homo imaginosus et cautissimus' (Hemingburgh, ii. 272).

Despite the cares of state Langton found time and money to be a munificent benefactor to his church and see. About 1300 he began the building at Lichfield of the lady-chapel in which he was buried. He left money in his will to complete the work. He also surrounded the cloisters with a wall, built a rich shrine for St. Chad's relics, which cost 2,000*l.*, and gave vestments, jewels, and plate to the cathedral. He encompassed the whole cathedral close with the wall which enabled a royalist garrison to offer a stout defence to Lord Brooke in 1643. He erected the great bridge, built houses for the vicars, and increased their common funds. He built for himself a new palace at the edge of the close, rebuilt Eccleshall Castle, repaired his London house in the Strand, and repaired or rebuilt several of his manor-houses (*Anglia Sacra*, i. 441, 447; Stone, *Hist. of Lichfield*, pp. 22–3). He may have been associated with the fine new churches at Church Langton and Thorpe Langton (Hill, *Hist. of Langton*).

[Chronicles of Edward I and II, Cotton, Trokelowe, Flores Historiarum, Murimuth, all in Rolls Ser.; Hemingburgh (Engl. Hist. Soc.); Chron. of Lanercost (Bannatyne Club); Rymer's Fœdera, Record ed.; Madox's Hist. of the Exchequer; Wharton's Anglia Sacra, i. 441–2, 447, 451; Le Neve's Fasti Ecclesiæ Anglicanæ, ed. Hardy, i. 549–50; Calendarium Inquisitionum post mortem; Parliamentary Writs, i. 554–5, ii., iii. 729–31; Foss's Judges of England; Stubbs's Constitutional Hist. vol. ii.; Hill's Hist. of Langton; Stone's Hist. of Lichfield.] T. F. T.

LANGTON, WILLIAM (1803–1881), antiquary and financier, son of Thomas Langton (who in early life had been a merchant at Riga, afterwards at Liverpool, and who died in 1838 in Canada West), was born at Farfield, near Addingham, in the West Riding of Yorkshire, on 17 April 1803. His mother was the daughter of the Rev. William Currer, vicar of Clapham. He was educated chiefly abroad, where he acquired familiarity with foreign languages. From 1821 to 1829 he was engaged in business in Liverpool, during the latter part of the time as agent for some mercantile firms in Russia. Removing to Manchester in August 1829, he accepted a responsible position in Messrs. Heywood's bank, and in connection with that house he continued until 1854, when he succeeded to the important post of managing director of the Manchester and Salford Bank, which flourished under his rule for the next twenty-two years. He resigned in October 1876 in consequence of the complete failure of his sight.

During the long period of his residence in Manchester he was justly regarded as one of its most accomplished and philanthropic

citizens, and was associated in the establishment of some of its prominent institutions. He took a leading part in the projection of the Manchester Athenæum in 1836. His services were publicly recognised in 1881 by the presentation to the Athenæum of his marble medallion bust, along with those of his co-founders, Richard Cobden and James Heywood, F.R.S. When the Chetham Society was founded in 1843 he became one of its earliest members, and was elected its treasurer, subsequently exchanging that office for the honorary secretaryship. He edited for the society three volumes of 'Chetham Miscellanies,' 1851, 1856, 1862; 'Lancashire Inquisitions Post Mortem,' 1875; and 'Benalt's Visitation of Lancashire of 1533,' 2 vols. 1876–82. About 1846 he acted as secretary to a committee that was formed to obtain a university for Manchester. Though unsuccessful, this scheme probably in part suggested to John Owens [q. v.] the foundation of the college which bears his name. He was also, in association with Dr. Kay (afterwards Sir J. P. Kay-Shuttleworth [q. v.]), a chief promoter of the Manchester Provident Society, 1833, and of the Manchester Statistical Society in the same year. To the latter society he contributed in 1857 a paper on the 'Balance of Account between the Mercantile Public and the Bank of England,' and in 1867 a presidential address.

Among other professional papers he wrote 'On Banks and Bank Shareholders,' 1879, and a letter on savings banks, 1880, addressed to the chancellor of the exchequer. He was an accurate genealogist, herald, and antiquary, a philologist, a skilful draughtsman, and a graceful writer of verse, both in his own language and in Italian. On his retirement into private life 5,000*l.* was raised in his honour, and a memorial Langton fellowship founded at Owens College. He spent his retirement at Ingatestone, Essex, where he died on 29 Sept. 1881. He was buried in Fryerning churchyard, Essex.

He married at Kirkham, Lancashire, on 15 Nov. 1831, Margaret, daughter of Joseph Hornby of Ribby, Lancashire, and had issue three sons and six daughters.

[Memoir in Chetham Society's Publications, vol. cx., which contains also a portrait of Langton from the Athenæum bust; Manchester Guardian, 30 Sept. 1881; Manchester City News, 1 Sept. 1877 and 1 Oct. 1881; Foster's Lancashire Pedigrees.] C. W. S.

LANGTON, ZACHARY (1698–1786), divine, third son of Cornelius Langton of Kirkham, Lancashire, and Elizabeth his wife, daughter of the Rev. Zachary Taylor, headmaster of the grammar school there, was baptised at Kirkham on 24 Sept. 1698. He was educated at Kirkham grammar school, and, on being elected to a Barker exhibition, went to Magdalen Hall, Oxford, where he graduated B.A. on 18 Dec. 1721, and M.A. on 10 June 1724. After his ordination he removed to Ireland, where his kinsman, Dr. Clayton, was bishop of Killala, and afterwards of Clogher. He held preferments in the diocese of Killala, and was chaplain between 1746 and 1761 to the Earl of Harrington, lord-lieutenant. He held the prebend of Killaraght from 5 July 1735 until 1782, and that of Errew from 6 Dec. 1735 until his death. In November 1761 he returned to England, and was present at Kirkham Church in 1769 at the recantation of William Gant, late a Roman catholic priest. He published anonymously a pedantic work entitled 'An Essay concerning the Human Rational Soul, in three parts,' 8vo, Dublin 1753; Liverpool, 1755; Oxford, 1764. The Oxford edition has a dedication of 166 pages addressed to the Duke of Bedford, lord-lieutenant of Ireland. He died at Oxford on 1 Feb. 1786. He married Bridget, daughter of Alexander Butler of Kirkland, Lancashire, but died without issue.

[Fishwick's Kirkham (Chetham Soc.), p. 152; Palatine Note-book, iv. 148, 179, 246; Earwaker's Local Gleanings, 4to, ii. 127, 8vo, 274, 314; Monthly Rev. December 1764, xxxi. 414; Gent. Mag. 1786, lvi. 266; Cotton's Fasti Hibern. iv. 89, 110; Foster's Lanc. Pedigrees.] C. W. S.

LANGWITH, BENJAMIN (1684?–1743), antiquary and natural philosopher, a Yorkshireman, was born about 1684. He was educated at Queens' College, Cambridge, and elected fellow and tutor (Cooper, *Memorials of Cambridge*, i. 314). He graduated B.A. in 1704, M.A. in 1708, B.D. in 1716, and D.D. in 1717 (*Cantabr. Graduati*, 1787, p. 233). Thoresby placed his son under his care, but was obliged to remove him, owing to Langwith's negligence (*Letters addressed to R. Thoresby*, ii. 322–3, 361–2). He was instituted to the rectory of Petworth, Sussex, in 1718 (Dallaway, *Rape of Arundel*, ed. Cartwright, p. 335), and was made prebendary of Chichester on 15 June 1725 (Le Neve, *Fasti*, ed. Hardy, i. 273). He was buried at Petworth on 2 Oct. 1743, aged 59. His widow, Sarah, died on 8 Feb. 1784, aged 91, and was buried in Westminster Abbey (*Registers*, ed. Chester, p. 437).

Langwith gave Francis Drake some assistance in the preparation of his 'Eboracum.' His scientific attainments were considerable. Four of his dissertations were inserted in the 'Philosophical Transactions.' He wrote also 'Observations on Dr. Arbuthnot's Dissertations on Coins, Weights, and Measures,' 4to,

London, 1747, edited by his widow. It was reissued in the second edition of Arbuthnot's 'Tables of Ancient Coins,' &c., 4to, 1754.

[Nichols's Illustr. of Lit. i. 298; Watt's Bibl. Brit.] G. G.

LANIER, Sir JOHN (*d.* 1692), military commander, distinguished himself in the troop of English auxiliaries which served some time in France under the Duke of Monmouth, and he lost an eye while engaged in that service. He succeeded Sir Thomas Morgan as governor of Jersey, and was knighted. His rule is said to have been despotic. At the accession of James II he was recalled, and put in command of a regiment of horse; he was colonel of the queen's regiment of horse, now the 1st dragoon guards, in 1687 (*Harl. MS.* 4847, f. 5), and he became lieutenant-general in 1688. He declared for William III, and was despatched to Scotland to take Edinburgh Castle, which surrendered to him on 12 June 1689 (Luttrell, *Brief Historical Relation*, i. 479, 533, 547). He subsequently did excellent service in the reduction of Ireland, but he had much trouble with the majority of his regiment, who inclined to James II, and frequently disagreed with his brother officers (*ib.* i. 597, 613, ii. 170). On the evening of 15 Feb. 1689–90 he marched from Newry towards Dundalk, then strongly garrisoned by the Irish, with a thousand troops. The next morning, deeming it useless to make an attack on the town, he burnt a great part of the suburbs on the west side. At the same time a party of Leviston's dragoons, under his direction, took Bedloe Castle, and a prize of about fifteen hundred cows and horses (Harris, *Life of William III*, p. 249). At the battle of the Boyne, on 1 July 1690, Lanier was at the head of his regiment. He was also present at the siege of Limerick in the following August (*ib.* ii. 210), at Lanesborough Pass in December 1690 with Kirke (Story, *Impartial History*, p. 48), and at the battle of Aughrim on 12 July 1691 (Boyer, ii. 264). Lanier was to have had a command under the Duke of Leinster; but on 26 Dec. William offered him a pension of 1,500*l.* a year on condition that he resigned his commission (Luttrell, ii. 190, 239, 323). Lanier refused to retire, and in April 1692 the king appointed him one of his generals of horse in Flanders, though his health was fast failing. He was badly wounded at the battle of Steenkirk on 3 Aug. 1692, and died a few days afterwards. He was a bachelor.

[Falle's Jersey (Durell), pp. 133, 398; Boyer's Life of William III, ii. 178, 181; Macaulay's Hist. ch. xvi. xix.; will reg. in P. C. C. 187, Fane.] G. G.

LANIER (LANIERE), NICHOLAS (1588–1666), musician and amateur of art, born in London in 1588, is no doubt identical with 'Nicholas, son of John Lannyer, Musician to her Ma^tie^,' who was baptised on 10 Sept. 1588 in the church of Holy Minories, London. John Lanier (or Lannyer), the father, married on 12 Oct. 1585, at the same church, Frances, daughter of Mark Anthony Galliardello, who had served as musician to Henry VIII and his three successors. The family of Lanier was of French origin, and served as musicians of the royal household in England for several generations. One John Lanier, probably Nicholas's grandfather, who died in 1572, was described in 1577 as a Frenchman and musician, a native of Rouen in France, and owner of property in Crutched Friars in the parish of St. Olave, Hart Street, London (see *Exch. Spec. Comm.* No. 1365, 19 Eliz., 1577).

Another Nicholas Lanier, possibly Nicholas's uncle, was musician to Queen Elizabeth in 1581, and owned considerable property in East Greenwich, Blackheath, and the neighbourhood. He died in 1612, leaving four daughters and six sons, John (*d.* 1650), Alphonso (*d.* 1613), Innocent (*d.* 1625), Jerome (*d.* 1657), Clement (*d.* 1661), Andrea (*d.* 1659), who were all musicians in the service of the crown, while some of their children succeeded them in their posts.

Nicholas Lanier, like other members of his family, became a musician in the royal household, and in 1604 received payment for his livery as musician of the flutes. He was attached to the household of Henry, prince of Wales, and on the death of the prince in 1612 he wrote to Sir Dudley Carleton [q. v.] that 'he knows not which is the more dangerous attempt, to turn courtier or cloune.' He held subsequently a prominent position among the royal musicians, both as composer and performer. Herrick alludes to his skill in singing in a poem addressed to Henry Lawes. In 1613 Lanier, Giovanni Coperario [q. v.], and others composed the music for the masque by Thomas Campion, given on St. Stephen's night on the occasion of the marriage of Robert Carr, earl of Somerset, and Lady Frances Howard. Lanier composed the music for the masque of 'Lovers Made Men' composed by Ben Jonson [q. v.], and given at Lord Hay's house on 22 Feb. 1617; on this occasion Lanier is said to have introduced for the first time into England the new Italian mode, or 'stylo recitativo.' Lanier also sang himself in this masque and painted the scenery for it. He composed the music for Ben Jonson's masque 'The Vision of Delight,' performed at court

at Christmas 1617. An air by Lanier from 'Luminalia, or the Festival of Light,' performed at court on Shrove Tuesday, 1637, is printed in J. Stafford Smith's 'Musica Antiqua,' p. 60. On the accession of Charles I, Lanier was well rewarded for his services. He was appointed master of the king's music and given a pension of 200*l.* a year (see Rymer, *Fœdera*, xviii. 728).

Lanier was also a painter himself and a skilled amateur of works of art. In 1625 he was sent by Charles I to collect pictures and statues for the royal collection. He remained in Italy about three years, staying at Venice and elsewhere, and expended large sums of money on his master's behalf. In 1628 he was at Mantua, lodging in the house of Daniel Nys, the agent, through whom Charles I acquired the collection of the Duke of Mantua, including Mantegna's 'Triumph of Cæsar,' now at Hampton Court. Lanier's acquisitions formed the nucleus of the celebrated collection formed by Charles I. He is considered to have been the first, with the exception perhaps of Thomas Howard, second earl of Arundel [q. v.], to appreciate the worth of drawings and sketches by the great painters. Certain pictures and drawings that can be traced to the collection of Charles I bear a mark generally accepted as denoting that they were among those purchased by Lanier. Sir William Sanderson, in his 'Graphice,' alleges that from his experience in trading in pictures Lanier was the first to introduce the practice of turning copies into originals by blackening and rolling them. Vandyck painted Lanier's portrait at half length, and the king's admiration for the picture is said to have led him to persuade Vandyck to permanently settle in England. Another portrait of Lanier painted at this time by Jan Livens was finely engraved by Lucas Vorsterman. Lanier was appointed keeper of the king's miniatures. In 1636 Charles I granted to him and others a charter of incorporation as 'The Marshal, Wardens, and Cominalty of the Arte and Science of Musicke in Westminster.' Lanier was chosen the first marshal.

With the outbreak of the civil wars the fortunes of the Lanier family declined. On the execution of the king Lanier composed a funeral hymn to the words of Thomas Pierce. He had the mortification of seeing the king's collections, which he had done so much to form, dispersed by auction. Lanier and his cousins were large purchasers at the sale, and he himself was the purchaser of his own portrait by Vandyck. During the commonwealth he appears to have followed the royal family in exile. Passes exist among the State Papers for Lanier to journey with pictures and musical instruments between Flanders and England. In 1655 the Earl of Newcastle gave a ball at the Hague to the court, at which a song composed by the earl was sung to music by Lanier. On the Restoration he was reinstated in his posts as master of the king's music and marshal of the corporation of music. He composed New-year's music in 1663 and 1665, and died in February 1665–6.

Songs by Nicholas Lanier are printed in 'Select Musicall Ayres and Dialogues' (1653 and 1659), 'The Musical Companion' (1667), 'The Treasury of Music' (1669), and 'Choice Ayres and Songs,' iv. (1685). A good deal of his music remains in manuscript; in the British Museum there are songs by him (Add. MSS. 11608, 29396; Eg. MS. 2013), and a cantata 'Hero and Leander' (Add. MSS. 14399, 33236), which had some success in his day. Other music remains in manuscript in the Music School and in the library of Christ Church, Oxford, and also in the Fitzwilliam Museum at Cambridge.

Besides the portraits mentioned above Vandyck is said to have painted Lanier as 'David playing the harp before Saul.' A miniature of Lanier by Isaac Oliver was in James II's collection of pictures. In the Music School at Oxford there is an interesting portrait of Lanier, painted by himself (engraved by J. Caldwall in Hawkins, *Hist. of Music*, iii. 380). This shows him to have been a painter, but he cannot be identical with the Nicholas Lanier (1568–1646?), possibly a cousin, who in 1636 published some etchings from drawings by Parmigiano, and in 1638 another set of etchings after Giulio Romano. It is probably this last Nicholas Lanier who was buried in St. Martin's-in-the-Fields on 4 Nov. 1646.

The family of Lanier continued to inherit their musical talent for successive generations. One branch went to America, where it was worthily represented by Sidney Lanier (1842–1891), musician and poet.

[Cal. State Papers, Dom. Ser. 1604–70; Walpole's Anecdotes of Painting, ed. Wornum; Sainsbury's Papers relating to Rubens; Vertue's MSS. (Brit. Mus. Addit. MSS. 23068, &c.); Hawkins's Hist. of Music; Grove's Dict. of Music and Musicians; Menkel's Musikalisches Conversations Lexikon; Fétis's Biographie Universelle des Musiciens; Hasted's Hist. of Kent, ed. Drake, 1886; information kindly supplied by Messrs. W. Barclay Squire, F.S.A., Alfred Scott Gatty (York herald), and others.] L. C.

LANIGAN, JOHN, D.D. (1758–1828), Irish ecclesiastical historian, born at Cashel, co. Tipperary, in 1758, was the eldest of the sixteen children of Thomas Lanigan, a school-

master of that city, by his wife Mary Anne [Dorkan]. He was educated by his father, who afterwards placed him in a seminary kept at Cashel by Patrick Hare, a protestant clergyman. Here he was a great friend of Edward Lysaght [q. v.], and remained for some time as usher. In 1776 he was recommended by Dr. James Butler, archbishop of Cashel, for a burse in the Irish College at Rome (Moran, *Spicilegium Ossoriense*, iii. 351). He sailed from Cork to London, where he was robbed of his money by a fellow-passenger; but fortunately a priest afforded him a refuge in his house until a remittance from home enabled him to continue his journey to Rome. His progress in theological and philosophical studies was brilliant and rapid, and after having attended a course of lectures on canon law at the Sapienza he was ordained priest. Soon afterwards he was induced by Tamburini to settle at Pavia, where he was afterwards appointed to the chairs of Hebrew ecclesiastical history and divinity in the university. In 1786 he declined to attend the schismatical diocesan council held at Pistoia under the presidency of the Jansenist bishop Scipio Ricci. In 1793 he published the first part of his 'Institutiones Biblicæ,' which, it is said, was suppressed in consequence of some of the opinions advanced (Orme, *Bibliotheca Biblica*, p. 284). He was created D.D. by the university of Pavia on 28 June 1794. Two years later, when Napoleon's victorious troops overran the duchy of Milan, the members of the university of Pavia were dispersed, and Lanigan hurriedly returned to his native country, in company with several other Irish ecclesiastics.

On landing in Cork as a penniless wanderer he vainly applied for pecuniary assistance to Dr. Moylan, bishop of that diocese, and his vicar-general, Dr. MacCarthy, who both regarded Lanigan as a Jansenist, on account of his intimacy with the notorious Tamburini. He was compelled therefore to walk to Cashel, where he was welcomed by his surviving relatives. After an unsuccessful attempt to obtain the spiritual care of a parish in the diocese of Cashel, he proceeded to Dublin, and was attached to the old Francis Street Chapel, by invitation of its pastor, Martin Hugh Hamill, the vicar-general and dean of Dublin, who had been his fellow-student at Rome. Shortly afterwards he was nominated, on the motion of the primate, seconded by the Archbishop of Dublin, to the chair of sacred scripture and Hebrew in the Royal College of St. Patrick, Maynooth. The Bishop of Cork, still suspecting him to be a Jansenist, suggested that he should subscribe the formula which had been drawn up as a test for the French refugee clergy after the revolution. This Lanigan indignantly refused to do, though he declared that he would cheerfully subscribe the bull 'Unigenitus Dei Filius,' issued by Clement XI in 1713. The result of the dispute was that he resigned the professorship.

At the suggestion of his friend General Vallancey he was engaged by the Royal Dublin Society as assistant-librarian, foreign correspondent, and general literary supervisor, with a salary of a guinea and a half per week; but it appears that he was not regularly appointed as an officer of the society until 2 May 1799. In 1808 his salary was increased to 150*l.* per annum. He was intimately associated with the literary enterprises of the time in Dublin. His wit, learning, liberal catholicism, and the dignity and suavity of his continental manners were a ready passport to the best society. Among his friends were General Vallancey, Richard Kirwan, president of the Royal Irish Academy, Archbishop Troy, Dennis Taaffe, and the Celtic scholars William Halliday and Edward O'Reilly. He assisted the latter to found the Gaelic Society of Dublin in 1808. He wrote on current affairs under the pseudonyms of 'Irenæus' and 'An Irish Priest;' in 1805 he engaged in a controversy with John Giffard concerning catholic disabilities.

Symptoms of cerebral decay appeared in 1813, and he was removed to Cashel, where he was tenderly nursed by his sisters. Although for a time able to resume work, and even to superintend the removal of the Royal Dublin Society's library from Hawkins Street to Kildare Street, he ultimately became a permanent patient in Dr. Harty's asylum at Finglas. He died on 7 July 1828, and was interred in Finglas churchyard, where a monument was erected to his memory in 1861, with appropriate inscriptions in Irish and Latin. His library was sold 6 and 7 March 1828.

His principal work is 'An Ecclesiastical History of Ireland, from the first Introduction of Christianity among the Irish to the beginning of the thirteenth century,' 4 vols., Dublin, 1822, 8vo; 2nd edition, Dublin, 1829, 8vo. This work he began in 1799. It contains, in chronological sequence, biographies of the principal Irish saints, with their 'acts' abridged, while their recorded miracles are for the most part suppressed. His other works are: 1. 'De Origine et Progressu Hermeneuticæ Sacræ,' Pavia, 1789, being his inaugural address as professor of Hebrew and sacred scripture at Pavia. 2. 'Saggio sulla maniera d'insegnare a' giovani ecclesiastici la Scienza de' Libri Sacri,' Pavia, pp. 159, a work of great rarity. 3. 'Institutionum Biblicarum

pars prima, qua continetur Historia Librorum Sacrorum Veteris et Novi Testamenti,' vol. i. (all published), Pavia, 1793, 8vo, dedicated to Count Joseph de Wilzeck, knight of the Golden Fleece, containing much valuable matter. 4. 'An Essay on the Practical History of Sheep in Spain, and of the Spanish Sheep in Saxony, Anhalt Dessau, &c. By George Stumpf, M.A., and member of the Academy of Mentz, Leipsick, 1785. Translated from the German,' Dublin, 1800, 8vo. In vol. i. pt. i. of the 'Transactions of the Dublin Society.' 5. 'Introduction concerning the Nature, Present State, and true interests of the Church of England, and on the means of effecting a reconciliation of the Churches; with remarks on the False Representations, repeated in some late Tracts, of several Catholic Tenets, particularly the Supremacy of the See of Rome, by Irenæus,' prefixed to a book of 66 pages entitled 'The Protestant Apology for the Roman Catholic Church. By Christianus, i.e. William Talbot of Castle Talbot, co. Wexford,' Dublin, 1809, 8vo. 6. An edition of Alban Butler's 'Meditations and Discourses,' Dublin, 1840, 8vo, is said to have been revised and improved by Lanigan.

[Irish Wits and Worthies, including Dr. Lanigan, his Life and Times, by W. J. Fitzpatrick, LL.D., Dublin, 1873; Allibone's Dict. of English Lit. ii. 1058; Brenan's Eccl. Hist. of Ireland, 1864, p. 649; Dublin Rev. December 1847, p. 489; Horne's Introd. to the Holy Scriptures; Lowndes's Bibl. Man. (Bohn), p. 1309; Cat. of Library of Trin. Coll. Dublin, v. 39.] T. C.

LANKESTER, EDWIN (1814–1874), man of science, was born 23 April 1814, at Melton, near Woodbridge, Suffolk. His father, William Lankester, was a builder, and died of phthisis at the age of twenty-seven, leaving a widow, his son Edwin, four years old, and a daughter still younger. An injudicious use of the small property left by William Lankester made the family poor. Edwin's school education came to an end when he was barely twelve years old. He was about to be apprenticed to a watchmaker when Samuel Gissing, surgeon, of Woodbridge, took him as an articled pupil. In 1832 his articles expired, and he became assistant to a surgeon named Stanisland of Fareham, Hampshire. He was not well treated, and after a few months left to become assistant at the 'Repertorium,' in Seymour Street, Euston Square, London, where he suffered literally from semi-starvation. In 1833 he became assistant to Mr. Spurgeon of Saffron Walden in Essex, who, though severe and ascetic, took a pleasure in furthering the intellectual development of his assistants. He admitted Lankester to his excellent library, and helped him in the study of Latin and Greek and the English classics. Lankester was made secretary of a vigorous natural history society in the town and curator of the museum. The friends, won by his honesty and ability, lent him 300*l.* to support him through a medical course at the recently opened London University, where from 1834 to 1837 he studied medicine and the natural sciences. He studied zoology under Grant and botany under Lindley, in whose class he gained the silver medal. His fellow-students elected him president of the college medical society. In 1837, being unable to afford the expense of the full course necessary for the university of London degree, he qualified as M.R.C.S. and L.S.A. Through the friendship of his teacher, Lindley, he obtained a valuable appointment as resident medical attendant and science tutor in the family of Mr. Wood of Campsell Hall, near Doncaster. With his pupils, youths of exceptional talent, he increased his scientific knowledge, and he formed a lifelong friendship with his colleague, Dr. Leonard Schmitz. In 1839 he went to Heidelberg to learn German and to graduate as M.D., a feat which he accomplished after a residence of six months. He now settled in London, and supported himself by literary work, popular lectures, and such practice as fell in his way. Between 1840 and 1846 he made many friends, including Charles Dickens, Douglas Jerrold, and Arthur Henfrey [q.v.] He lodged with Edward Forbes [q.v.] in Golden Square; wrote regularly for the 'Daily News' (chiefly on medical reform, in support of Mr. Wakley), and began a connection with the 'Athenæum' which lasted till his death. He was a regular attendant at the British Association, and for five-and-twenty years (1839–64) was secretary of section D. He was an original member of the famous 'Red Lions,' founded by Edward Forbes [q. v.] in 1839. In 1844 he became secretary of the Ray Society. In 1845 he was elected a fellow of the Royal Society.

Lankester's career after his marriage in 1845 was divided between the pursuit of science and the extension of a knowledge of scientific results. He had in 1841 taken the extra-license of the College of Physicians, with a view to practice in Leeds. But his failure in 1847 to obtain the London license of that body led to his gradually abandoning the practice of medicine for more distinctly scientific work. In 1847 he wrote the article 'Rotifera' for the 'Cyclopædia of Anatomy and Physiology;' in 1849 he produced a translation of Schleiden's 'Principles of Scientific Botany,' and in 1850 was appointed professor of natural history in New College, Lon-

don. In 1853 he became lecturer on anatomy and physiology at the Grosvenor Place School of Medicine, and from that year till 1871 was joint editor of the 'Quarterly Journal of Microscopical Science' (until 1868 with George Busk, and from 1869 to 1871 with his son, E. Ray Lankester). He was led to take an active part in the microscopic examination of drinking-waters during the cholera epidemic of 1854, and, in conjunction with Dr. Snow, demonstrated the connection of the celebrated 'Broad Street pump' with that epidemic. In 1855 he edited for the prince consort, at the suggestion of Sir James Clark [q. v.], an important work by William Macgillivray [q. v.] on the 'Natural History of the Dee Side and Braemar;' it was issued for private circulation. In 1856 he published a little book on the 'Aquarium, Fresh Water and Marine.' Alfred Lloyd, the originator of all the great aquaria, publicly attributed his first interest in the subject to a lecture by Lankester. In 1857 he produced a translation of Küchenmeister's important work on 'Animal and Vegetable Parasites of the Human Body' (Sydenham Soc.), and in 1859 was elected president of the Microscopical Society of London. In 1862 he was appointed examiner in botany to the science and art department. He also did much anonymous literary work. He edited the natural history section of both the 'Penny' and the 'English Cyclopædia,' and many editions of the 'Vestiges of the Natural History of Creation.'

Lankester at the same time engaged in a very ardent attempt to spread a knowledge of physiology and the causes of disease among laymen, and in important sanitary investigations. In 1845 he had published a work on 'Natural History of Plants yielding Food,' and in 1851 and 1862 he was a juror in the department of economics of the International Exhibition held in London. In 1858 he was appointed to succeed Dr. (now Sir Lyon) Playfair as superintendent of the food collection at South Kensington Museum. He devised methods of rendering the analysis of various kinds of food appreciable by the uninstructed visitor, and gave courses of lectures upon food (printed in 1860), and upon the uses of animals to man in relation to the industry of man (printed in 1861). On his appointment as coroner in 1862, Sir Henry Cole (1808–1882) [q. v.], secretary of the science and art department, terminated his appointment, and, on the opening of the Bethnal Green Museum in 1872, removed the food collection thither.

His services in regard to the cholera of 1854 led in 1856 to his appointment as the first medical officer of health for the parish of St. James, Westminster, a position which he held until his death. In 1859 he wrote, in conjunction with Dr. William Letheby, the article 'Sanitary Science' in the eighth edition of the 'Encyclopædia Britannica,' and not only published his official reports to the vestry of St. James, but initiated a system of leaflets for distribution among the households of the parish, which has since been taken up and carried on by the National Health Society. In 1862, on the death of Thomas Wakley, Lankester was selected by the medical profession as the medical candidate for the post of coroner for Central Middlesex. He was opposed by Mr. (now Sir Charles) Lewis, a solicitor. Lankester was elected after a hard and expensive fight by a majority of forty-seven in a total poll of 10,894, but incurred a debt which weighed him down till his death. He now threw himself entirely into work connected with the public health, and except occasional lectures in ladies' schools and the summer courses at the gardens of the Royal Botanical Society, he abandoned his connection with botany and natural history. He advocated the teaching of physiology in schools, and produced a school manual of 'Health, or Practical Physiology' (1868). For twelve years he was known to the public by the newspaper reports of his inquests. He was condemned by the county financiers, but was approved by the public, for insisting upon proper medical evidence as to the cause of death. He drew attention to the frequency of infanticide, to baby-farming, and the neglect of workhouse infirmaries. His conclusions (sometimes misrepresented by the press) are to be found in his (voluntarily produced) 'Annual Reports,' published from 1866 onwards by the Social Science Association in the 'Journal of Social Science,' which Lankester founded in 1865, and edited until his death.

Lankester died, 30 Oct. 1874, at the age of sixty, from diabetes, after a brief illness. He married, in 1845, Phebe, eldest daughter of Samuel Pope of Highbury (formerly a mill-owner in Manchester). His wife (the authoress of books on British wild flowers, inspired by his teaching) and eight children survived him. His eldest son, Edwin Ray Lankester, born in 1847, is Linacre professor of anatomy at Oxford.

Lankester was above the middle height and portly; his complexion was high-coloured, eyes and hair dark brown. He had a singularly agreeable voice and manner, corresponding to a natural kindness of heart, which rendered it impossible for him to be harsh or unjust. He was a genial public speaker and an admirable lecturer. His chief mental

characteristic was his intense love of natural scenery and of wild plants and animals, combined with which he had good judgment in matters of art. Until his last illness he was a man of very active habits.

His works are (besides those already noticed and many anonymous articles in periodicals): 1. 'Lives of Naturalists,' 1842. 2. 'An Account of Askern and its Mineral Springs; together with a sketch of the Natural History and a brief Topography of the immediate neighbourhood,' 1842. 3. 'Memorials of John Ray,' Ray Society, 1845. 4. 'Correspondence of John Ray,' Ray Society. 5. 'Half-hours with the Microscope,' London, 1859.

[Private information; Nature, 5 Nov. 1874; Lancet, 7 Nov. 1874; Times, 31 Oct. 1874; Medical Directory, p. 1177; Athenæum, 7 Nov. 1874; Proc. Royal Soc. xxiii. 50.]

LANKRINK, PROSPER HENRICUS (1628–1692), painter, born in Germany in 1628, was son of a German soldier, who came with his wife and child to Antwerp, where he procured a command in the service of the Netherlandish army. After his father's death Lankrink was well educated by his mother, who destined him for the clerical profession; but as he showed a great talent for painting, she reluctantly allowed him to be apprenticed to a painter, and to study in the academy of drawing at Antwerp. Here Lankrink made rapid strides, and soon showed a decided skill in painting landscape. This he increased by facilities offered him for studying good works by Titian, Salvator Rosa, and others in the collection of an amateur. After his mother's death Lankrink visited Italy, and then came to England, where he soon attracted attention. He was patronised, among others, by Sir Edward Spragge [q. v.] and by Sir William Williams. The latter bought most of Lankrink's paintings, which were, however, all destroyed by fire. Lely employed Lankrink to paint the landscapes, flowers, and similar accessories in his portraits. His landscape paintings were much admired at the time: one, with a 'Nymph Bathing her Feet,' was engraved in mezzotint by John Smith. He painted a ceiling for Mr. Richard Kent at Corsham, Wiltshire. Lankrink was fond of good living, and popular at court and in society, especially with ladies, but in middle life he fell into idle and dissipated habits. He formed a very good collection of pictures, prints, and drawings by the old masters, and by means of a loan from a friend, which he never repaid, added to it greatly at the sale of Sir Peter Lely's collection (cf. North, *Lives*, iii. 193). He lived for many years in Piccadilly, but subsequently removed to Covent Garden, where he lived in the house which afterwards became Richardson's Hotel. He died there in 1692, and was buried at his request under the porch of St. Paul's, Covent Garden. His collections were sold afterwards to defray his debts.

[Walpole's Anecd. of Painting, ed. Wornum; Vertue's MSS. (Brit. Mus. Addit. MSS. 23068–23075); Redgrave's Dict. of Artists; Pilkington's Dict. of Painters.] L. C.

LANQUET or LANKET, THOMAS (1521–1545), chronicler, was born in 1521. He studied at Oxford, and devoted himself to historical research. He died in London in 1545 while engaged on a useful general history. Thomas Cooper [q. v.], afterwards bishop of Winchester, completed it, and it was published in 1549 by Berthelet under the title of 'An Epitome of Cronicles conteining the whole Discourse of the Histories as well of this realme of England, as all other countreis . . . gathered out of most probable auctors, fyrst, by T. L., from the beginnyng of the world to the Incarnacion of Christ, and now finished and continued to the reigne of . . . Kynge Edwarde the Sixt by T. Cooper,' b.l. 4to. This history is generally known as 'Cooper's Chronicle,' and preserves many curious traditions. Under the year 1552 it is noted that then 'one named Johannes Faustius fyrst founde the craft of printinge, in the citee of Mens in Germanie.' The subsequent editions of the 'Chronicle' are mentioned under Cooper, Thomas. Wood also assigns to Lanquet a 'Treatise of the Conquest of Bulloigne,' but it does not seem to have survived, if indeed it was ever printed.

[Wood's Athenæ Oxon. ed. Bliss, i. 149; Lowndes's Bibl. Manual; Notes and Queries, 1st ser. viii. 494.] W. A. J. A.

LANSDOWNE, Lord. [See Granville or Grenville, George, 1667–1735, verse-writer.]

LANSDOWNE, Marquises of. [See Petty and Petty-Fitzmaurice.]

LANT, THOMAS (1556?–1600), herald and draughtsman, born in or about 1556, was originally a servant to Sir Philip Sidney. He entered the College of Arms as Portcullis pursuivant in 1588, and was created Windsor herald 22 Oct. 1597, though his patent was not issued till 19 Nov. 1600. According to Noble he died in the latter year.

His works are: 1. 'Sequitur celebritas & pompa funeris [of Sir Philip Sidney], quem-admodū a Clarencio Armorum et Insignium rege instituta est, una cum varietate vesti-

mentorum, quibus pro loco et gradu cujusq; epullatis singuli utebantur. Delineatũ . . . hoc opus . . . est a T. Lant, insculptum deinde in ære a D. T. De'bri j. Here followeth the manner of the whole proceeding of his funerall,' &c., London, 1587, oblong folio. It is dated at the end 1588. The work, which is of extreme rarity, consists of thirty-four engraved copperplates, forming a long roll, with a description in Latin and English. Among the portraits is one of Lant himself, which has been republished. A copy of the work, which was purchased at Richard Gough's sale for 39*l.* 18*s.* by Sir Joseph Banks, is now in the British Museum. 2. 'The Armory of Nobility, &c., first gathered and collected by Robert Cooke, *alias* Clarenceux, and afterwards corrected and amended by Robert Glover, *alias* Somerset, and lastly copyed and augmented by T. Lant, *alias* Portcullis,' 1589, Sloane MS. 4959. 3. 'A Catalogue of all the Officers of Arms, shewing how they have risen by degrees, &c., which order hath been observed long before the time of King Edward IV unto this year 1595,' Lansdowne MS. 80. 4. 'Lant's Roll,' manuscript in the College of Arms. It has been continued by some other herald to the accession of Charles II.

One Thomas Lant, probably the same, published 'Daily Exercise of a Christian; gathered out of the Scripture, against the Temptations of the Deuil,' London, 1590, 16mo; 1623, 12mo.

[Dallaway's Heraldry, p. 259; Granger's Biog. Hist. of England, 5th edit. i. 331; Richardson's Portraits, pt. iii.; Noble's College of Arms, pp. 176, 186; Ames's Typogr. Antiq. (Herbert), pp. 962, 1680; Bromley's Cat. of Engr. Portraits, p. 42; Lowndes's Bibl. Man. (Bohn), p. 1310; Watt's Bibl. Brit.; Gough's Brit. Topogr. i. 613; Moule's Bibl. Herald. p. 34.] T. C.

LANTFRED or **LAMFRID** (*fl.* 980), hagiographer, was a priest and monk of Winchester, being a disciple of Bishop Æthelwold. He wrote: 1. 'De Miraculis Swithuni,' the first forty-six chapters of which are printed in the Bollandists' 'Acta Sanctorum,' 1 July, pp. 292–9, together with a narrative of the saint's translation. The whole work is contained in Cotton. MS. Nero E. i. ff. 35–53, and Reg. 15, C. vii. ff. 1–50, both being of nearly contemporary date. 2. 'Epistola præmissa historiæ de Miraculis Swithuni,' a prefatory letter prefixed to the foregoing. It is printed in the 'Acta Sanctorum,' 1 July, p. 28, and in Wharton's 'Anglia Sacra,' i. 322. It is often found in manuscripts of Alcuin's letters, e.g. in Cotton. Vesp. xiv., and Tiberius, A. xv. Lantfred says he had little knowledge of Swithun's life, and wrote only of his miracles. His style is inflated and obscure, and words of Greek origin are frequent in his diction.

John Joscelyn [q. v.] says he had an Anglo-Saxon book containing 'Depositio Swithuni per Lantfredum.' Tanner suggests that this was a translation by another hand. Thomas Rudborne cites from a 'Liber de fundatione ecclesiæ Wentanæ' by Lantfred two hexameters, and also some verses, which are given at the end of the manuscripts of the treatise 'De Miraculis.' Bale and Pits wrongly ascribe to Lantfred a 'Life of Swithun.'

[Bale, ii. 37; Pits, p. 178; Tanner's Bibl. Brit.-Hib. p. 463; Leyser's Hist. Poet. et Poem. medii ævi, p. 286; Wright's Biog. Brit. Litt. Anglo-Saxon, p. 469.] C. L. K.

LANYON, Sir CHARLES (1813–1889), civil engineer, son of John Jenkinson Lanyon of Eastbourne, Sussex, by Catherine Anne Mortimer, was born at Eastbourne, 6 Jan. 1813. Having received his early education at a private school in his native place, he was articled to the late Jacob Owen of the Irish board of works, Dublin, in preparation for the profession of civil engineer. He subsequently married Owen's daughter Elizabeth Helen. In 1835, at the first examination for Irish county surveyorships, Lanyon took second place; he was appointed county surveyor of Kildare, and in the following year transferred at his own request to co. Antrim. Here he executed several works of great importance, among others the constructing of the great coast road from Larne to Portrush, and he designed and erected the Queen's and Ormeau bridges over the Lagan at Belfast. He made several of the chief local railways, such as the Belfast and Ballymona line and its extensions to Cookstown and Portrush, now amalgamated with other lines, and forming part of the Belfast and Northern Counties railway. He was also engineer of the Belfast, Holywood, and Bangor railway, and the Carrickfergus and Larne line. He was architect of some of the principal buildings in Belfast, such as the Queen's College, the Court-house, the County Gaol, the Custom House, and the Institutions for the Deaf and Dumb and the Blind. In 1860 he resigned the county surveyorship. In 1862 he became mayor of Belfast, and in 1866 was returned in the conservative interest as one of the members for the borough. In 1868 he was defeated at the polls. In 1876 he served as high sheriff of co. Antrim. He was one of the Belfast harbour commissioners and a deputy lieutenant and magistrate of the county. In 1862 he was elected president of the Royal Institute of Architects of Ireland, and held

office till 1868, when he was knighted by the Duke of Abercorn, then lord-lieutenant. He was also a fellow of the Institute of British Architects and a member of the Institute of Civil Engineers both of England and Ireland. For a long time he was a prominent member of the masonic body, in which he rose to be grand master of the province of Antrim. He died, after a protracted illness, at his residence, The Abbey, White Abbey, co. Antrim, on 31 May 1889, and was buried in the churchyard of Newtownbreda, near Belfast. His wife died in 1858, leaving a son, William, afterwards Sir William Owen Lanyon, who is separately noticed.

[Personal knowledge; Engineer, 7 June 1889; Times, 5 June 1889; Iron, 7 June 1889.] T. H.

LANYON, Sir WILLIAM OWEN (1842–1887), colonel, colonial administrator, born in county Antrim on 21 July 1842, was eldest surviving son of Sir Charles Lanyon [q. v.], kt., of The Abbey, White Abbey, county Antrim, by his wife, Elizabeth Helen, daughter of Jacob Owen of the board of works, Dublin. He was educated at Bromsgrove, Worcestershire, and on 21 Dec. 1860 was gazetted ensign by purchase in the 6th royal Warwickshire regiment, with which he served in Jamaica during the native disturbances in 1865. The same year he was appointed aide-de-camp to the general commanding the troops in the West Indies. He purchased his lieutenancy, 6th foot, in 1866, exchanged to the 2nd West India regiment, and in 1868 purchased a company. He was aide-de-camp and private secretary to Sir John Peter Grant, K.C.B., governor of Jamaica from 1868 to 1873. In 1873, and until invalided in January 1874, he served as aide-de-camp to Sir Garnet (now Lord) Wolseley in the Ashantee campaign (brevet of major, medal). In 1874 he was despatched by the colonial office to the Gold Coast on a special mission in connection with the abolition of slavery, for which he was made C.M.G. The year after he was appointed administrator of Griqualand West (diamond fields). He raised and commanded the volunteer force there during the Griqua outbreak and the invasion in 1878 of the Batlapin chief, Botlasitsie, whom he defeated repeatedly and finally subdued. He received the thanks of the home government and the Cape legislature (C.B., Kaffir medal, brevet of lieutenant-colonel). He administered the Transvaal from March 1879 to April 1881, and in 1880 he was made K.C.M.G. for his services in South Africa. He served in the Egyptian campaign of 1882 as colonel on the staff and commandant on the base of operations (medal, 3rd class Osmanie and Khedive's medal). He also served with the Nile expedition of 1884–5. Lanyon died at New York, after a long and painful illness, on 6 April 1887, aged 45.

Lanyon married in 1882 Florence, daughter of J. M. Levy of Grosvenor Street, London; she died in 1883.

[Dod's Knightage; Army Lists; Colonial List, 1887; Illustr. London News, 2 July 1887 (will, 11,000*l.*) Much information relating to Lanyon's colonial services will be found in Parliamentary Papers, indexed under 'Gold Coast,' 'Griqua,' 'Transvaal,' &c.] H. M. C.

LANZA, GESUALDO (1779–1859), teacher of music, born in Naples in 1779, was son of Giuseppe Lanza, an Italian composer and author of '6 Arie Notturne con accomp. di Chitarra franc. e V. a piac.,' Naples, 1792, and of six trios, Op. 13, and six canzonets with recit. Op. 14 (London). The father resided during many years in England, and for some time was a private musician to the Marquis of Abercorn. From his father Gesualdo received his first instruction in music, and soon became known in London as a singing-master. Among his pupils may be mentioned Catherine Stephens (1807), afterwards countess of Essex, and Anna Maria Tree (1812), sister-in-law of Charles Kean.

In 1842 Lanza opened singing classes for the better explanation of his theories at 75 Newman Street; the fee was 15*s.* for twelve lessons. Later in the same year he announced a series of lectures, 'The National School for Singing in Classes, free to the public,' and on 5 Dec. 1842 he delivered 'A Lecture at the Westminster Literary and Scientific Institution illustrative of his new system of Teaching Singing in Classes.'

Lanza published in London in 1817 'one of the best works on the art of singing which has appeared in this country,' under the title 'The Elements of Singing familiarly exemplified.' His other works include 'The Elements of Singing in the Italian and English Styles' (London, 3 vols. 4to, 1809); 'Sunday Evening Recreations' (London, 1840); 'Guide to System of Singing in Classes' (London, 1842). He also composed a 'Stabat Mater,' which is preserved in the library of the Royal College of Music, solfeggi, and songs. He died in London on 12 March 1859.

[Georgian Era, iv. 528; Grove's Dict. of Music; Quarterly Musical Review, i. 351; Musical World; Dram. and Mus. Rev. 1842.] R. H. L.

LAPIDGE, EDWARD (*d.* 1860), architect, was brought up as an architect, and found employment in the neighbourhood of Hampton Court Palace, where his father was

employed as chief gardener. In 1808 he sent to the Royal Academy a view of the garden front at Esher Place, in 1814 a drawing for a villa at Hildersham in Cambridgeshire, and a few other drawings in later years. Between 1825 and 1828 he was engaged in building the new bridge over the Thames at Kingston. In 1827 and the two following years he built the church of St. Peter at Hammersmith, and in 1832 the chapel of St. Andrew on Ham Common, Surrey. In 1836 he was an unsuccessful competitor for the new houses of parliament, and in 1837 for the Fitzwilliam Museum at Cambridge. In 1836–7 he made considerable alterations to St. Mary's Church at Putney, and in 1839–40 to All Saints' Church at Fulham. Lapidge was a fellow of the Institute of British Architects, and surveyor of bridges and public works for the county of Surrey. In the latter capacity he executed many works of minor importance. He died early in March 1860. Rear-admiral William Lapidge, who served with great distinction in the Channel squadron, and died 17 July 1860, aged 67, was his brother.

[Dict. of Architecture; Redgrave's Dict. of Artists; Gent. Mag. 1860, pt. ii. p. 324.] L. C.

LAPORTE, JOHN (1761–1839), water-colour painter, was born in 1761, and became a drawing-master at the military academy at Addiscombe. He was also a successful private teacher, and Dr. Thomas Monro [q. v.], the patron of Turner, was one of his pupils. From 1785 he contributed landscapes to the Royal Academy and British Institution exhibitions, and was an original member of the short-lived society 'The Associated Artists in Water-colours,' from which he retired in 1811. He published: 'Characters of Trees,' 1798–1801, 'Progressive Lessons sketched from Nature,' 1804, and 'The Progress of a Water-colour Drawing;' and, in conjunction with William F. Wells [q. v.], executed a set of seventy-two etchings, entitled 'A Collection of Prints illustrative of English Scenery, from the Drawings and Sketches of T. Gainsborough,' 1819. His 'Perdita discovered by the Old Shepherd' was engraved by Bartolozzi, and his 'View of Millbank on the River Thames near London' by F. Jukes. Laporte died in London 8 July 1839. Three of his drawings are in the South Kensington Museum. His daughter, Miss M. A. Laporte, exhibited portraits and fancy subjects at the Academy and the British Institution from 1813 to 1822; in 1835 she was elected a member of the Institute of Painters in Water-colours, but withdrew in 1846.

LAPORTE, GEORGE HENRY (*d.* 1873), animal painter, son of the above, exhibited sporting subjects at the Academy, British Institution, and Suffolk Street Gallery from 1818, and was a foundation member of the Institute of Painters in Water-colours, to which he sent clever representations of animals, hunting scenes, and military groups. Some of his works were engraved in the 'New Sporting Magazine.' Laporte held the appointment of animal painter to the king of Hanover. He died suddenly at 13 Norfolk Square, London, 23 Oct. 1873.

[Redgrave's Dict. of Artists; Roget's History of the Old Water-colour Society, 1891; Graves's Dict. of Artists, 1760–1880; Royal Academy and British Institution Catalogues; Year's Art, 1886; Times, 25 Oct. 1873.] F. M. O'D.

LAPRAIK, JOHN (1727–1807), Scottish poet, was born at Laigh Dalquhram (Dalfram), near Muirkirk, Ayrshire, in 1727. After education in the parochial school he succeeded his father on the estate, which was of considerable extent, and had been in the family for generations. He also rented the lands and mill of Muirsmill, in the neighbourhood. In 1754 he married Margaret Rankine, sister of Burns's friend, 'rough, rude, ready-witted Rankine.' She died after the birth of her fifth child, and in 1766 Lapraik married Janet Anderson, a farmer's daughter, who bore nine children, and survived her husband fifteen years. Ruined by the collapse of the Ayr Bank in 1772, Lapraik had first to let and then to sell his estate, and after an interval to relinquish his mill and farms, on which for several years he struggled to exist. Confined for a time as a debtor, he figured as a prison bard. After 1796 he opened a public-house at Muirkirk, conducting also the village post-office on the same premises. Here he died, 7 May 1807.

Early in 1785 Burns heard the song 'When I upon thy bosom lean' at a 'rocking,' or social gathering, in his house at Mossgiel Farm, Muirkirk. Learning that Lapraik was the author, he made his acquaintance, and within the year addressed to him his three famous 'Epistles.' Burns, who sent an improved version to Johnson's 'Museum,' never knew that the song was a clever adaptation from a lyric published in the 'Weekly Magazine,' 14 Oct. 1773 (CHAMBERS, *Burns*, i. 254, library ed.) Burns's generous patronage encouraged Lapraik to publish his verses, which appeared at Kilmarnock in 1788 as 'Poems on Several Occasions.' The volume contains nothing equal to the 'Rocking Song.' James Maxwell of Paisley notices Lapraik unfavourably in his 'Animadversions on some Poets and Poetasters of the Present Age,' Paisley, 1788.

[Contemporaries of Burns; Chambers's Life and Works of Burns; Lockhart's Life of Burns, ed. Scott Douglas.] T. B.

LAPWORTH, EDWARD (1574–1636), physician and Latin poet, born in 1574, was a native of Warwickshire. He may have been a son of the Michael Lapworth who was elected fellow of All Souls' College in 1562, and graduated M.B. in 1573; we know that his father was physician to Henry Berkeley (Smyth, *Account of the Berkeleys*, ii. 381, Bristol and Gloucestershire Arch. Soc.) Probably he is the Edward Lapworth who matriculated at Exeter College 31 Jan. 1588–9. He was admitted B.A. from St. Alban Hall on 25 Oct. 1592, and M.A. 30 June 1595. From 1598 to 1610 he was master of Magdalen College School, and as a member of Magdalen College he supplicated for the degree of M.B. and for license to practise medicine 1 March 1602–3; he was licensed on 3 June 1605, and was admitted M.B. and M.D. on 20 June 1611 (*Oxf. Univ. Reg.* II. iii. 172, Oxf. Hist. Soc.) He was 'moderator in vesperiis' in medicine in 1605 and 1611 (*ib.* i. 129), and 'respondent' in natural philosophy on James I's visit to Oxford in 1605 (Nichols, *Progresses of James I*, i. 527). In July 1611 he had permission to be absent from congregation in order that he might attend to his practice. In 1617 and 1619 he seems to have been in practice at Faversham, Kent (cf. *State Papers*, Dom. 1611–18 p. 457, 1619–25 p. 125). In 1618 he was designated first Sedleian reader in natural philosophy under the will of the founder (though the bequest did not take effect till 1621), and on 9 Aug. 1619 was appointed Linacre physic lecturer. From this time he resided part of the year in Oxford (cf. *ib.* 1627–8, p. 480). In the summer he practised usually at Bath, and dying there 23 May 1636 was buried in the abbey church (Wood, *Fasti*, i. 343). He had resigned his Oxford lectureship in the previous year. Lapworth married, first, Mary Coxhead, who was buried 2 Jan. 1621; and, secondly, Margery, daughter of Sir George Snigg of Bristol, baron of the exchequer, and widow of George Chaldecot of Quarlstone (Hoare, *Wiltshire*, v. 31–2). He had a son, Michael, who matriculated at Magdalen College in 1621, aged 17; and a daughter, Anne, who was his heiress, and mother of William Joyner [q. v.]

In person Lapworth was 'not tall, but fat and corpulent' (Guidott). He was a scholarly man, with a taste for poetry; there is a laudatory reference to him in John Davies's 'Scourge of Folly,' p. 215. At the marriage of Theophila Berkeley to Sir Robert Coke in 1613 there were, it is said, 'songs of joy from that learned physician, Doctor E. Lapworth' (Smyth, *Account of the Berkeleys*, ii. 401). Lapworth contributed verses to a variety of books. Bloxam gives a list of thirteen, including the Oxford verses on Elizabeth's death, James's accession, and those of Magdalen College on Prince Henry and William, son of Arthur, lord Grey de Wilton, as well as John Davies's 'Microcosmos,' and the 'Ultima Linea Savilii,' 1622. To these must be added lines in Joshua Sylvester's 'Du Bartas, his Devine Weekes and Workes,' 1605, and the treatise of Edward Jorden [q. v.] on 'Naturall Bathes and Minerall Waters.' The lines given in Ashmolean MS. 781, f. 137, as by 'Dr. Latworth on his deathbed,' seem to be his; they begin 'My God, I speak it from a full assurance.' There are some notes of his as to a child with two heads being born at Oxford in 1633 (*Queen's Coll. Oxon. MS.* 121, f. 29; *Cal. State Papers*, Dom. 1633–4, p. 284). He was the owner of Harleian MS. 978 (James MS. 22 in the Bodleian Library).

There was an Edward Lapworth who matriculated as a pensioner at Corpus Christi College, Cambridge, 30 Aug. 1590, and graduated B.A. 1591 and M.A. 1595. Masters conjectures that he had migrated from Oxford, and states that he graduated M.D. at Cambridge in 1611 (*Hist. C. C. C. Cambr.* p. 331). But it does not seem clear that the two persons are identical; the Oxford professor, however, was certainly the Bath physician and scholar.

[Wood's Fasti, i. 537; Athenæ Oxon. i. 45; Hunter's Chorus Vatum in Addit. MSS. 24488, f. 449, and 24492, f. 114; Bloxam's Reg. Magd. Coll. iii. 138–41, v. 144; Guidott's Lives of the Physicians of Bath, 1677, pp. 167–8; authorities quoted.] C. L. K.

LARCOM, Sir THOMAS AISKEW (1801–1879), Irish official, second son of Captain Joseph Larcom, R.N., commissioner of Malta dockyard from 1810 to 1817, by Ann, sister of Admiral Hollis, was born on 22 April 1801. After a brilliant career at the Royal Academy at Woolwich, he was in 1820 gazetted a second lieutenant in the corps of royal engineers. In 1824 he was selected by Colonel T. F. Colby [q. v.] for the work of the ordnance survey of England and Wales, and in 1826 was transferred to the same service in Ireland. For the next two years he was occupied in working with his friend Major Portlock upon the 'great triangulation,' the term applied to the series of observations by which the Irish survey was connected with that of England. In 1828 Colby appointed Larcom as his assistant in the central organisation of the Irish survey at Mountjoy, Phœnix Park, near Dublin. Here he soon

had the work in his own hands. He organised the large body of civilians and soldiers required for the multifarious operations of compiling, engraving, and publishing the county maps of Ireland, the beauty of which has never been exceeded; adopted the electrotype process, and introduced the system of contouring. Mountjoy thus became a centre of scientific education, and the resort of scientific men. Larcom, however, aimed at something more than mechanical excellence. He 'conceived the idea that with such opportunities a small additional cost would enable him, without retarding the execution of the maps, to draw together a work embracing every description of local information relating to Ireland' (Colby, *Londonderry—Parish of Templemore—Ordnance Survey*, Pref.) The Irish government sanctioned the scheme, and the account of Templemore, a parish in Londonderry, was the result (Dublin, 1837, 4to). But the government declined, on the ground of economy, to permit a further development of this work. Larcom, however, had made a scientific study of the old Irish language, had instructed numerous agents to work under him in the collection of information, and ended by accumulating a rich store of local information concerning the history, the languages, and the antiquities of Ireland. Dr. Todd, the president of the Royal Irish Academy, to which many of Larcom's manuscripts passed, observed that 'this information has been of singular interest. . . . In many places it will be found that the descriptions and drawings presented in the collection are now the only remaining records of monuments which connect themselves with our earliest history, and of the folklore which the famine [of 1846] swept away with the aged sennachies, who were its sole repositories.'

On the results of Larcom's collected information were based many subsequent improvements. In 1832, three years before his friend Thomas Drummond [q. v.] had become under-secretary, he prepared the plans required for working out the changes made necessary by the Irish Reform Bill. In 1836 he prepared the topographical portion of the 'Report on Irish Municipal Reform,' when elaborate maps of sixty-seven towns were completed in a month. In 1841 he became a census commissioner. It was owing to him that the census in Ireland for the first time included a systematic classification of the occupations and general conditions of the population, as well as its numbers, and that a permanent branch of the registrar-general's department was formed for the collection of agricultural statistics. England afterwards adopted the general plan of the Irish census. In 1842 he was appointed a commissioner for inquiring into the state of the Royal Irish Society, and again, in 1845, for purposes relating to the new Queen's Colleges.

On the completion of the ordnance survey in 1846 the government offered him a commissionership of public works, and he had scarcely accepted it when the great Irish famine called forth all his powers. Larcom had already assisted Sir Richard John Griffith [q. v.] as assistant-commissioner in connection with the system of public relief works undertaken in the initial stages of the famine. He now became the chief director of those works; and though some of them turned out to be of little permanent value, they proved the salvation of such portions of the people as were not hopelessly stricken. The effects of the famine soon made it evident that the whole of the Irish poor-law system must be dealt with afresh, and Larcom was placed at the head of a commission of inquiry. In 1849 he held the same place in the commission for the reform of the Dublin corporation. In 1850 he became deputy-chairman of the board of works. The unions and electoral districts of all Ireland were then remodelled in exact accordance with the reports of the various boundary commissions over which he presided.

When the post of under-secretary for Ireland fell vacant in 1853, Larcom was at once appointed to the office, which was now made for the first time non-political and permanent. Every effort was needed to harmonise differences between the two great sections of the Irish people, the catholics and the protestants, whose mutual antipathy had been intensified by the revival of the agitation for repeal. Larcom, adopting the policy of his friend Drummond, undertook to govern all parties alike with even-handed justice, to remove abuses, and to prevent disorder, not only by systematic vigilance, but by disseminating a belief in the ubiquity of the government's power. His unique knowledge of the country enabled him to use his position for the development of its material prosperity in a manner hitherto unexampled. He encouraged everything which would promote public confidence, attract capital, or give employment to the poor, and maintained the strict supremacy of the law on exactly the same principles as prevailed in England and Scotland.

Larcom devoted himself strenuously to the development of education. He supported the policy of the Irish National Society, which sought to evade religious differences by teaching the working classes only just so much religion as would not be obnoxious to

any of the great contending forms of Christianity, and he strenuously promoted the development of the 'Queen's Colleges' for the upper classes.

In spite of the momentary check to the prosperity of Ireland given by the Phœnix conspiracy of 1859, Larcom was able to point to a great and steady increase of prosperity during his tenure of office. Year after year he drew up memoranda, which were read on public occasions by successive lords-lieutenant, showing by official returns the progress of agriculture, the evidences of improved conditions of life, and the diminution of crime. In the decade which ended in 1860 offences specially reported fell from 10,639 to 3,531, agrarian offences from 162 to 60, and robbery of arms from 1,006 to 377. But the great Fenian movement initiated in the United States was seething in Ireland from 1861 onwards. In 1866 the storm broke and taxed all the energies of government. On Larcom fell the main duty of meeting the emergency. He acted decisively, and when he retired in 1868 Ireland was tranquil.

Larcom had been made K.C.B. in 1860, and grateful addresses and presentations from all classes in Ireland commemorated his departure. He died at Heathfield, near Fareham, on 15 June 1879. His later years were devoted to the collection of information concerning his own period of rule in Ireland, which he arranged and bound in hundreds of volumes. These he left to different learned societies, chiefly Irish, with many of which he had long been closely associated. Some professional literature of his composition will be found in volumes of the ordnance survey, including the 'Memoir of Templemore,' and in memoirs of his friends Drummond and Portlock, besides articles in the 'Aide Mémoire' of the royal engineers, and a valuable edition of Sir William Petty's famous 'Down Survey,' published by the Irish Archæological Society in 1851.

Larcom married in 1840 Georgina, daughter of General Sir George D'Aguilar [q. v.], He was succeeded by his third son, Colonel Charles Larcom, R.A. In person Sir Thomas was of middle height and strongly built, with a remarkably fine head. There is a bust of him at Mountjoy, Phœnix Park.

['Obituary Memoir of Sir T. A. Larcom,' in the Proceedings of the Royal Society, No. 198, 1879; Edinburgh Review, No. 336, 'A Century of Irish Government;' manuscript Life of Sir T. A. Larcom, by the Right Hon. Mr. Justice Lawson.] M. B.

LARDNER, DIONYSIUS (1793–1859), scientific writer, son of a Dublin solicitor, was born in Dublin on 3 April 1793. He was educated for the law, but, finding the work distasteful, entered Trinity College, where he graduated B.A. in 1817, M.A. in 1819, and LL.B. and LL.D. in 1827, taking prizes in logic, metaphysics, ethics, mathematics, and physics, and a gold medal for a course of lectures on the steam engine, delivered before the Dublin Royal Society, and afterwards published. He took holy orders, but devoted himself to literary and scientific work, contributing during his residence in Dublin to the 'Edinburgh Review,' the 'Encyclopædia Edinensis,' and the 'Encyclopædia Metropolitana' (for which he wrote the treatise on algebra), besides publishing some independent works. Elected in 1827 to the chair of natural philosophy and astronomy in the recently founded London University, now University College, he removed to London, and initiated in 1829 the work by which he is principally remembered, the 'Cabinet Cyclopædia.' He was fortunate in securing as contributors some of the most eminent writers of the day. Mackintosh wrote on England, Scott on Scotland, Moore on Ireland, Thirlwall on Ancient Greece, Sismondi on the fall of the Roman empire and the rise and fall of the Italian republics, Sir Nicholas Harris Nicolas on the chronology of history, Southey and Gleig on British naval and military heroes, John Forster on British statesmen, Baden Powell and Herschell on the history and study of natural philosophy and astronomy, De Morgan on probabilities, Phillips on geology, Swainson on natural history and zoology, and Henslow on botany. Lardner himself contributed the treatises on hydrostatics and pneumatics, arithmetic and geometry, and collaborated with Captain Kater [q. v.] in the treatise on mechanics, and with C. V. Walker [q. v.] in those on electricity, magnetism, and meteorology. The work was completed in 1849, in 133 vols. 8vo. Another serial, started in 1830, under the title of 'Dr. Lardner's Cabinet Library,' was discontinued, after nine volumes had appeared, in 1832. It comprised Moyle Scherer's 'Military Memoirs of the Duke of Wellington,' 'A Retrospect of Public Affairs for 1831,' 'Historical Memoirs of the House of Bourbon,' and the 'History of the Life and Reign of George IV,' all except the first-mentioned work being anonymous. Lardner also edited the 'Edinburgh Cabinet Library,' of which thirty-eight volumes, 8vo, chiefly devoted to history, travels, and biography, were published at Edinburgh between 1830 and 1844. In a letter to Lord Melbourne, published in 1837, Lardner urged upon government the importance of establishing direct steam communication with India by way of the Red

Sea ('Steam Communication with India by the Red Sea advocated in a Letter to the Right Hon. Viscount Melbourne,' London, 1837, 8vo). He also discussed, in the 'Edinburgh Review' for April of this year, the feasibility of constructing steamships capable of making the voyage across the Atlantic. In the course of this article, the tone of which was cautious to the verge of scepticism, he made some disparaging comments on Hall's recently patented method of condensation, which, by enabling the same water to be used throughout the voyage, effected a great economy of force. He was accordingly denounced before the British Association by the inventor as 'an ignorant and impudent empiric' (*Samuel Hall's Address to the British Association, explanatory of the Injustice done to his Improvements on Steam Engines by Dr. Lardner*, Liverpool, 1837, 4to). A paper by Lardner on the resistance to railway trains, read before the British Association at this meeting, was published in the 'Railway Magazine' for November of the same year, and among the 'Reports' of the association for 1838 and 1841 are two by him on the same subject, afterwards reprinted in 'Reports on the Determination of the Mean Value of Railway Constants,' London, 1842, 8vo.

In the midst of these various and arduous labours Lardner carried on during several years an amour with Mrs. Heaviside, the wife of Captain Richard Heaviside, a cavalry officer, and eloped with her in March 1840. Heaviside obtained a verdict against him in an action of seduction, with 8,000*l.* damages. An act of parliament dissolving the marriage followed in 1845. The interval was spent by Lardner in a lecturing tour in the United States and Cuba, by which he is said to have made 40,000*l.*, besides the profits arising from the sale of his lectures, which were published at New York in 1842 and subsequent years, and passed through many editions. Returning to Europe in 1845, he settled at Paris, where he thenceforth resided until his death. He visited London in 1851, and reviewed the Exhibition in a series of letters to the 'Times' newspaper, reprinted under the title 'The Great Exhibition and London in 1851,' London, 1852, 8vo. Lardner also communicated in 1852 to the Royal Astronomical Society papers 'On the Uranography of Saturn,' 'On the Classification of Comets, and the Distribution of their Orbits in Space,' and 'On Certain Results of Laplace's Formulæ' (see *Monthly Notices of the Royal Astronomical Society*, xiii. 160, 188, 252). During his residence in Paris he wrote the works on railway economy and natural philosophy mentioned below, and launched upon the world in 1853 a miscellany of treatises on various branches of science, especially in their relation to common life, entitled 'The Museum of Science and Art,' completed in 12 vols., London, 1856, 8vo. Portions of this work were acknowledged and reprinted as Lardner's own under the titles: 'The Electric Telegraph Popularised,' London, 1855, 8vo; new edition, revised and rewritten by E. B. Bright, 1867, 8vo (German translation by C. Hartmann in 'Neuer Schauplatz der Künste,' Ilmenau, 1856, 8vo); 'Common Things Explained,' in two series, London, 1855 and 1856, 8vo (reprinted 1873, 8vo); 'Popular Astronomy,' in two series, London, 1855 and 1857, 8vo (reprinted 1873, 8vo); 'Popular Physics,' London, 1856, 8vo (reprinted 1873, 8vo); 'The Bee and White Ants: their Manners and Habits, with Illustrations of Animal Instinct and Intelligence,' London, 1856, 8vo; 'Popular Geology,' London, 1856, 8vo (reprinted 1873, 8vo); 'The Microscope,' London, 1856, 8vo; 'Steam and its Uses,' London, 1856, 8vo (reprinted 1873, 8vo).

Lardner was a fellow of the Royal Societies of London and Edinburgh, of the Royal Astronomical Society, of the Linnean Society, of the Zoological Society; an honorary fellow of the Cambridge Philosophical Society and of the Statistical Society of Paris; a member of the Royal Irish Academy, and a fellow of the Society for Promoting Useful Arts in Scotland. He was reputed to be the Paris correspondent of the 'Daily News.' He died at Naples on 29 April 1859. He is satirised by Thackeray in the last 'Memoirs of Mr. Charles J. Yellowplush,' as a literary quack advertising his cyclopædia at dinner-parties, and also as Dionysius Diddler in the 'Miscellanies.' He was certainly not an original or profound thinker, but he was a man of great and versatile ability, master of a lucid style, and as a populariser of science did excellent work.

Lardner married twice: first, in 1815, Cecilia Flood (*d.* 1862), granddaughter of the Right Hon. Henry Flood [q. v.], by whom he had three children. The parties separated by mutual consent in 1820, and in 1849 a formal divorce took place. The doctor then married Mary, the divorced wife of Captain Heaviside, by whom he had two daughters. A humorous sketch of Lardner, which is vouched for by the editor as a graphic likeness, is given in the 'Maclise Portrait Gallery,' ed. Bates, p. 122.

Lardner's principal works, exclusive of those of which the full titles are given in the text, are as follows: 1. 'System of Algebraic Geometry,' London, 1823, 8vo, one

volume only, treating of the geometry of plane curves. 2. 'An Elementary Treatise on the Differential and Integral Calculus,' London, 1825, 8vo. 3. 'An Analytical Treatise on Plane and Spherical Trigonometry and the Analysis of Angular Sections,' 2nd edit. London, 1828, 8vo. 4. 'The First Six Books of Euclid, with a Commentary and Geometrical Exercises. To which are annexed a Treatise on Solid Geometry, and a Short Essay on the Ancient Geometrical Analysis,' London, 1828, 1838, 1843, 1846, 8vo. 5. 'Discourse on the Advantages of Natural Philosophy and Astronomy as part of a General and Professional Education. Being an Introductory Lecture delivered in the University of London,' London, 1828, 8vo. 6. 'Popular Lectures on the Steam Engine,' London, 1828, 12mo; 7th edit. 1840, 8vo; new edit. 1848, 12mo. 7. 'Mechanics,' 'Pneumatics,' and 'Newton's Optics' ('Library of Useful Knowledge—Natural Philosophy,' vols. i. and ii.), London, 1829, 8vo. 8. 'Course of Lectures on the Sun, Comets, the Fixed Stars, Electricity, &c. Eight double lectures, revised and corrected,' New York, 1842, 8vo. 9. 'Lectures upon Locke's Essay,' Dublin, 1845, 8vo. 10. 'Popular Lectures on Astronomy, delivered at the Royal Observatory of Paris by M. Arago, member of the Institute of Paris, &c. With extensive additions and corrections by D. Lardner, LL.D.,' 3rd edit. New York, 1848, 8vo. 11. 'A Rudimentary Treatise on the Steam Engine,' London, 1848, 12mo. 12. 'Railway Economy: a Treatise on the New Art of Transport, its Management, &c.,' London, 1850, 8vo. 13. 'Handbook of Natural Philosophy and Astronomy,' London, 1851–3, 5 vols. 12mo; republished as follows: 'Astronomy,' London, 1855–6, 2 vols. 12mo, 2nd, 3rd, and 4th editions, revised and enlarged by E. Dunkin, 1860, 1867, 1875, 8vo; 'Mechanics,' London, 1855, 8vo, new and enlarged edition by B. Loewy, 1877, 8vo; 'Electricity, Magnetism, and Acoustics,' London, 1856, 8vo, new edit. by E. Carey Foster, 1874, 8vo; 'Hydrostatics, Pneumatics, and Heat,' London, 1855, 8vo, edited, in 2 vols., by B. Loewy—vol. i. 'Hydrostatics and Pneumatics,' 1874, and vol. ii. 'Heat,' 1877, 8vo; 'Optics,' London, 1856, 8vo; new edition by T. O. Harding, 1878, 8vo. 14. 'Animal Physics, or the Body and its Functions Familiarly Explained,' London, 1857, 8vo; reprinted in Weale's Rudimentary Series as 'Handbook of Animal Physiology,' 1877, 8vo. 15. 'Natural Philosophy for Schools,' London, 1857, 8vo; new edit. by T. O. Harding, 1869, 8vo. 16. 'Animal Physiology for Schools,' London, 1858, 8vo. 17. 'Chemistry for Schools,' London, 1859, 8vo.

[Vapereau's Dict. Univ. des Contemporains, 1858; Ann. Reg. 1859 Chron. p. 446, 1840 Chron p. 289; Conversations-Lexikon, 1853; Men of the Time, 1856; Dublin Graduates; Dublin Univ. Mag. vol. xxxv.; Webb's Compendium of Irish Biography; Lowndes's Bibl. Man.; Brit. Mus. Cat.; private information.] J. M. R.

LARDNER, NATHANIEL, D.D. (1684–1768), nonconformist divine, biblical and patristic scholar, was born at The Hall House, Hawkhurst, Kent, on 6 June 1684. He was the elder son of Richard Lardner (sometimes written Larner, which seems to have been the pronunciation). The father, who was born on 28 May 1653 at Portsmouth, was grandson of Thomas Lardner, a cordwainer there; was educated at the academy of Charles Morton (1626–1698) [q. v.], and became an independent minister, being settled between 1673 and 1732 at Deal, London, Chelmsford, and elsewhere; he died on 17 Jan. 1740; he was 'a little man,' but 'a lively, masculine' preacher. Nathaniel's mother was a daughter of Nathaniel Collyer or Collier, a Southwark tradesman, 'citizen and grocer,' who in the plague year, 1665, had retired to Hawkhurst. He appears to have been at a grammar school, probably Deal, and thence went to the presbyterian academy in Hoxton Square, London, under Joshua Oldfield, D.D., assisted by John Spademan and William Lorimer [q. v.] Towards the end of 1699 he went with Martin Tomkins [q. v.] to study at Utrecht. Daniel Neal [q. v.], the historian of the puritans, was among his fellow-students. In 1702 he removed to Leyden for the winter session; of the course of studies at Leyden he has given some account in his funeral sermon for Jeremiah Hunt, D.D. [q. v.]

In 1703 Lardner returned to London with Tomkins and Neal. He joined the independent church in Miles Lane, under Matthew Clarke the younger [q. v.] For six years he gave himself to study. He preached his first sermon on 2 Aug. 1709 in Tomkins's pulpit at Stoke Newington. In 1713 he became domestic chaplain to Lady Treby, widow of Sir George Treby (*d.* 1702), chief justice of the common pleas. He was tutor to their youngest son, Brindley, and in 1716 travelled with him for four months in France and Holland, keeping a journal of the tour. In 1719 he was one of the non-subscribers at Salters' Hall [see Bradbury, Thomas]. He began to write about this time; his initial forms the last letter of the name 'Bagweell,' applied to the 'Occasional Papers,' 1716–19 [see Grosvenor, Benjamin]. By Lady Treby's death, at the beginning of 1721, he

lost an agreeable situation,' and went to live with his father in Hoxton Square, acting as his assistant (till 1729) at Hoxton Square meeting-house. The death of his pupil Brindley Treby in 1723 greatly affected his spirits and health. He became very deaf; early in 1724 he writes that when at public worship he could neither hear the preacher's voice nor the congregation singing. He was at this time taking part in a course of Tuesday evening lectures at the Old Jewry, instituted in 1723. Late in that year he began a series of lectures on 'The Credibility of the Gospel History,' out of which grew his great work on that subject. He joined two clubs which met at Chew's Coffee-house, Bow Lane: a literary club on Monday evenings, and a small clerical club on Thursday evenings, to which his friend Hunt belonged. By the members of this latter club a subject-index to the bible was projected, the preparation of the first division embracing the topics of scripture; God, his works and providence, was assigned to Lardner, who seems to have made no progress with it.

In February 1727 he published the first two volumes of his 'Credibility,' which at once placed him in the front rank of Christian apologists. He sold the copyright in 1768 for 150*l.*, 'a sum far less than he had laid out,' but this was the only work of which he disposed in like fashion. A dangerous fever attacked him in February 1728; his physicians despaired of his life, but called in Sir Edward Hulse, M.D. [q. v.], who cured him. On 24 Aug. 1729 he preached for William Harris, D.D. [q. v.], at the presbyterian meeting-house in Poor Jewry Lane, Crutched Friars, and was unexpectedly invited to become Harris's assistant as morning preacher. For Harris he had held 'a high esteem from his early youth,' and, accepting the invitation, entered on his duties on 14 Sept. His name henceforth disappears from the lists of congregational ministers, but he declined the pastoral care among presbyterians, and was never ordained. At this period he was in correspondence on theological topics with John Shute Barrington, first viscount Barrington [q. v.], to whom he addressed his letter on the Logos (see below).

Lardner's only brother, Richard, a barrister, died in April 1733. In November 1736 he was again prostrated by fever, and incapacitated for preaching till late in the spring of 1737. The death of his father, with whom he had continued to live, and of his colleague occurred in the same year, 1740. He was now urged to take a share in the pastorate, and consulted Joseph Hallett (1691 ?–1744) [q. v.], who tried (23 June) to meet his difficulties about ordination, deafness, and literary work. Ultimately he decided to remain as assistant, George Benson, D.D. [q. v.], being elected pastor in November 1740. Hallett's letter makes it probable that Lardner, who elsewhere describes himself as 'not forward to engage in religious disputes,' shrank from the ordeal of a theological examination and a detailed confession of faith. Early in 1745 he received the diploma of D.D. from the Marischal College, Aberdeen, and in June 1746 he was appointed a London correspondent of the Scottish Society for Propagating Christian Knowledge. He retained his place as assistant till 1751; the smallness of the morning congregation was among his reasons for resigning; he preached his last sermon on 23 June. His want of popularity as a preacher was partly due to indistinct enunciation; he slurred his words and dropped his voice, defects to which his deafness rendered him insensible. From about 1753 'the only method of conversing with him was by writing,' and he amused himself when alone with looking over the sheets covered with the miscellaneous jottings of his visitors.

His old age was lonely. His brother-in-law, Daniel Neal, died in 1743. Hunt, his closest friend, and connection by marriage, who died in 1744, was to some extent replaced in his intimacy by Caleb Fleming, D.D. [q. v.], his neighbour in Hoxton Square. His only sister, Elizabeth, widow of Neal, died in 1748. His family affections were very strong; on his sister's death he writes, 'now all worldly friendships fade, and are worth little.' He lived by himself, and was sometimes 'made unhappy by his servants.' To Hawkhurst, where he kept The Hall House unoccupied, he paid an annual visit of a few days. For works of benevolence he was always ready; in 1756, and again shortly before his death, he exerted himself to procure contributions in aid of foreign protestants. His literary activity was continued to the last. Priestley, who often visited him, called upon him in 1767, and found his memory for persons failing. Letters written in the last year of his life show that he took an interest in liberal politics, but thought it unsafe 'to allow a free toleration to papists.'

In July 1768 he took his annual journey to Hawkhurst, accompanied by one of his nieces and her husband, William Lister (*d.* 16 March 1778, aged 62), independent minister at Ware. He reached Hawkhurst about 19 July in feeble health, but seemed to revive. On the 22nd an apothecary was called in, but though the end was near he did not take to his bed. He died at The Hall House, Hawkhurst, unmarried, on the even-

ing of Sunday, 24 July 1768, having completed his eighty-fourth year, and was buried in his family vault in Bunhill Fields, about the middle of the north side; the tomb (restored about 1800 by Isaac Solly of Walthamstow, who married Elizabeth Neal, Lardner's great-niece) bears an inscription to his memory. His funeral was very simple. Fleming, Thomas Amory, D.D. [q. v.], Richard Price, D.D., and Ebenezer Radcliffe were present; the last named, his successor at Poor Jewry Lane, made a long oration at the grave, part of which is appended to the 'Life' by Kippis. A funeral sermon he had strictly forbidden. In 1789 an inscribed marble slab was erected to his memory in Hawkhurst Church by his great-nephew, David Jennings [see under Jennings, David, D.D.] His library was sold in December 1768. Many books bearing his autograph are now in Dr. Williams's Library, Gordon Square, London. His 'Adversaria' and interleaved bible he ordered to be destroyed.

Lardner's apologetic works were especially planned for the benefit of the unlearned. He regarded the average reader as capable of judging for himself of the internal evidence for the historical character of the New Testament, and aimed at putting him in a position to form his own judgment respecting the external evidence, in place of relying on the authority of the learned. Without declaring any theory of inspiration, he undertook to show that all facts related in the New Testament are not only credible as history, but narrated without any real discrepancies, and largely confirmed by contemporary evidence. His method is thorough, and his dealing with difficulties is always candid. When he meets with a difficulty which he cannot remove, he exhibits much skill and cautious judgment, as well as ample learning, in his various expedients for reducing it, leaving always the final decision with the reader. Of greatest value is his vast and careful collection of critically appraised materials for determining the date and authorship of New Testament books. Here he remains unrivalled. He may justly be regarded as the founder of the modern school of critical research in the field of early Christian literature, and he is still the leading authority on the conservative side.

His style is not equal to his matter. Originating in sermon-lectures, his treatises have little literary form. His writing is plain, but bald, and, as he admits, often prolix, giving at its best an impression of quiet strength. Though in his text every citation is presented in an English dress, the copious apparatus of original authorities at the foot of his pages renders their appearance somewhat more inviting to the student than to a wider public. Hence Lardner has remained a mine for scholars, while the results of his labours have been popularised by Paley and others. He complained to Kippis that the dissenting laity did not patronise his books, and Kippis can only point to one exception, Thomas Hollis (1720–1774) [q. v.], who sent 20*l.* in 1764 as a subscription. From the dissenters, indeed, he had received no mark of favour, 'not so much as a trust'—alluding to his not being made a trustee of Dr. Williams's Library and other foundations. He was in intimate relations with Secker, exchanged letters with Edward Waddington, bishop of Chichester, and had a large literary correspondence with continental scholars, and with the divines of New England. Among his dissenting correspondents were John Brekell [q. v.], Samuel Chandler [q. v.], Philip Doddridge [q. v.], and Henry Miles [q. v.] He corresponded also with Thomas Morgan [q. v.] the moral philosopher, who had written against revelation, but addressed himself to Lardner, thinking he 'could not talk to any man of greater impartiality and integrity.'

Conservative in the results of his biblical criticism, Lardner is conservative also in his undoubting acceptance of the miraculous element in the biblical narrations. His treatment of demoniacal possession is rationalistic, but it stands alone. All the more remarkable is his independence of mind in relation to dogmatic theology. Christianity he makes 'a republication of the law of nature, with the two positive appointments of baptism and the Lord's Supper' (*Memoirs*, p. 81). As a nonsubscriber at Salters' Hall in 1719 he had agreed to a statement utterly disowning the Arian doctrine, and expressing sincere belief in the doctrine of the Trinity. 'For some while,' probably under the influence of his friend Tomkins (dismissed from his congregation for Arianism in 1718), he 'was much inclined' to the modified Arianism adopted by Samuel Clarke (1675–1729) [q. v.] in the establishment, and by James Peirce among dissenters. In his reply to Woolston, published towards the end of 1729, he clearly accepts this view. The perusal of an unpublished correspondence between two writers whose names are only given as 'Eugenius,' an Arian, and 'Phileleutherus,' a Socinian, led him to re-examine his position. In 1730, as his letter on the Logos shows, he had decided for what he calls the Nazarene doctrine (as distinct from the Ebionite, which rejected the miraculous conception). This opinion he taught from the pulpit as early as 1747, but did not publish it till 1759, and then anonymously. He was not indebted to

Socinian writers, nor had he acquainted himself with them; his guides to the interpretation of scripture were the commentaries of Grotius and his own patristic studies.

In person Lardner was of slender build and middle height. His portrait, taken between 1713 and 1723, and engraved by T. Kitchin, is prefixed to his 'Memoirs;' it shows a frank, intelligent face, but is not otherwise striking. All accounts speak of the cheerfulness of his temper and the civility of his deportment. His controversial manner is a model of calm courtesy. 'All authors,' he says, 'should write like scholars and gentlemen, at least like civilised people.' His sermon on 'Counsels of Prudence' is a reflex of his own character. He preserved an antiquated spelling, 'historie,' 'enemie,' 'godlinesse,' &c.

He published: 1. 'The Credibility of the Gospel History,' &c., pt. i., 1727, 2 vols.; 2nd edition, 1730; 3rd edition, 1741; pt. ii. vol. i. 1733; vol. ii. 1735; vol. iii. 1738; vol. iv. 1740; vol. v. 1743; vol. vi. 1745; vol. vii. 1748; vol. viii. 1750; vol. ix. 1752; vol. x. 1753; vol. xi. 1754; vol. xii. 1755; supplement, 1756, 2 vols.; vol. iii. 1757, all 8vo. A new edition, of which only two volumes appeared, was begun in 1847, 8vo. The first part was translated into Dutch (1730) by Cornelius Westerbaen of Utrecht, and into Latin (1733) by John Christopher Wolff of Hamburg. The work, as far as part ii. vol. iv., was translated into German (1750–1) by various hands. 2. 'A Vindication of Three of our Blessed Saviour's Miracles ... in answer to ... Woolston,' &c., 1729, 8vo; translated into German, 1750. In his 'Memoirs' is his letter of 7 March 1730 to Viscount Barrington dealing further with difficulties about the raising of Jairus's daughter. 3. 'Counsels of Prudence, for the use of Young People,' &c., 1737, 8vo; a sermon on Matt. x. 16. 4. 'A Caution against Conformity to this World,' &c., 1739, 8vo; two sermons on Rom. xii. 2. 5. 'A Sermon occasioned by the Death of ... William Harris, D.D.,' &c., 1740, 8vo. 6. 'The Circumstances of the Jewish People: an Argument for ... the Christian Religion,' &c., 1743, 8vo; three sermons on Rom. xi. 11; translated into German 1754. 7. 'A Sermon ... on occasion of the Death of ... Jeremiah Hunt, D.D. ... with brief Memoirs,' &c., 1744, 8vo. 8. 'The Case of the Dæmoniacs,' &c., 1748, 8vo; four sermons on Mark v. 19, 'preached to a small but attentive audience in 1742;' translated into German 1760. 9. 'A Letter to Jonas Hanway,' &c., 1748, 8vo (anon.; objects to the term 'Magdalen house' as based on an error respecting Mary of Magdala; in this letter he quotes himself as an authority). 10. 'Sermons upon Various Subjects,' &c., 1750, 8vo; vol. ii. 1760, 8vo. 11. 'A Dissertation upon the two Epistles ascribed to Clement of Rome ... published by ... Wetstein, ... shewing them not to be genuine,' &c., 1753, 8vo. 12. 'An Essay on the Mosaic Account of the Creation and Fall of Man,' &c., 1753, 8vo (anon.; takes the account in the literal sense, but denies the inheritance of a corrupted nature, and maintains that human virtue, reared amid temptation, may 'exceed the virtue of Adam in Paradise,' or 'of an angel;' nearly the whole edition of this tract was lost, owing to the 'misfortunes' of the publisher). 13. 'A Letter ... concerning ... the Logos,' &c., 1759, 8vo (anon.; postscripts deal with the positions of Robert Clayton [q. v.], bishop of Clogher); reprinted 1788, 8vo, 1793, 12mo, 1833, 12mo (this tract made Priestley a Socinian about 1768; see RUTT, *Memoirs of Priestley*, 1831, i. 69, 93, 99, where extracts are given from Lardner's correspondence with John Wiche, general baptist minister at Maidstone). 14. 'Remarks upon the late Dr. [John] Ward's Dissertations upon ... passages of the ... Scriptures,' &c., 1762, 8vo (deals with demoniacs, &c.) 15. 'Observations upon Dr. [James] Macknight's Harmony,' &c., 1764 8vo (anon.) 16. 'A Large Collection of Ancient Jewish and Heathen Testimonies to the Truth of the Christian Religion,' 1764, 8vo; vol. ii. 1765, 8vo; vol. iii. 1766, 8vo; vol. iv. 1767, 8vo (extends to writers of the fifth century, with minute criticism of doubtful passages). Posthumous were: 17. 'Sermons on Various Subjects,' 1769, 8vo (appended to 'Memoirs'). 18. 'The History of the Heretics of the Two First Centuries,' &c., 1780, 4to (unfinished; edited from his manuscripts by John Hogg, then minister at Mint Meeting, Exeter, afterwards banker). 19. 'Two Schemes of a Trinity considered, and the Divine Unity asserted,' &c., 1784, 8vo (anon.; four sermons on Philipp. ii. 5–11, preached in 1747, and edited by John Wiche).

Lardner edited the posthumous 'Select Sermons,' 1745, 8vo, of Kirby Reyner, presbyterian minister of Tucker Street Chapel, Bristol. In conjunction with Chandler and others he edited the posthumous 'Tracts,' 1756, 8vo, of Moses Lowman [q. v.]; and in conjunction with Caleb Fleming he edited, supplying the preface, 'An Inquiry into ... our Saviour's Agony,' &c., 1757, 8vo, by Thomas Moore, a Holywell Street woollen-draper. In 1761 and 1762 he contributed four critical letters to Kippis's periodical, 'The Library.' He revised, at Fleming's request, the manuscript of 'The Peculiar

Doctrines of Revelation relating to Piacular Sacrifices,' &c., 1766, 4to, 2 vols., by James Richie, M.D.; and of 'The True Doctrine of the New Testament,' &c., 1767, 8vo, by Paul Cardale [q. v.] His letter (1762) to Fleming on the personality of the Holy Spirit was first printed as an appendix to Cardale's posthumous 'Enquiry,' 1776, 8vo.

Lardner's 'Works' were collected in 1788, 8vo, 11 vols., with 'Life' by Kippis, who was not the editor of the work. They have been reprinted 1815, 4to, 5 vols.; 1829, 8vo, 10 vols.; 1835, 8vo, 10 vols.

[Memoirs of Lardner were published anonymously in 1769; they were drawn up by Joseph Jennings, son of David Jennings, D.D. When Kippis was bringing out his Life of Lardner (1788) he received a letter from David Jennings, Lardner's grandnephew, who wrote strongly objecting to the publication, not only on his own account, but on that of Richard Dickens, LL.D., prebendary of Durham, and his mother (Kippis erroneously says his wife), Margaret, daughter of Lardner's brother Richard, who married Samuel Dickens, D.D. Kippis's Life does not supersede the Memoirs, and adds little of biographical moment. See also London Directory of 1677, reprinted 1878 (for Nathaniel Collier); Protestant Dissenter's Magazine, 1797, pp. 434 sq. (account of Lardner's last days; reprinted with additions in Monthly Repository, 1808, pp. 364 sq., 485 sq.); Wilson's Dissenting Churches of London, 1808, i. 88 sq., ii. 303 sq.; Rutt's Memoirs of Priestley, 1831, i. 37 (compare Priestley's Works, xxi. 243); Turner's Lives of Eminent Unitarians, 1840, i. 126 sq.; Davids's Evang. Nonconformity in Essex, 1863, p. 467; James's Hist. Litig. Presb. Chapels, 1867, pp. 688, 713, 716; Hunt's Religious Thought in England, 1873, iii. 238; Urwick's Nonconformity in Herts, 1884, p. 720; Lightfoot's Essays on Supernatural Religion. 1889, p. 40; extracts from family papers kindly furnished by Lady Jennings.] A. G.

LARKHAM, THOMAS (1602–1669), puritan divine, born at Lyme Regis, Dorset, on 17 Aug. 1602, of 'pious parents,' matriculated at Cambridge, and proceeded B.A. from Trinity Hall in 1621–2, and M.A. 1626. In 1622 he was living at Shobrooke, near Crediton, where he married. He was instituted vicar of Northam, near Bideford, on 26 Dec. 1626, and his puritan proclivities brought him into trouble. A petition against him was, he says (*Sermons on the Attributes*, Pref.), 'delivered [apparently about 1639] into the king's own hand, with 24 terrible articles annexed, importing faction, heresie, witchcraft, rebellion, and treason.' He was 'put into Star-chamber and High Commission,' and was proceeded against in the Consistory Court at Exeter 'under a suit of pretended slander for reproving an atheistical wretch by the name of Atheist.' Before 19 Jan. 1640–1 (when Anthony Downe was appointed to the living of Northam, 'void by cession or deprivation') Larkham fled with his family to New England, going first to Massachusetts, 'but not being willing to submit to the discipline of the churches there, came to Northam or Dover, a settlement on the river Piscataquis, Maine. Here he became minister, ousting Mr. Knollys.' In this capacity he signs first, among forty inhabitants of Dover, a petition dated 22 Oct. 1640, to Charles I, for 'combination of government.' Larkham's conduct in usurping the principal civil as well as religious authority led to much discontent and even open warfare, and commissioners from Boston (of whom Hugh Peters was one) were sent to arbitrate. They found both parties in fault. Larkham remained at Dover until the end of 1642, when, says Governor Winthrop, 'suddenly discovering a purpose to go to England, and fearing to be dissuaded by his people, gave them his faithful promise not to go, but yet soon after he got on shipboard and so departed. It was time for him to be gone.' There follows an account of the birth of an illegitimate child of which Larkham was admitted to be the father. 'Upon this the church at Dover looked out for another elder.' Larkham gives the exact date of his 'departure,' accompanied only by his son Thomas, as 14 Nov. Some time after his arrival in England he became chaplain in Sir Hardres Waller's regiment going to Ireland. According to his own story, he was at one time 'chaplain to one of greatest honour in the nation, next unto a king, had his residence among ladies of honour, and was familiar with men of greatest renown in the kingdom, when he had a thousand pounds worth of plate before him.' On 30 Jan. 1647–8 he came into Devonshire, proceeding in the following April to Tavistock, where Sir Hardres then had his headquarters. The vicarage of Tavistock had been vacant since George Hughes accepted a call from the people of Plymouth on 21 Oct. 1643. Larkham ultimately succeeded to the vicarage, certainly before 1649. According to the report of the commissioners, who, under the Act for Providing Maintenance for Preaching Ministers, visited Tavistock on 18 Oct. 1650, Larkham was elected by the inhabitants, and presented by the Earl of Bedford, 'who as successor to the abbey held all the great tithes and the right to present.' The earl had formerly allowed the vicar '50^{li} per annum, but Larkham only received 19^{li} from him.' An additional 50^{li} per annum was, however, allowed him from Lamerton as tithe. On 15 Nov.

1649 he had been dismissed from his post as chaplain of Waller's regiment. According to his 'Diary' he had had 'differences about their irreligious carriage.' But he really seems to have been dismissed after a court-martial, which sat for two days at Plymouth, had found him guilty of inciting to insubordination. He seems nevertheless to have secured some other military post, for he speaks of receiving money in 1651 at a 'muster in Carlisle for my men;' and on 11 June 1652 he received eleven days' pay from Ebthery at Bristol, 'they being about to take ship,' for Ireland probably. He was thus absent from Tavistock almost the whole of 1651–2, and owing to his absence, and to his introduction after his return of novelties in the church, 'which would have wearied any but an Athenian Spirit,' his congregation showed much discontent. In 1657 Larkham attacked his chief enemies in a tract entitled 'Naboth, in a Narrative and Complaint of the Church of God at Tavistock, and especially of and concerning Mr. Thomas Larkham.' Five leading parishioners, who were especially abused, replied in 'The Tavistock Naboth proved Nabal: an Answer to a Scandalous Narrative by Thomas Larkham, in the name, but without the consent, of the Church of Tavistocke in Devon, etc., by F. G., D. P., W. G., N. W., W. H., etc.,' 4to, London, 1658 (Bodleian). Larkham in his 'Diary' calls this reply 'a heape of trash, full fraught with lies and slanders,' but the authors seem to have been justified in their denunciations of Larkham's affection for sack and bowls, which his 'Diary' corroborates. They also allude to his published attacks on tithes, although his 'Diary' proves that he made every effort to exact the Lamerton tithes from refractory farmers. Accusations of immorality in New England and at home had, it was further declared, been brought against him by one of the commissioners. Larkham retorted in a pamphlet called 'Judas Hanging Himself,' which is no longer extant, and his enemies answered him again in 'A Strange Metamorphosis in Tavistock, or the Nabal-Naboth improved a Judas,' &c., 4to, London, 1658, British Museum. But Larkham, who was 'out in printing Naboth 1*l.* 10*s.*' (*Diary*, October 1657), allowed the controversy to drop there. Already he had in the pulpit spoken of the neighbouring ministers as 'doing journey work,' and had asserted that 'many of them would sooner turn Presbyterians, Independents, nay Papists, rather than lose their benefices.' The celebrated John Howe, then of Great Torrington, openly protested against one of Larkham's sermons, which was afterwards published in his 'Attributes of God, 1656.'

In October 1659, to Larkham's disgust, a weekly lecture was established in Tavistock by his opponents, and the neighbouring ministers officiated. Larkham resisted the arrangement, but the council of state (*State Papers*, Dom. cxx. 226) ordered the justices living near Tavistock (17 March 1659–60) to take measures to continue the lectures, and to examine witnesses as to the 'crimes and misdemeanors' alleged against Larkham. The charges chiefly consisted of expressions he had used in sermons, in derogation of the restored Long parliament, and in contempt of Monck. The justices sat to hear evidence on 17 April, and Larkham was ordered to admit others to preach in the parish church. On 19 Oct. the justices met to consider whether he had been legally appointed to the vicarage of Tavistock, and he was bound over to appear at the Exeter assizes. On Sunday the 21st Larkham, in compliance with the Earl of Bedford's desire, resigned the benefice. He was nevertheless arrested on 18 Jan. 1660–1, and spent eighty-four days in prison at Exeter. On his release he returned to Tavistock, living with his son-in-law, Condy, and preaching occasionally in retired places, but left the town on being warned of impending prosecutions under the Five Miles Act. In 1664 he became partner with Mr. County, an apothecary in Tavistock, and carried on the business successfully after Mr. County's death. The last entry in his 'Diary' is dated 17 Nov. 1669, and he was buried at Tavistock on 23 Dec.

On 22 June 1622 he married Patience, daughter of George Wilton, schoolmaster, of Crediton. Of this marriage were born four children: Thomas, died in the West Indies, 1648; George, went to Oxford and became minister of Cockermouth; Patience, married Lieutenant Miller, who died in Ireland, 1656; and Jane, married Daniel Condy of Tavistock.

His works are, besides the tracts already mentioned: 1. 'The Wedding Supper,' 12mo, London, 1652, with portrait, engraved by T. Cross. Dedicated to the parliament. 2. 'A Discourse of Paying of Tithes by T. L., M.A., Pastour of the Church of Tavistocke,' 12mo, London, 1656. Dedicated to Oliver Cromwell 3. 'The Attributes of God,' &c., 4to, London, 1656, with portrait, British Museum. Dedicated to the fellows, masters, and presidents of colleges, &c., at Cambridge. All his works are very scarce, especially the tracts. His manuscript 'Diary' from 1650 to 1669 has been edited, but much abbreviated and expurgated, by the Rev. W. Lewis.

[Larkham's manuscript Diary now in the possession of Mr. Fawcett of Carlisle; his Wedding Supper, Discourse on Tithes, and Attributes of God; History of Dover, Mass., by the Rev. Jeremy

Belknap, i. 46; Governor Winthrop's History of New England, ii. 62; History of Massachusetts, by Thomas Hutchinson, i. 98; Provincial Papers of New Hampshire, vol. i.; Palmer's Nonconformist's Memorial, ii. 78; Episcopal Registers of Exeter; parish registers of Northam and Tavistock.] E. L. R.

LARKING, LAMBERT BLACKWELL (1797–1868), antiquary, born at his father's house, Clare House, East Malling, Kent, on 2 Feb. 1797, was son of John Larking, esq. (who was sheriff of Kent in 1808), by Dorothy, daughter of Sir Charles Style, bart. He was educated at Eton and at Brasenose College, Oxford (B.A. 1820, M.A. 1823), and was the founder of the University Lodge of Freemasons, which is now one of the most flourishing in the kingdom. In 1820 he was ordained to the curacy of East Peckham, near Tunbridge. He became vicar of Ryarsh, near Maidstone, in 1830, and of Burnham, near Rochester, in 1837. He held both those livings till his death, which took place at Ryarsh on 2 Aug. 1868.

Larking made extensive preparations for a history of the county of Kent, and had for some years the assistance of the Rev. Thomas Streatfeild of Charts Edge, Kent, who died in 1848 and left the materials at the disposal of Larking. It was not until 1886 that the first instalment of the projected work appeared under the title of 'Hasted's History of Kent, corrected, enlarged, and continued to the present time. Edited by Henry H. Drake, Part I. The Hundred of Blackheath,' London, fol. To it is prefixed an engraved portrait of Larking.

Larking was honorary secretary of the Kent Archæological Society from its foundation in 1857 until 1861, when he was elected a vice-president, and he contributed many articles to the 'Archæologia Cantiana'—the society's transactions. The most important of these papers are 'On the Surrenden Charters,' from the muniments of the Dering family (i. 50–65); 'Genealogical Notices of the Northwoods' (ii. 9–42); 'The Diary of the pious, learned, patriotic, and loyal Sir Roger Twysden' (vols. iii. iv.); a notice of the topographical labours of his friend Streatfeild (vol. iii.; also printed separately, 1861, 4to); on the ancient Kentish family of Leybourne, vol. v.; and 'Description of the Heart-Shrine in Leybourne Church;' also printed separately, London, 1864, 4to.

For the Camden Society, of whose council he was for many years a member, Larking edited in 1849 'Certaine Considerations upon the Government of England, by Sir Roger Twysden,' from an unpublished manuscript belonging to the family of Larking's wife, a direct descendant of Sir Roger; and in 1857 'an Extent of the Lands of the Knights Hospitallers in England as reported to the Grand Master of the Order in 1338,' from a document found by Larking in the public library of Valetta in the winter of 1838–9; and in 1861 'Proceedings principally in the county of Kent in 1640.' The two earlier volumes contained an introduction by John Mitchell Kemble, and the last a preface by John Bruce.

'The Domesday Book of Kent,' with translation, notes, and appendix by Larking, was published shortly after his death, London, 1869, fol.

He married, on 20 July 1831, Frances, daughter of Sir William Jervis Twysden, bart., of Roydon Hall, Norfolk. There was no issue of the marriage.

[Introduction to the new edition of Hasted's Kent, vol. i.; Cat. of Oxford Graduates; Nichols's Cat. of the Works of the Camden Soc.] T. C.

LAROCHE, JAMES (*fl.* 1696–1713), singer, appeared while a boy as Cupid in Motteux's 'Loves of Mars and Venus,' 4to, 1697, which was performed in 1697 at Lincoln's Inn Theatre, a species of musical entr'acte to the 'Anatomist' of Ravenscroft. He is there called Jemmy Laroche. His portrait is given in a rare print entitled 'The Raree Show, sung by Jemmy Laroch in the Musical Interlude for the Peace [of Utrecht] with the Tune set to Music for the Violin [by John Eccles]. Ingraved, Printed, Culred, and Sold by Sutton Nicholls, next door to the Jack,' &c., fol., London. It was subsequently published by Samuel Lyne. The engraving exhibits Laroche with the show on a stool, exhibiting it to a group of children. The interlude was played at the theatre in Little Lincoln's Inn Fields in April 1713. Laroche's portrait was also engraved by Marcellus Laroon the elder [q. v.] in his 'Cryes of London,' and subsequently by Smith and Tempest (Evans, *Cat. of Engraved Portraits*, ii. 240).

[All that is known of Laroche is supplied by Mr. Julian Marshall to Grove's Dictionary of Music and Musicians.] J. K.

LAROON or LAURON, MARCELLUS, the elder (1653–1702), painter and engraver, born at the Hague in 1653, was son of Marcellus Lauron, a painter of French extraction, who settled in Holland, where he worked for many years as a painter, though of small merit, and brought up his sons to the same profession. The son Marcellus migrated in early life to England, where he was usually styled Laroon, and lived for many years in Yorkshire. He informed Vertue that he saw

Rembrandt at Hull in 1661. Laroon became well known for small portraits and conversation-pieces; in the latter he showed great proficiency. He also painted numerous small pictures of humorous or free subjects in the style of Egbert van Heemskerk, some of which were engraved in mezzotint by Beckett and John Smith. He also etched and engraved in mezzotint similar plates himself. Laroon is best known by the drawings he made of 'The Cryes of London,' which were engraved and published by Pierce Tempest. He also drew the illustrations to a book on fencing, and the procession at the coronation of William III and Mary in 1689. He was frequently employed to paint draperies for Sir Godfrey Kneller, and was well known as a clever copyist. He was a man of easy-going and convivial temperament, fond of music and good company, and lived, on coming to London, in Bow Street, Covent Garden. He died of consumption at Richmond in Surrey on 11 March 1702, and was buried there. He married the daughter of Jeremiah Keene, builder, of Little Sutton, near Chiswick, by whom he had a large family, including three sons, who were brought up to his own profession. He painted portraits of Queen Mary (engraved in mezzotint by R. Williams), C. G. Cibber the sculptor, and others; his own portrait by himself showed the scars resulting from injuries received in a street quarrel. Some drawings by him are in the print room in the British Museum. He had a collection of pictures, which was sold by auction by his son on 24 Feb. 1725.

Laroon, Marcellus, the younger (1679–1772), painter and captain in the army, second son of the above, was born on 2 April 1679 at his father's house in Bow Street, Covent Garden. He and two brothers were brought up as painters, but were also taught various accomplishments, including French, fencing, dancing, and music. His father had frequent concerts in his house, at which the sons, when quite children, became noted for their proficiency on the violin and other instruments. In 1697 Laroon was appointed page to Sir Joseph Williamson [q. v.], English plenipotentiary at the peace of Ryswyck. After the peace was signed he became page to the Earl of Manchester, who was leaving the English embassy in Holland to fill that at Venice. Laroon went through Germany and Tyrol to Venice in the earl's train, but soon returned by way of North Italy and France to London, where he resumed painting. Family differences led him to abandon his art for the stage, and he was for two years engaged as an actor and singer at Drury Lane Theatre. But he resumed painting before 1707, when he made the acquaintance of Colonel Gorsuch, commanding the battalion of foot-guards on service in Flanders. Gorsuch introduced him to Colonel Molesworth, aide-de-camp to the Duke of Marlborough. He crossed in the duke's ship to Holland, was presented to the duke, and joined the foot-guards under Gorsuch. He was soon promoted to a lieutenancy in the Earl of Orkney's regiment, fought in 1708 at Oudenarde, where he was wounded, at the siege of Lille, and at the siege of Ghent, where he was again wounded. In 1709 he went under General Stanhope with James Craggs the younger [q. v.] to Spain; in 1710 he was appointed deputy quartermaster-general of the English troops, served in all the battles, and was taken prisoner with Stanhope at Brihuega. In 1712 he returned, on an exchange of prisoners, to London. In 1715 he served in Colonel Stanhope's regiment of dragoons at Preston, and was quartered at various places in Scotland. He was then placed on half-pay for eight years, and resided at York. In 1724 he was given a troop in Brigadier Kerr's dragoons, in which he served till 1732, when he was placed on half-pay, with the rank of captain.

Laroon was a friend and imitator of William Hogarth [q. v.], and a man of jovial and boisterous habits. At Strawberry Hill there was a drawing by him of the inside of Moll King's house. He appears himself in Boitard's engraving of 'The Covent Garden Morning Frolic.' Another portrait of Laroon occurs in the group of artists painted by Hogarth, now in the University Galleries at Oxford. He was a deputy-chairman of a club presided over by Sir Robert Walpole, which met at the house of Samuel Scott [q. v.] the marine painter. He bought pictures for Walpole, including a 'Holy Family' by Vandyck, the authenticity of which was doubted. This so enraged Laroon that he issued a challenge to all the critics (see *Brit. Mus. Addit. MS.* 23076, f. 27). Laroon's drawings of musical parties, conversations, &c., are very well done. There are drawings by him in the print room at the British Museum and in the University Galleries at Oxford; some have been engraved. He died at Oxford on 1 June 1772, in his ninety-fourth year, and was buried in St. Mary Magdalene's Church in that city.

[Walpole's Anecd. of Painting, ed. Wornum; Vertue's MSS. (Brit. Mus. Add. MSS. 23068–23076); J. T. Smith's Nollekens and his Times, vol. ii.; Seguier's Dict. of Painters; Chaloner Smith's British Mezzotinto Portraits; Nagler's Monogrammisten, iv. No. 1976.] L. C.

LARPENT, FRANCIS SEYMOUR (1776–1845), civil servant, eldest son of John Larpent [q. v.], and half-brother of Sir George

Gerard de Hochepied Larpent [q. v.], was born on 15 Sept. 1776, and educated at Cheam school. He graduated B.A. from St. John's College, Cambridge, as fifth wrangler in 1799, was elected fellow, and proceeded M.A. in 1802. He studied for some time under Bayley, the eminent special pleader, was called to the bar, and went the western circuit. On circuit he did little business, but made some useful friendships. Manners Sutton, judge-advocate-general, selected him in 1812 to go out to the Peninsula as deputy judge-advocate-general to the forces there. He remained till 1814 at headquarters with Wellington, who thought highly of his services (*Despatches*, vi. 360). In August 1813 he was taken prisoner, but was exchanged almost immediately (*ib.* pp. 737, 761). In 1814 he was made a commissioner of customs. About the same time he was appointed civil and admiralty judge for Gibraltar. A new code was in course of formation, and Larpent was employed for a month or two in arranging the court-martial on General Sir John Murray. In the spring of 1815 Larpent was invited by the prince regent to inquire into the improprieties which the Princess Caroline was alleged to have committed abroad, but he wisely insisted that his appointment should proceed from the government directly, and that he should be employed to sift rather than gather partisan evidence. Although he nominally set out to take up his work at Gibraltar, he went to Vienna, where he was accredited to Count Münster, and began his investigations into the princess's conduct, with the result that he dissuaded the prince regent's advisers from bringing her to public trial. He thence travelled to Gibraltar, and remained there till 1820, when he was again employed in secret service with reference to the Princess Caroline. In 1821 Lord Liverpool made Larpent one of the commissioners of the board of audit of the public accounts. In 1826 he became its chairman, and in 1843 he retired. He died at Holmwood, near Dorking, Surrey, on 21 May 1845.

Larpent married, first, on 15 March 1815, Catherine Elizabeth, second daughter of Frederick Reeves of East Sheen, Surrey—she died without issue on 17 Jan. 1822; secondly, on 10 Dec. 1829, Charlotte Rosamund, daughter of George Arnold Arnold of Halstead Place, Kent—she died at Bath on 28 April 1879.

When in the Peninsula Larpent wrote descriptive letters to his step-mother; these were edited, with a preface by Sir George Larpent, under the title of 'Private Journals of Francis Seymour Larpent,' London, 1853, 3 vols. 8vo, and passed through three editions the same year. The manuscript forms British Museum Addit. MS. 33419.

[Memoir prefixed to the Journals; Gent. Mag. 1845, ii. 99; Burke's Peerage.] W. A. J. A.

LARPENT, Sir GEORGE GERARD DE HOCHEPIED (1786–1855), politician, youngest son of John Larpent [q. v.], by his second wife, was born in London on 16 Feb. 1786. He early entered the East India house of Cockerell & Larpent, became chairman of the Oriental and China Association, and deputy-chairman of the St. Katharine's Docks Company. In May 1840 he unsuccessfully contested Ludlow in the whig interest, and in April 1841 Nottingham; but in June 1841 he was returned at the head of the poll for Nottingham, with Sir John Cam Hobhouse [q. v.] On 13 Oct. 1841 he was created a baronet. He retired from parliament in August 1842, pending the result of a petition presented against his return. In 1847 he unsuccessfully contested the city of London. He died in Conduit Street, London, on 8 March 1855. He married, first, 13 Oct. 1813, Charlotte, third daughter of William Cracroft of the exchequer—she died on 18 Feb. 1851 at Bath, leaving two sons and a daughter; secondly, in 1852, Louisa, daughter of George Bailey of Lincolnshire, by whom he left a son—his second wife died on 23 March 1856. Larpent wrote a pamphlet in support of protection to West Indian sugar, 1823, which ran through two editions, and another entitled 'Some Remarks on the late Negotiations between the Board of Control and the East India Company.' He also edited the journals of his half-brother, Francis Seymour Larpent [q. v.], in 1853, and the 'History of Turkey' of his grandfather, Sir James Porter, continuing it and adding a memoir, 1854.

[Gent. Mag. 1855, i. 524; M'Culloch's Lit. of Polit. Econ. p. 93.] W. A. J. A.

LARPENT, JOHN (1741–1824), inspector of plays, born 14 Nov. 1741, was the second son of John Larpent (1710–1797), who was forty-three years in the foreign office, and twenty-five years chief clerk there. His mother was a daughter of James Pazant of a refugee Norman family. John was educated at Westminster, and entered the foreign office. He was secretary to the Duke of Bedford at the peace of Paris in 1763, and to the Marquis of Hertford when lord-lieutenant of Ireland. In November 1778 he was appointed inspector of plays by the Marquis of Hertford, who was then lord chamberlain. He is said to have been strict and careful, and to have left behind him manuscript copies of all the plays submitted to the inspector from 1737 till 1824 (cf. *Notes and*

Queries, 2nd ser. iv. 269). He died 18 Jan. 1824. Larpent married, first, on 14 Aug. 1773, Frances (*d.* 9 Nov. 1777), eldest daughter of Maximilian Western of Cokethorpe Park, Oxfordshire, and by her he had two sons, of whom the elder, Francis Seymour Larpent, is separately noticed. His second wife, whom he married 25 April 1782, was Anna Margaretta, elder daughter of Sir James Porter [q. v.], by Clarissa Catherine, eldest daughter of Elberd, second baron de Hochepied (of the German empire); by her he had two sons, John James and George Gerard, both of whom, by license dated 14 June 1819, added the name De Hochepied. On 25 March 1828 the elder son succeeded his mother's brother as seventh Baron de Hochepied, a license to bear the title in England having been granted 27 Sept. 1819. George Gerard de Hochepied Larpent is separately noticed.

[Burke's Peerage and Baronetage; Nichols's Lit. Illustr. i. 468; Walpole's Letters, ed. Cunningham, v. 21; Alumni Westmon. 362, 364.]

W. A. J. A.

LASCELLES, Mrs. ANN (1745–1789), vocalist. [See Catley, Ann.]

LASCELLES, HENRY, second Earl of Harewood (1767–1841), born on 25 Dec. 1767, was second son of Edward, first earl of Harewood, by Anne, daughter of William Chaloner. In 1796 he was elected member of parliament for Yorkshire in the tory interest. He was re-elected in 1802, but did not represent the constituency in 1806. In 1807 he was again a candidate for Yorkshire, in the first contested election which had occurred for sixty-six years. The struggle was also memorable on account of the vast expense which Lascelles and Lord Milton, the whig candidate, incurred, it being stated that together they spent 200,000*l.*, and on account of the return of William Wilberforce, whose party almost entirely lacked organisation, at the head of the poll. The excitement was tremendous; the poll opened on 20 May, and continued for fifteen days. Lascelles was unsuccessful, coming 188 votes behind Lord Milton. On 20 July 1807, however, he was returned for Westbury, in place of his elder brother Edward, who elected to sit for the family borough of Northallerton. On 6 Oct. 1812 he was returned for Pontefract; but Wilberforce having retired from the representation of the county, Lascelles came in as his substitute on 16 Oct. Probably in consequence of the enormous sums he had expended in electioneering in the county, he chose to sit for the town of Northallerton in 1818. In the House of Commons he voted as a moderate tory. He was an admirer of Pitt, and spoke fairly often. On 13 Feb. 1800 he supported the Habeas Corpus Suspension Bill, and on 3 Nov. 1801 voted for the preliminaries for peace with France. He seconded the appointment of Charles Abbot (afterwards first baron Colchester) [q. v.] as speaker on 11 Feb. 1802, and took the moderate side in the debate on the Prince of Wales's debts on 4 March 1803. He moved the second reading of the Woollen Manufactures Bill, an act of some importance in manufacturing districts, on 13 June 1804. After the death of his elder brother in 1814 he was styled Viscount Lascelles, and when in 1819 Earl Fitzwilliam was removed on political grounds from the lord-lieutenancy of the West Riding, Lascelles was appointed in his place. On 3 April 1820 he succeeded his father in the earldom. He took little part in the debates in the House of Lords; he was opposed to the Bill of Pains and Penalties against Queen Caroline, and to catholic emancipation. On 7 Oct. 1831 he declared himself a moderate reformer, and favoured the extension of representation, but opposed the Reform Bill. In 1835 the Duchess of Kent and the Princess Victoria, and in 1839 the queen-dowager visited him at Harewood House, near Leeds, Yorkshire. His chief interest lay in country life. He maintained the Harewood Hunt, and died on 24 Nov. 1841 at Bramham in Yorkshire, just after returning from a run with the hounds. His portrait, by Jackson, is at Harewood. He married, on 3 Sept. 1794, Henrietta, eldest daughter of Sir John Saunders Sebright, bart., and had issue seven sons and four daughters. His eldest son, Edward, died in 1839, and his second son, Henry, succeeded him in the peerage.

[Gent. Mag. 1842, i. 96; A Collection of Speeches, Addresses, and Squibs produced . . . during the late contested Election, 1807; R. I. and S. W. Wilberforce's Life of William Wilberforce, iii. 55, 306, &c.; Parliamentary Debates; Smith's Parliamentary Representation of Yorkshire; Thornbury's Yorkshire Worthies; Men of the Reign.]

W. A. J. A.

LASCELLES, ROWLEY (1771–1841), antiquary and miscellaneous writer, born in the parish of St. James, Westminster, in 1771, received his education at Harrow School, and was called to the bar at the Middle Temple 10 Feb. 1797. Afterwards he practised for about twenty years at the Irish bar.

In 1813 the record commissioners for Ireland selected Lascelles, in succession to Bartholomew Thomas Duhigg [q. v.], to edit lists of all public officers recorded in the Irish court of chancery from 1540 to 1774. The lists

formed part of the extensive manuscript collections concerning the history of Ireland made by John Lodge [q. v.], deputy-keeper of the rolls in Ireland; these collections had been purchased after Lodge's death in 1774 from his widow by the Irish government, and were deposited in Dublin Castle. After a time Lascelles quarrelled with the commissioners; but having gained the favour of Lord Redesdale, he was authorised by Goulburn, then chief secretary for Ireland, to carry on the work in London, where it was printed, under the immediate authority of the treasury, in two folio volumes dated respectively 1824 and 1830. Its title ran: 'Liber Munerum Publicorum Hiberniæ, ab an. 1152 usque ad 1827; or, the Establishments of Ireland from the nineteenth of King Stephen to the seventh of George IV, during a period of six hundred and seventy-five years.' A history of Ireland, styled 'Res Gestæ Anglorum in Hibernia,' written by Lascelles in a partisan spirit, was prefixed on his own authority, and gave so much offence that, although copies of the book were distributed to public libraries, it was practically suppressed, and Lascelles's employment ceased. Archdeacon Cotton remarks that the work contains 'a great mass of curious information carelessly put together, and disfigured by flippant and impertinent remarks of the compiler, most unbefitting a government employé' (*Fasti Ecclesiæ Hibernicæ*, 2nd edit. 1851, vol. i. Pref.) A financial dispute between Lascelles and the treasury followed. Lascelles maintained before a select committee of the House of Commons in 1836 that he was entitled to 500*l.* a year till the completion of the work. He received 200*l.* in 1832, and 300*l.* in 1834. Two petitions which he addressed to the House of Commons on the subject led to no result. He died on 19 March 1841.

In 1852 the volumes were issued to the public at the price of two guineas, with an introduction by F. S. Thomas of the Public Record Office, 'showing the origin of the work and the cause of its being published in its present imperfect state.' A partial index to the multifarious contents of the book is printed in the 'Ninth Report of the Deputy-Keeper of the Public Records in Ireland,' Dublin, 1877, pp. 21–58. A full abstract of its contents is given in the 'Gentleman's Magazine' for 1829, pt. ii. p. 253.

Lascelles's other works are: 1. 'A General Outline of the Swiss Landscapes,' copious extracts from which appeared in the 'Gentleman's Magazine' for July, August, and September 1815. 2. 'Letters of Publicola, or a modest Defence of the Established Church,' Dublin, 1816, 8vo; letters originally issued in the 'Patriot' Dublin newspaper, and afterwards reprinted under the title of 'Letters of Yorick, or a Good-humoured Remonstrance in favour of the Established Church,' 3 pts., Dublin, 1817, 8vo. 3. 'The Heraldic Origin of Gothic Architecture. In answer to all foregoing systems on the subject; on occasion of the approaching ceremonial of the Coronation in Westminster Abbey,' 1820, 8vo. A very conceited and bombastic production. 4. 'The University and City of Oxford; displayed in a series of seventy-two Views drawn and engraved by J. and H. S. Storer. Accompanied with a Dialogue after the manner of Castiglione,' London, 1821, 8vo. 5. 'The Ultimate Remedy for Ireland' (anon.), 1831, 8vo; a copy in the British Museum, revised in March 1832, has numerous manuscript additions by the author.

[Gent. Mag. 1841 pt. ii. pp. 323–5, 1854 pt. ii. pp. 263, 457, 1859 pt. i. pp. 33, 606; Thomas's Introd. to Liber Hiberniæ; Ninth Report of the Deputy-Keeper of Public Records in Ireland, pp. 6, 7; Lowndes's Bibl. Man. (Bohn), p. 1314; Notes and Queries, 2nd ser. vi. 350.] T. C.

LASCELLES, THOMAS (1670–1751), colonel, chief engineer of Great Britain and deputy quartermaster-general of the forces, was born in 1670. He served as a volunteer in Ireland from 1689 to 1691, and distinguished himself at the battle of the Boyne. He also served in the expedition to Vigo and Cadiz in 1702, as gentleman of H.M. 2nd troop of guards volunteers. He received his first commission in the regular army on 17 March 1704, and proceeded to the Low Countries, where he served throughout Marlborough's campaigns, and was present at nearly all the battles and sieges. In 1705 a sum of 65,000*l.* was by royal warrant of Queen Anne of 12 March, on an address of the House of Commons, distributed to the army under Marlborough for its gallant services in the preceding year, especially at Blenheim. Lascelles, who was dangerously wounded at Blenheim, received 33*l.* as his share.

On the declaration of the peace of Utrecht, Lascelles and Colonel John Armstrong were appointed, under the treaty, to superintend the demolition of the fortifications, &c., of Dunkirk. The fortress had been surrendered by the French as a pledge of good faith for the execution of the treaty, and by its conditions the fortifications and harbour works were to be razed. Lascelles was employed on this duty until 1716, and, on an application to the king, Armstrong and he were granted pay at 20*s.* a day, double the ordinary allowance. The board of ordnance informed Mr. Secretary Bromley that 'Colonel

Armstrong and Colonel Lascelles highly deserve an addition of 10*s.* each per diem above their ordinary pay.' In 1715 Lascelles was appointed deputy quartermaster-general of all H.M. forces. From 1720 to 1725 he was again employed at Dunkirk, and on 1 July 1722 was promoted to the rank of director of engineers, *vice* Petit, who died on 25 March previous. In 1727, by royal warrant, he was ordered to perform the duties of surveyor of ordnance during Colonel Armstrong's absence abroad. In 1729 he was appointed British commissioner for inspecting the demolition of new works, consisting of quays and jetties constructed by the burghers of Dunkirk, and by the end of December 1730 it was reported that these were entirely razed to the level of the strand to Lascelles's satisfaction. In 1732 he received personal instructions from the king in reference to Dunkirk, and went thither to meet the French and British commissioners.

In 1740 Lascelles was appointed chief engineer to the train of artillery in the expedition under Lord Cathcart to Carthagena, but his services were in such request at home that his place had to be taken by Jonas Moore [q. v.] By royal warrant, dated 18 Nov. 1741, Lascelles was directed to fill the office of surveyor-general of the ordnance during the illness of Major-general John Armstrong. On 30 April 1742 he was appointed, by letters patent under the great seal, to be master-surveyor of the ordnance, ammunition, and habiliment of war within the Tower of London, the kingdom of Great Britain and Ireland, and all British dominions, and to be chief engineer of Great Britain, in the room of General Armstrong, deceased, at a salary as chief engineer of 501*l.* 17*s.* 6*d.* per annum. This was in addition to his pay of 365*l.* per annum as director of engineers. By royal warrant of 19 May 1742 he was further appointed assistant and deputy to the lieutenant-general of the ordnance, and to perform the duties of lieutenant-general of the ordnance, so long as the post should remain vacant, at a salary of 300*l.* per annum. In 1744 he was sent to Ostend to report on the armament and ammunition to be sent thither, and to arrange for repairing and augmenting the fortifications. In 1745 he was appointed, as inspector-general of artillery, to represent the British government at the Hague, to carry out the terms of a convention dated 5 May 1745 between the States-general and George II, and to determine the balance due from Great Britain to the States-general on account of expenditure for artillery and ammunition stipulated to be furnished by Great Britain in the Low Countries.

By royal warrant of 11 April 1750 Lascelles was granted 200*l.* per annum for life for his long and faithful services. The same year he retired on a pension of 200*l.* per annum. He died on 1 Nov. 1751, aged 81, having served through twenty-one campaigns and having been present in thirty-six engagements. He was one of the ablest engineers of the time in Europe.

[State Papers; Board of Ordnance Records; Royal Engineers' Records; Gent. Mag. 1751, p. 523.] R. H. V.

LASKI or À LASCO, JOHN (1499–1560), reformer, was born at the castle of Lask in Poland in 1499. His father, Jaroslaw, baron of Lask, who seems to have claimed descent from Henry de Lacy, third earl of Lincoln [q. v.] (cf. *Notes and Queries*, 2nd ser. x. 332), was successively tribune of Sieradz, palatine or vayvode of Leczyc, and vayvode of Sieradz, and died in 1523. His mother was Susanna of Bakova-Gora, of the family of Novina or Ptomicnczyk. John was the second of three sons, all afterwards famous. In 1510 his uncle, John Laski, primate of Poland, took the boys into his palace at Cracow to direct their education, and when, in March 1513, the archbishop set out for Rome to attend the Lateran council, he took John and his elder brother with him. Thence, about the end of 1514, the two boys were sent with their tutor, John Braniczky, to the university of Bologna, where they probably met Ulrich von Hutten. John remained at Bologna till Christmas 1517–18. His uncle looked after his interests, and in 1517 he became canon of Leczyc, on 30 Dec. 1517 coadjutor to the dean of Gnesen, and in 1518, after a judicious distribution of fourteen hundred gulden at Rome, custodian of Leczyc and canon of Cracow and Plock. In 1521 he was ordained priest and became dean of Gnesen.

In 1523 Laski and his two brothers travelled to Basle, where they met Erasmus. After a short visit to Paris John settled down at Basle for a year in Erasmus's house (end of 1524 to October 1525). He paid certain house expenses, three and a half gulden a month for his room, and bought the reversion to Erasmus's library for three hundred golden crowns (cf. *D. Erasmi Epistolæ*, ed. 1706, p. 891). He met Hardenberg, with Pellicanus and other reformers, at Basle, and when in October 1525 he returned to Poland, he had probably to some extent adopted their views. Though suspected of reforming tendencies, especially in 1534, he continued to hold and add to his benefices, even after the death of his uncle. He became Bishop of Vesprim in 1529, later provost of Gnesen, and on 21 March

1538 archdeacon of Warsaw. A few months later he declined King Sigismund's offer of the bishopric of Cujavia, and in the autumn probably of the same year (1538) he left Poland for Frankfort, lodging there in the same house as Hardenberg, and the two travelled together to Mayence, whence Laski left for the Netherlands.

In 1540 Laski settled at Emden in East Frisia. In 1542 he became pastor of a congregation in the town, with a general charge as superintendent over the surrounding district, and an official residence in the Franciscan friary. In this office Laski appeared as a reformer of the Swiss school. His views were extreme, especially in regard to the Sacrament, and he cleared his churches of what he held to be idols. Yet he was no favourer of the anabaptists, and had difficulties with Menno. The form of church government which he established was presbyterian, for which the Frisians were prepared by earlier customs of their own. In 1544 it was decided that four laymen from the congregation should assist the minister in the regulation of discipline. To Laski was due the cœtus, or assembly of ministers, which gathered at Emden once a week from Easter to Michaelmas, and examined into the life and doctrine of its members. For his congregation he prepared in 1546 his 'Catechismus Emdanus major.' This was used for some years, and superseded by the 'Heidelberg Catechism,' which was partly based upon it. In the spring of 1546 he ceased to be a superintendent, but remained a pastor. In 1547 he formed a friendship with Hooper (Hooper, *Later Writings*, Parker Soc. ix.), through whom, and through the foreign protestants who had settled in London, Laski became well known to protestant divines in England.

When in 1548 Cranmer began to scheme for a general reunion of the various protestant sects, he invited Laski to come to England to attend a public conference on this subject (cf. Cranmer, *Works*, Parker Soc., pp. 420–1). Laski arrived at the end of August 1548, and spent the winter at Lambeth. An order of council of 23 Feb. 1548–9 gave him 50*l.* (*Acts of Privy Council*, 1547–50, p. 244), and he left England for Emden in March 1549 (cf. *Works*, ii. 621). On the 22nd Latimer in a sermon said: 'Johannes Alasco was here, a great learned man, and as they say, a nobleman in his country, and is gone his way again: if it be for lack of entertainment, the more pity' (*Works*, i. 141; cf. *Zurich Letters*, iii. 61, 187; Cranmer, *Works*, p. 425). He returned to this country 13 May 1550, lived for some time at Lambeth (*ib.* p. 483), and on 24 July 1550 was appointed superintendent of the London church of foreign protestants, who included many of his Frisian congregation, and to whom the church of the Augustinian Friars was assigned by letters patent 24 July 1550 (cf. Luckock, *Studies in the History of the Prayer Book*, p. 67). In 1550 Laski took Hooper's side in the controversy as to vestments (Hooper, *Later Writings*, p. xiv; cf. *Zurich Letters*, iii. 95), and Hooper's attitude may be largely attributed to Laski's influence. He organised his church on the presbyterian model, and must be regarded as the founder of the presbyterian form of church government in this country. He still actively supported the extreme reformers in their long controversy with the Lutherans respecting the sacraments. In September 1550 Laski visited Bucer at Cambridge, and had a long discussion on religious matters. They differed on the question of the Real Presence. Bucer wrote down his opinion, and Laski prepared comments on Bucer's views, which were published in his 'Brevis et dilucida de Sacramentis Ecclesiæ Christi Tractatio,' London, 1552. On 6 Oct. 1551 Laski was appointed one of the divines on the commission for the revision of the ecclesiastical laws (*Zurich Letters*, iii. 578). The result of the commission's labours appeared later as the 'Reformatio Legum;' on 19 Nov. 1551 he received a present of one hundred French crowns (*Acts of Privy Council*, 1550–1552, p. 420). His influence at the court of Edward VI was great, and can be traced in the second prayer-book and in Cranmer's later views (cf. Gasquet and Bishop, *Edward VI and the Book of Common Prayer*, pp. 173, 230, 232; Cardwell, *The Two Books of Common Prayer Compared*, Pref.), but the production of his own liturgy seems to indicate that this influence was not as successful as he wished (cf. *British Magazine*, xv. 612, xvi. 127).

On 15 Sept. 1553 Laski embarked at Gravesend with 175 of his congregation (*Zurich Letters*, iii. 512) on his way to Poland. A storm drove the ship to Elsinore, and though the king of Denmark received Laski favourably, other influences prevailed, and they were driven away in midwinter. They had no better reception at Hamburg, Lübeck, and Rostock, but the main body found shelter at Danzig, while Laski managed to reach Emden and remained there for more than a year, chiefly through the intercession of the Countess Anna of Oldenburg. On 31 Dec. 1555 Laski was reported to be dangerously ill at Frankfort, where he remained during the first half of 1556. He employed himself in superintending the churches, holding a disputation with Velsius, and trying to

promote a union between the Lutherans and his own party. He proceeded to Poland in December 1556. In February 1557, in company with Utenhovius, he went from Cracow to Wilna, where the king received him kindly and made him his secretary. Calvin wrote of Laski at this time that the only danger was that he might fail through too great an austerity (Henry, *Calvin*, ed. Stebbing, ii. 348). He preached regularly (*Zurich Letters*, iii. 600, 687–90), and took an active part in the synods of Ivanovitze in 1557 and Pinczow in 1558 (cf. Wallace, *Anti-Trinitarian Biog.* vol. ii. passim). He was one of the eighteen divines whose version of the Bible in Polish appeared in 1563. In March 1558 he left with Utenhovius for Prussia, but returned in October. He had the general superintendence of the reformed churches in Little Poland, a charge of great difficulty. Laski's object continued to be the union of the reformed churches, but as in London and Frankfort he found union impossible, although he prepared the way for the subsequent compromise at Sandomir. He died, after many months' illness, at Calish in Poland 13 Jan. 1560. His widow was left in poor circumstances. Laski married his first wife in 1539 at Louvain. She died in London in 1552. By her he seems to have had three sons, John, Jerome, and a third who died young, with a daughter, Barbara Ludovica. His second wife was Catherine, whom he married in London in August 1552. By her he had five children, of whom Samuel was a distinguished soldier. The Laski family afterwards became Roman catholic again. Albertus Laski, palatine of Siradz in Bohemia, probably a nephew of the reformer, visited England in 1583, and nearly ruined himself by searching for the philosopher's stone in partnership with John Dee [q. v.] and Edward Kelley [q. v.] (cf. *Notes and Queries*, 2nd ser. x. 332).

There is a full and careful account of Laski's writings, both published and in manuscript, in Kuyper's 'Joh. a Lasco Opera Omnia' (Amsterdam, 1866, 2 vols. 8vo). Those which relate to his connection with England are: 1. 'Epistola Joannis à Lasco . . . continens in se Summam Controversiæ de Cœna Domini breviter explicatam,' London, 1551, written in 1545. There is a copy of this work in the library of Trinity College, Dublin. 2. 'Compendium Doctrinæ de vera unicaque Dei et Christi Ecclesia . . . in qua Peregrinorum Ecclesia Londini instituta est . . .,' London, Latin and Dutch, 1551; 2nd edit., Dutch version, 1553; 3rd edit., Dutch version, much altered, Emden, 1565. A copy of the first edition is preserved at Dublin, of the third at Utrecht. 3. 'Catechismus Emdanus major,' drawn up 1546, published London, 1551, Dutch and Latin preface by Utenhovius; other editions. 4. 'Brevis et dilucida de Sacramentis Ecclesiæ Christi Tractatio . . .,' London, 1552; copy in the British Museum. 5. 'Brevis Fidei Exploratio,' written about 1550; editions published in 1553 (Dutch) and (with slightly varied title) 1558; a copy of the 1558 edition at Amsterdam. It appeared in Latin, London, 1555. 6. 'Forma ac Ratio tota Ecclesiastici Ministerii Edwardi VI, in Peregrinorum . . . Ecclesia instituta Londini in Anglia . . .,' the liturgy of the church in Austin Friars, printed for church use only in 1551, and later as a justification of Laski's methods, Frankfort-on-the-Maine, 1555; copies of the latter are in the British Museum, Trinity College, Dublin, and the Bodleian Library, Oxford.

[Authorities quoted; Dalton's John à Lasco, trans. by Mr. J. Evans, for early life; Hessel's Ecclesiæ Londino-Batavæ Arch., passim; Moens's Reg. of the Dutch Church, Austin Friars; Krasinski's Sketch of the Reformation in Poland, i. chap. v., and Sketch of the Religious Hist. of the Slavonic Nations, chap. vii.; Herminjard's Corresp. des Réformateurs dans les pays de la langue Française; Dixon's Hist. of the Church of England, ii. 522, iii. 98, &c., iv. 43; Mosheim's Eccles. Hist. ii. 26; Schaff's Hist. of the Creeds, i. 565, 583; Lit. Remains of Edw. VI (Roxb. Club), pp. 48, &c.; Adrian Regenvolscius's (Andreas Wengierski) Systema Historico-Chronologicum, p. 409, &c.; Dan. Gerdes's Florilegium Historico-Criticum, ed. 1640, 8vo (list of works), and Hist. Reformationis, iii. 145, &c.; Erasmus's Letters, ed. 1642, pp. 779, &c., 794, 828, 831, 835, 1534; Kuyper's edition of Laski's Works.]

W. A. J. A.

LASSELL, WILLIAM (1799–1880), astronomer, was born at Bolton in Lancashire on 18 June 1799. At the age of four or five he amused himself by polishing lenses. After his father's death from fever in 1810 he was sent to school at Rochdale for eighteen months, was apprentice from 1814 to 1821 in a merchant's office in Liverpool, and set up in business as a brewer about 1825. In 1820 he began to construct reflecting telescopes, being too poor to buy them. A nine-inch Newtonian erected by him at Starfield, near Liverpool, where he built an observatory in 1840 (*Memoirs Royal Astronomical Soc.* xii. 265), was virtually the first example of the adaptation to reflectors of the equatoreal plan of mounting. With it he observed the solar eclipse of 8 July 1842 (*ib.* xv. 91), Faye's, d'Arrest's, Mauvais's second, Vico's first and second comets in 1843–5, following them further than was possible at any

public observatory. He desired to possess a larger instrument; but dissatisfied, after inspection, with the methods used by Lord Rosse for grinding specula, he invented a new machine constructed from his design by James Nasmyth [q. v.] With this he ground and polished a speculum of rare perfection, two feet in diameter, and twenty in focal length, and in 1846 mounted it equatoreally at Starfield (*ib.* xviii. 1). On 10 Oct. 1846 he saw with it the satellite of Neptune (*Monthly Notices*, vii. 157), and verified the discovery in the following July. On 19 Sept. 1848 he detected, simultaneously with Bond in America, Saturn's eighth satellite (Hyperion) (*ib.* viii. 195), and was one of the first observers of Saturn's dusky ring, compared by him to a crape veil (*ib.* xi. 21). For these achievements he received, on 9 Feb. 1849, the gold medal of the Royal Astronomical Society (*Memoirs*, xviii. 192).

The composition of the Uranian system was first clearly ascertained by Lassell. He discovered on 24 Oct. 1851 the two inner satellites (Ariel and Umbriel), and established later the non-existence of four out of Herschel's six (*Monthly Notices*, xi. 201, 248, xii. 15, xxxv. 16). The total solar eclipse of 28 July 1851 was observed by him with a two and a half inch Merz refractor at Trollhättan Falls in Sweden, and in the autumn of 1851 he transported his two-foot speculum to Malta, where he observed with it during the ensuing winter. Much of his attention was engaged by the 'marvellous spectacle' of the Orion nebula, of which he executed a detailed drawing (*Memoirs Royal Astronomical Soc.* xxiii. 53). He also made several sketches of Saturn (*ib.* xxii. 151), and noted for the first time the transparency of its dusky ring (*Monthly Notices*, xvii.12). The growth of factories round Starfield compelled him to move his observatory in 1854 to Bradstones, two miles further away from Liverpool. There he observed and depicted Donati's comet, 12 Sept. to 8 Oct. 1858 (*Memoirs Royal Astronomical Soc.* xxx. 58), and constructed in 1859–60 a reflecting telescope of four feet aperture, thirty-seven focal length, mounted equatoreally at Valetta in Malta towards the close of 1861. The tube of this splendid instrument was of iron lattice-work to avert inequalities of temperature, and the small percentage of arsenic employed in Lassell's earlier specula was omitted from its composition. Assisted by Mr. Marth, he worked with it diligently for three years, and catalogued six hundred new nebulæ, besides carefully describing and drawing nebulæ already known (*ib.* xxxvi. 1). One, a planetary nebula in Aquarius (*Gen. Cat.* 4628), showed as 'a sky-blue likeness of Saturn,' of plainly annular structure (*Proceedings Royal Soc.* xii. 269; *Report Brit. Association*, 1862, ii. 14), and a large drawing of the Orion nebula, executed by Miss Caroline Lassell under her father's supervision, was by him in 1868 presented to the Royal Society, and was photographically reproduced in 'Knowledge,' 1 May 1889.

After his return from Malta Lassell took a residence near Maidenhead, and set up his two-foot reflector in an observatory there. At Maidenhead Lassell observed a 'black' transit of Jupiter's fourth satellite on 30 Dec. 1871 (*Monthly Notices*, xxxii. 82), and erected an improved polishing machine, described before the Royal Society on 17 Dec. 1874 (*Phil. Trans.* clxv. 303). He discussed in 1871 and decided against the reality of alleged changes in the nebula about η Argûs (*Monthly Notices*, xxxi. 249). He was member of the Royal Astronomical Society from 1839, president 1870–2, and attended its council meetings until his death. He was elected a fellow of the Royal Society in 1849, received a royal medal in 1858, was admitted to membership by the Royal Society of Edinburgh and the Society of Sciences of Upsala, and had an honorary degree of LL.D. conferred upon him by the university of Cambridge in 1874. An affection of the eyes latterly precluded him from observing, and he died peacefully in his sleep at Maidenhead on 5 Oct. 1880, leaving behind him a high reputation for moral worth and practical scientific efficiency. His specula have never been surpassed for perfection and permanence of figure and polish, and he ranks with Sir William Herschel and Lord Rosse among the perfecters of the reflecting telescope. The instrument with which he made most of his discoveries was presented by the Misses Lassell after his death to the Royal Observatory, Greenwich.

[Monthly Notices, xli. 188; Proceedings Royal Soc. xxxi. p. vii; Astronomical Reg. xvii. 284; Nature, xxii. 565 (Huggins); Observatory, iii. 587 (Mrs. Huggins); Times, 7 Oct. 1880; Athenæum, 1880, ii. 469; Ann. Reg. 1880, p. 203; Clerke's Hist. of Astronomy; André et Rayet's L'Astronomie Pratique, i. 114; Astr. Nachrichten, xcviii. 207; Sirius, xiii. 245; Mädler's Geschichte der Himmelskunde, Bd. ii. passim; Royal Society's Cat. of Scientific Papers, vols. iii. viii.] A. M. C.

LASSELS, RICHARD (1603?–1668), catholic divine, son of William Lassels of Brackenborough, Lincolnshire, born about 1603, was, according to Wood, 'an hospes for some time in this university [Oxford], as those of his persuasion have told me, but whether before or after he left England they could

not tell' (*Athenæ Oxon.* ed. Bliss, iii. 818). On 6 Sept. 1623 he was admitted a student in the English College at Douay, where he was known by the name of Bolds. He was made professor of classics in 1629, and was ordained priest 6 March 1631–2. He became tutor to several persons of distinction, with whom he made three journeys into Flanders, six into France, five into Italy, and one tour through Holland and Germany. The last person with whom he travelled was Lord Lumley (afterwards Earl of Scarborough). During his residence in England he was appointed a canon of the chapter and archdeacon of a district. He was recommended for the posts of agent for the clergy at Rome and president of Douay College, but he declined all preferments. He died at Montpelier in France in September 1668, and was buried in the church of the Barefooted Carmelites in the suburb of that city.

He was author of: 1. 'An Account of the Journey of Lady Catherine Whetenhall from Brussels to Italy in 1650,' Birch MS. 4217 in British Museum. 2. 'The Voyage of Italy: or a Compleat Iourney t[h]rough Italy; in two parts. *Opus posthumum*: Corrected & set forth by his old friend and fellow Traueller S[imon] W[ilson],' a secular priest, Paris, 1670, 12mo. Dedicated to Richard, lord Lumley, viscount Waterford. Some copies have a title-page dated London, 1670, 12mo. Edward Harwood says that John Wilkes described this book as 'one of the best accounts of the curious things of Italy ever delivered to the world in any book of travels' (Lowndes, *Bibliographer's Manual*, ed. Bohn, p. 1314). A second edition, 'with large additions, by a modern hand,' but according to Dodd 'wretchedly defaced and altered,' appeared in two parts at London, 1698, 8vo. A French translation was published in 2 vols. Paris, 1671, 12mo. The work was reprinted by Dr. John Harris in his 'Navigantium atque Itinerantium Bibliotheca,' vol. ii. London, 1705, fol. 3. 'A Method to hear Mass' (1686?). There appeared at London in 1864, 12mo, 'St. George's Mass Book: containing the original preface of R. Lassels, printed 1686, with various extracts, 2nd edit., compiled and edited by Thomas Doyle, D.D. 4. 'A Treatise on the Invocation of Saints.' 5. 'An Apology for Catholics,' 2 vols. 8vo, manuscript.

[Dodd's Church Hist. iii. 304; Schroeder's Annals of Yorkshire, ii. 330; Holmes's Descriptive Cat. of Books, iv. 60; Watt's Bibl. Brit.; Notes and Queries, 3rd ser. iv. 516.] T. C.

LATES, JOHN JAMES (*d.* 1777?), musical composer, was son of David Francisco Lates, a teacher of languages at Oxford, and the author of a 'New Method of Easily Attaining the Italian Tongue,' London, 1766. The father seems to be identical with 'Signior Lates, late teacher of Oriental languages,' who died at Oxford 28 April 1777 (*Gent. Mag.* 1777, p. 247, and 1800, ii. 841). The son became a violinist of repute at Oxford, where he was a teacher of the violin and leader of the concerts. He owed much to the Duke of Marlborough, in whose service he was for many years at Blenheim, and seems to have been at one time organist of St. John's College. He is said to have died in 1777. He published: 'Six Solos for a Violin and Violoncello, with a Thorough-bass for the Harpsichord, humbly inscrib'd to Oldfield Bowles, Esq.,' Op. 3; also duets for two violins, Op. 1; duets for two German flutes, Op. 2, London.

His son, Charles Lates (*fl.* 1794), born at Oxford in 1771, became a pupil of Dr. Philip Hayes [q. v.], the university professor of music, matriculated at Magdalen College 4 Nov. 1793, at the age of twenty-two, and graduated Mus.Bac. 28 May 1794, when he described himself as 'organist of Gainsborough.' His exercise for the degree, preserved among the manuscripts in the Oxford Music School (MS. Mus. Sch. Ex. d. 72), is entitled an 'Anthem—"The Lord is my Light"—for Voices and Instruments;' it was performed 7 Nov. 1793. He subsequently published a 'Sett of Sonatas for Pianoforte,' songs in score, &c. He was a fine organist and extempore player, excelling in the art of 'fuguing.'

[Dict. of Mus. 1824; Watt's Bibl. Brit.; Foster's Alumni Oxon. iii. 820.] R. H. L.

LATEWAR, RICHARD (1560–1601), scholar, was son of Thomas Latewar of London. He was born in 1560, and in 1571 was sent to Merchant Taylors' School (Robinson, *Register*, i. 17), whence he was elected scholar of St. John's College, Oxford, in 1580, and in due course became fellow. He was admitted B.A. 28 Nov. 1584, M.A. 23 May 1588, B.D. 2 July 1594, and D.D. 5 Feb. 1597. In 1593 he was proctor, at which time he was rector of Hopton, Suffolk. In 1596 he was recommended by the university of Oxford as one of the candidates for the first Gresham professorship of divinity (Ward, *Lives of Professors at Gresham College*, p. 36). On 28 June 1599 he was appointed rector of Finchley, Middlesex (Newcourt, *Repert.* i. 605), and was afterwards chaplain to Charles Blount, eighth lord Mountjoy [q. v.], whom he accompanied on his expedition to Ireland. He died on 17 July 1601, from a wound received at Benburb, co. Tyrone, on the pre-

vious day (Fynes Moryson, *Hist. Ireland*, ii. 264, ed. 1735), and was buried in the church at Armagh. A monument was erected to his memory in St. John's College chapel by his father; the date of his death is incorrectly given as 27 July. Amhurst, in his 'Terræ Filius,' p. 185, alleges that on the monument there were these lines:

A sero bello dives durusque vocatus,
A sero bello nomen et omen habet.

They are not there now. The actual inscription is given in Wood's 'History and Antiquities of the University of Oxford,' p. 566, ed. 1786.

Latewar was a famous preacher, and a Latin poet of some merit. Stow refers to his poetic gifts (*Annals*, ed. 1631, p. 812). Samuel Daniel [q. v.] speaks of him as his friend, and in the 'Apology' to his 'Philotas' mentions that Latewar told him that he 'himself had written the same argument and caused it to be presented in St. John's College, Oxon., where, as I afterwards heard, it was worthily and with great applause performed.' Latewar contributed verses to the Oxford 'Exequiæ' on Sir Philip Sidney, as well as to some other books. He also wrote: 1. 'Carmen *ἀπομνημονευτικόν*, Coll. S. Johan. Bapt.,' which was restored and augmented by Richard Andrews, a later fellow of the college. 2. 'Concio Latina ad Academicos Oxon.,' 1594, a sermon on Philippians iii. 1, preached on his admission to his B.D., and printed in 1594 with his apology in Latin. A letter from Latewar to Sir Robert Cotton, of no particular interest, is preserved in Cotton. MS. Julius C. iii. f. 231. An epitaph on him is contained in the 'Affaniæ' of Charles Fitzgeffrey [q. v.]

[Wood's Athenæ Oxon. i. 709; Hunter's Chorus Vatum, Addit. MS. 24491, f. 407; information kindly supplied by the Rev. W. H. Hutton, fellow of St. John's College; authorities quoted.]

C. L. K.

LATEY, GILBERT (1626–1705), quaker, youngest son of John Latey, born at St. Issey, Cornwall, was baptised 20 Jan. 1626. His mother, whose name was Hocking, was 'a gentlewoman,' and her brother was married to a sister of Sir William Noy [q. v.], attorney-general. Latey's father was a well-to-do yeoman, maltster, and innkeeper. Latey served his apprenticeship to a tailor, and took service at Plymouth with a master 'who was afterwards mayor of the town,' but he left this employment because he had doubts of his master's religious sincerity.

In November 1648 he arrived in London, and soon commenced business as a tailor in the Strand. In 1654, although he was hearing four sermons a day, he was disturbed by religious difficulties, and attended the preaching of Edward Burrough [q. v.], Francis Howgil, and others, at the house of Sarah Matthews, a widow, in Whitecross Street. He at once joined the Society of Friends, and shortly became one of their most influential members in London. He thereupon conscientiously refused to make coats superfluously adorned with lace and ribbons. Most of his customers, who 'were persons of rank and quality,' left him, and his trade, which had been prosperous, for a time declined.

In 1659 he went to St. Dunstan's Church, Fleet Street, and after the sermon openly charged Dr. Thomas Manton [q. v.], the preacher, to prove his doctrine. The congregation growing to 'a fermentation,' a constable was sent for and he was taken before a magistrate. The latter told him that Manton was a very learned man, and could doubtless prove by scripture what he said. 'That,' said Latey, 'is all I asked.' The magistrate accordingly dismissed him, with the remark that he had understood the quakers to be a mad sort of folk, but this one seemed rational enough. Soon afterwards Latey and sixteen others were thrown into a small dungeon at the Gatehouse, Westminster, for meeting together. They could only lie down by turns, and had neither straw to lie on, nor any light. Latey afterwards succeeded in proving charges of cruelty and extortion against Wickes, the master of the prison.

After his release Latey signed the petition of six hundred Friends, presented through Sir John Glanville, that they might 'lie body for body' in place of those already in prison. The request was refused. Latey constantly visited the numerous meetings in and around London, at Kingston, Hammersmith, Barking, and Greenwich. While riding to Greenwich he was on one occasion stoned by a mob. In 1661 he was taken by a party of the king's foot-guards from a meeting in Palace Yard, and confined under the banqueting-room at Whitehall. In 1663 he and George Whitehead procured, after a personal appeal to Charles II, the release of sixty-three quakers imprisoned at Norwich, and a remission of their fines. He was again arrested at a meeting at Elizabeth Trot's house in Pall Mall, near the Duke of York's palace (St. James's). The quakers continued, however, to meet there until 1666, when they removed to the more populous neighbourhood of Westminster.

During the plague of 1665 Latey was in constant attendance on the sick, distributing money collected among the Friends. In September 1670 he held meetings in Somerset, Devonshire, and Cornwall. But on learning

that Sir John Robinson, governor of the Tower, had given orders for the pulling down of several meeting-houses in London, Latey, who held the title of the one in Wheeler Street, hurried back and managed to prevent its demolition. In 1671 Latey, in spite of the warning of his patron, Sir William Sawkell (? Salkeld), that he had orders to arrest all who should be present at the Hammersmith meeting on the following Sunday, preached there for an hour, and was accordingly arrested and fined.

In 1679 Latey again went by Bath and Bristol to Cornwall. He visited Thomas Lamplugh [q. v.], bishop of Exeter, afterwards archbishop of York, by whose influence he hoped to moderate the persecution of Friends in the west (letter from the bishop, dated 24 March 1693–4, in *Brief Narrative*).

Soon after the accession of James II, Latey and Whitehead, who in the preceding reign had always been well received at court, induced the new king, after long attendance at Whitehall, to order the release of fifteen hundred Friends who were at the time in prison, and to remit the prisoners' fines of 20*l.* a month for non-attendance at church. Subsequent interviews of Latey with James led to the pardoning of other Friends in Bristol and elsewhere, and, in 1686, to the restoration of meeting-houses at the Savoy and at Southwark which had been seized as guard-houses for the king. Latey's house at the Savoy communicated with the meeting-house by a stone passage and flight of steps (Beck and Ball, *London Friends' Meetings*). In December 1687 a third visit paid by Latey and Whitehead to the king was followed by another proclamation of pardon. With William and Mary, Latey's personal influence was exerted no less successfully. On their accession he presented an address, with the result that a hundred quakers, most of whom were imprisoned for refusing the oath of allegiance, were set at liberty. It was owing to Latey and Whitehead's personal and persistent applications at court that parliament passed the act in 1697 by which the quaker affirmation became equivalent to an oath. The act was made perpetual in 1715.

Latey continued to preach at Hammersmith and elsewhere until his death on 15 Nov. 1705. He was buried at Kingston-on-Thames. He married Mary, only daughter of John and Ann Fielder of Kingston, by whom he had eleven children, ten of whom died young.

Latey wrote an address: 'To all you Taylors and Brokers who lyes in Wickedness,' London, 1660. In this he deprecates the deceits practised in his trade, the invention of 'vain fashions and fancies unlike to sober men and women,' and the 'decking of themselves and servants' liveries so that they may be known to serve such and such a master.' Besides this he wrote four small tracts in conjunction with other quakers.

Latey's character was of sterling integrity. His influence with the nobles, bishops, and great men was never used for his own ends. A courtier said of him that no man 'bore a sweeter character at court.' Whitehead calls him 'a sensible man, of good judgment.' An epistle of his, dated from Hammersmith 22 Aug. 1705, shows he was one of the earliest to advocate the employment of women in offices of the society.

[A Brief Narrative of the Life and Death, &c., by Latey's nephew, Richard Hawkins, London, 1707; Beck and Ball's London Friends' Meetings, 1869, pp. 92, 131, 163–8, 220, 240, 250, 262, 312; Boase and Courtney's Bibl. Cornub. i. 306, Suppl. p. 1265; Friends' Library, Philad., 1837, vol. i.; Sewel's History, i. 340; Webb's Fells of Swarthmoor, pp. 207–8, 217, 226, 234; Registers at Devonshire House.] C. F. S.

LATHAM, JAMES (*d.* 1750?), portrait-painter, was a native of Tipperary. When young he studied art at Antwerp, and about 1725 began to practise portrait-painting in Dublin. Latham was the earliest native artist who gained any repute in Ireland, and from his skill in painting portraits he was called the 'Irish Vandyck.' It is stated that he also worked for a short time in London. Latham's works are seldom met with out of Ireland, but are to be found in many family mansions there. His portraits of Margaret Woffington and of Geminiani the composer attracted much notice. Several of his portraits were engraved, including those of Bishop Berkeley and Sir John Ligonier by John Brooks, Sir Samuel Cooke by John Faber, jun., and Patrick Quin by Andrew Miller. Latham died in Trinity Street, Dublin, about 1750.

[Pasquin's Artists of Ireland; Gilbert's Hist. of Dublin, iii. 329; Walsh's Dublin, ii. 1163; Chaloner Smith's British Mezzotinto Portraits.] L. C.

LATHAM, JOHN (1740-1837), ornithologist, was born 27 June 1740 at Eltham, Kent, where his father, John Latham, had long practised as a surgeon, and died 23 Aug. 1788. He was educated at Merchant Taylors' School, studied anatomy under Hunter, and practised medicine for many years at Dartford. He soon acquired a considerable fortune, and, retiring from practice in 1796, settled at Romsey, Hampshire. He received the degree of M.D. at Erlangen in 1795.

Throughout his life Latham was an enthu-

siastic observer of nature, and was interested in archæology. He was elected F.S.A. on 15 Dec. 1774, and F.R.S. 25 May 1775, and he took a leading part in establishing the Linnean Society in 1788. Ornithology and comparative anatomy were his favourite subjects of study, and his collection of birds was notably fine. He lived on terms of intimacy with the leading scientific men, and as early as 1771 began a correspondence with Thomas Pennant, which lasted till 1799. In his old age pecuniary losses forced him to sell a great part of his library and museum, and he began, at the age of eighty-one, his best-known book, a 'General History of Birds,' with the hope of recovering his financial position. He lived during the last years of his long life with his son-in-law at Winchester, devoted to nature, active, patient, cheerful to the end. Lord Palmerston visited him in the autumn of 1836, when he was ninety-six years old, and described him as 'well, hearty, and cheerful, eating a good dinner at five,' but adds that he could no longer see to read (Dalling, *Life of Palmerston*, 1874, iii. 18, 19). He died 4 Feb. 1837, and was buried in the abbey church of Romsey. An engraved portrait forms the frontispiece to vol. iv. of the 'Naturalist.'

Latham was twice married, for the first time in 1763, and for the second in 1798. His second wife was a Miss Delamott of Ealing. His son, also called John, a physician, died in 1843.

Latham's chief works are: 1. 'A General Synopsis of Birds,' 3 vols. 4to, 1781–5; this contained many new genera and species. 2. 'Index Ornithologicus sive Systema Ornithologiæ,' 2 vols. 4to, 1790, containing descriptions of all known birds and their habitats; reissued with additions at Paris in 1809 by Johanneau. The Linnean classification was modified in this book, and, as countless new specimens poured in upon Latham from all parts of the world, especially from Australia and the Pacific Islands, he prepared a second edition for publication, which is now in the hands of Professor Newton. 3. 'A General History of Birds,' 1821–8, 11 vols., Winchester. This, an enlargement of his 'Synopsis,' is Latham's great work, and was dedicated to George IV. He designed, etched, and coloured all the illustrations himself. Latham is constantly referred to by ornithologists as the authority for the assigned names of species; but, as Professor Newton remarks, 'his defects as a compiler, which had been manifest before, rather increased with age, and the consequences were not happy.' The 'History' is, however, a marvellous achievement for a man at the age of 82.

Latham helped to revise the second edition of Pennant's 'Indian Zoology' in 1793; 'the more laborious part, relative to the insects,' falling to Latham's share. Two years later Latham's contribution on the subject reappeared in 'Faunula Indica, concinnata a Joanne Latham et Hugone Davies,' ed. J. R. Forster, Halle, 1795. Besides papers in the 'Philosophical Transactions' and the 'Transactions of the Linnean Society,' Latham wrote accounts of 'Ancient Sculptures in the Abbey Church of Romsey' ('Archæologia,' vol. xiv. 1801) and of an engraved brass plate from Netley Abbey (*ib.* vol. xv. 1804). Other writings by his namesake, John Latham, M.D. (1761–1843) [q. v.], have been erroneously ascribed to him.

[Works; Professor Newton in Encycl. Britann xviii. 6, art. 'Ornithology;' Nichols's Literary Illustrations of the Eighteenth Century, vi. 613, &c.; Nichols's Lit. Anecd. ix. 26; Naturalist, iv. 26, &c., cf. ii. 56, 283; Gent. Mag. July 1837; Ann. Reg. 1837, p. 178.] M. G. W.

LATHAM, JOHN, M.D. (1761–1843), physician, was born on 29 Dec. 1761 at Gawsworth, Cheshire, of which parish his great-uncle was rector. He was the eldest son of John Latham of Oriel College, Oxford, vicar of Siddington, Cheshire, and Sarah Podmore of Sandbach, Cheshire. After education at Manchester grammar school, he entered Brasenose College, Oxford, in 1778, graduated B.A. on 9 Feb. 1782, M.A. on 15 Oct. 1784, M.B. on 3 May 1786, M.D. on 3 April 1788. From 1782 to 1784 he studied medicine at St. Bartholomew's Hospital (*On Diabetes*, p. 133). He began to practise medicine in Manchester, but soon moved to Oxford, where on 11 July 1787 he became physician to the Radcliffe Infirmary. In 1788 he removed to London, and was elected fellow of the College of Physicians on 30 Sept. 1789. He was elected physician to the Middlesex Hospital on 15 Oct. 1789, and resigned on his election to the same office at St. Bartholomew's Hospital on 17 Jan. 1793 (*Manuscript Minute-book of Hospital*). His practice became large, and he was a regular attendant at the College of Physicians, where he was censor the year after his election as fellow, and delivered the Harveian oration in 1794. He delivered the Gulstonian lectures in 1793, and the Croonian in 1795. He was president 1813–19 inclusive. In 1795 he became physician extraordinary to the Prince of Wales. He published 'A Plan of a Charitable Institution to be established on the Sea Coast' in 1791, and in 1796 'On Rheumatism and Gout a Letter addressed to Sir George Baker, Bart.' [q. v.] In this letter he states his opinion that neither acute rheumatism nor gout

should be classed among inflammations, and that the seat of both is the radicles of the lymphatic vessels. He denies the heredity of gout, maintains the belief that an attack is ever beneficial to be erroneous, and advocates a very elaborate system of treatment.

Latham's house was in Bedford Row, and he had made a fortune and bought an estate at Sandbach before 1807. In that year he coughed up blood, and seemed about to die of consumption, but Dr. David Pitcairn cured him, and he retired for rest to his estate for two years. He had already (July 1802) resigned his hospital physiciancy, but he grew tired of country life, and returned to London, where he took a house in Harley Street. Practice soon came back to him, and he continued it till 1829. He retired in that year to Bradwall Hall in Cheshire, where he died of stone in the bladder on 20 April 1843.

Latham wrote 'Facts and Opinions concerning Diabetes' in 1811. Half of the book consists of long extracts from the Greek writers and from Willis on the subject, and the other half of cases carefully recorded. He was in favour of a dietetic treatment, and supported the views of Dr. John Rollo [q. v.] The 'Medical Transactions' published by the College of Physicians in London contain ten papers by him: 'Cases of Tetanus,' 11 Dec. 1806, describing the effects of opium; 'Remarks on Tumours,' 11 Dec. 1806, on the clinical methods of distinguishing ovarian from hepatic tumours; 'On Angina Notha,' 11 Dec. 1812, describing symptoms like those of angina pectoris, but due not to cardiac but to abdominal disease; 'On Lumbar Abscess,' 13 Jan. 1813, mentioning the various directions it may take; 'On Leucorrhœa,' 31 March 1813; 'Cachexia Aphthosa,' 3 Jan. 1814; 'Superacetate of Lead in Phthisis,' 17 April 1815; 'On Anthelmintics and their Effects on Epilepsy,' 15 Nov. 1815; 'On the Medicinal Properties of the Potato,' the leaves of which he thinks superior as narcotics to henbane and hemlock; 'On the Employment of Venesection in Fits,' 16 Dec. 1819, a dissuasive from too frequent use of this remedy. His writings show that the parts of physic in which he excelled were clinical observation and acquaintance with the materia medica. He set aside a portion of his income for charity, and called this his corban fund. Besides his printed works he wrote an elaborate 'Dissertation on Asthma,' lectures on medicine, and lectures on materia medica.

Latham married Mary, daughter of Peter Mere, vicar of Prestbury, Cheshire. His eldest son, John, and his third son, Henry, are mentioned below, and his second son, Peter Mere, is noticed separately.

Latham's portrait was painted by Dance in 1798, and, when he was president of the College of Physicians, by Jackson.

Latham, John (1787–1853), poetical writer, eldest son of the above, born at Oxford on 18 March 1787, was sent to Macclesfield grammar school when five years old, and to Brasenose College, Oxford, in 1803. Reginald Heber [q. v.] was his contemporary and friend. In 1806 he won the university prize for Latin verse by a poem on Trafalgar, and in that year, while still an undergraduate, was elected a fellow of All Souls' College. In December 1806 he entered at Lincoln's Inn. Soon afterwards he was attacked by ophthalmia, and became almost blind. He returned to his college, and resided there, or with his father, till 24 May 1821, when he married Anne, daughter of Sir Henry Dampier. In 1829 he settled in Cheshire, near his father, whom he succeeded as squire in 1843. He died on 30 Jan. 1853. His eldest son, John Henry Latham (1823–1843), an accomplished scholar, had died while an undergraduate at Oxford, but two sons and a daughter survived him. His only publication was a volume of poems, published anonymously at Sandbach in 1836, but a volume of two hundred and fifty pages was printed in 1853, after his death, 'English and Latin Poems, Original and Translated.' They are devotional and domestic, the best being on the death of his wife. He translated into English verse a long passage of Tasso's 'Jerusalem Delivered,' and one of his best Latin poems is a translation of the 'Song of Judith.' His poems contain many reminiscences of Cowper, and while often graceful have seldom any higher merit.

Latham, Henry (1794–1866), poetical writer, third son of the above, was born in London 4 Nov. 1794, graduated at Brasenose College, Oxford, and there obtained a prize for Latin verse. He was admitted a barrister of Lincoln's Inn in 1820, but soon entered the church. He was vicar successively of Selmeston with Alciston and of Fittleworth, Sussex. He was a friend of Professor Conington, and retained through life a taste for classical studies. In 1863 he published at Oxford 'Sertum Shakesperianum, subnexis aliquot inferioris notæ floribus.' Sixteen are translations from Shakespeare and four from Cowper, others from the prayer-book, while ten are short original Latin poems. He died of cholera, 6 Sept. 1866, at Boulogne. He was twice married.

[Foster's Alumni Oxon. For the father: Papers in possession of Dr. J. A. Ormerod, his

grandson; Munk's Coll. of Phys. ii. 393; Medical Gazette, 5 May 1843, Memoir by his son; Works; manuscript Minute-books of St. Bartholomew's Hospital. For the son John: Memoir prefixed to the posthumous volume of his poems. For the son Henry: Information from Dr. J. A. Ormerod.] N. M.

LATHAM, PETER MERE, M.D. (1789–1875), physician, second son of Dr. John Latham (1761–1843) [q. v.] and Mary Mere, was born in Fenchurch Buildings, London, on 1 July 1789. His first education was at the free school of Sandbach, Cheshire, but in 1797 he was sent to Macclesfield grammar school, of which his uncle was head-master, and thence in 1806 to Brasenose College, Oxford. He obtained the chancellor's prize for Latin verse, on 'Corinth,' in 1809, and graduated B.A. 21 May 1810, M.A. 1813, M.B. 1814, and M.D. 1816. He began his medical studies at St. Bartholomew's Hospital in 1810. It was then the custom for an intending physician to attach himself to one of the medical staff, and he chose Dr. Haworth, a member of his own college. He was elected a fellow of the College of Physicians on 30 Sept. 1818, and delivered the Gulstonian lectures in 1819. He took a house in Gower Street, and in 1815 was elected physician to the Middlesex Hospital, which office he held till November 1824, when he was elected physician to St. Bartholomew's Hospital. In March 1823 he was asked by the government to undertake the investigation of an epidemic disorder then prevalent at the Millbank Penitentiary, and in 1825 published 'An Account of the Disease lately prevalent at the General Penitentiary.' Scurvy with diarrhœa and curious subsequent nervous disorders were the main features of the epidemic. More than half the prisoners were affected, and Latham, with Dr. Peter Mark Roget [q. v.], proved that it was due to a too scanty diet. They recommended at least one solid meal every day, better bread, and three half-pounds of meat for every prisoner every fortnight. This improved regimen put an end to the epidemic. In 1828 he published in the 'Medical Gazette' 'Essays on some Diseases of the Heart,' in which he maintained that the administration of mercury till salivation was produced was essential to the cure of pericarditis. In June 1836 he was elected, with Dr. Burrows, joint lecturer on medicine in the school of St. Bartholomew's Hospital (*Manuscript Minute-book of Medical School*). His lectures were delivered in a slow and formal style, but commanded attention from the full information they contained (information from Sir G. M. Humphry, a former attendant of the lectures). In the same year he published 'Lectures on Subjects connected with Clinical Medicine.' The first six are on methods of study and of observation, six more on auscultation and percussion, and two on phthisis. He made careful notes of his cases, and sixty folio volumes of these are in the library of St. Bartholomew's Hospital. His clinical teaching was excellent. He was appointed physician extraordinary to the queen in 1837, but never attained a very large practice. In 1839 he delivered the Harveian oration at the College of Physicians, and it was published with a dedication to Sir Henry Halford and the fellows. His descriptions of the merits of Sydenham, Sir Thomas Browne, Morton, and Arbuthnot are admirable, while his Latin style is above the average level of such compositions. He also delivered the Lumleian lectures, and was three times censor—1820, 1833, and 1837. In 1845 he published 'Lectures on Clinical Medicine, comprising Diseases of the Heart,' a work of great originality, full of careful observation, and containing a discussion of all parts of the subject. Pericarditis was unknown to him except as part of acute rheumatism, and he held that a murmur taught an observer no more than whether the inside or the outside of the heart was diseased; but his remarks on functional palpitation and on the cardiac physical signs in cases of phthisis have not been superseded, and deserve high praise. He treated acute rheumatism by bleeding, calomel, and opium, but was opposed to copious venesection. His discussion of the symptoms and post-mortem appearances of angina pectoris in relation to the case of Dr. Thomas Arnold of Rugby School is a model of the best kind of clinical dissertation, and though some of the thirty-eight lectures are now obsolete, they contain information of permanent value, and also repay study as examples of method.

He had extreme emphysema at a somewhat early age, and with it frequent attacks of asthma. These forced him in 1841 to resign his physiciancy at St. Bartholomew's, but he continued his private practice till 1865, when he left London and settled at Torquay, where he resided till his death, 20 July 1875. He was a small man, with bright grey eyes and a large aquiline nose, and with a pleasing voice. His portrait was painted by John Jackson (1778–1831) [q. v.] He married Diana Clarissa Chetwynd Stapleton in 1824, but she died in the following year (monument in the church of St. Bartholomew the Less). He afterwards married Grace Mary Chambers, and had four children.

[Life by Sir Thomas Watson in St. Bartholomew's Hospital Reports, vol. xi.; Biographical

Notes by Dr. Robert Martin prefixed to the Collected Works of Dr. P. M. Latham, 2 vols., New Sydenham Society, 1876; Munk's Coll. of Phys. vol. iii.; manuscript Minutes of Court of Governors of St. Bartholomew's Hospital; manuscript Minute-book of Medical Officers of St. Bartholomew's; Works.] N. M.

LATHAM, ROBERT GORDON, M.D. (1812–1888), ethnologist and philologist, eldest son of Thomas Latham, vicar of Billingborough, Lincolnshire, was born at Billingborough on 24 March 1812. He was entered at Eton in 1819, and was admitted on the foundation in 1821. In 1829 he went to King's College, Cambridge, where he graduated B.A. in 1832, and was soon afterwards elected a fellow. In order to study philology he resided for a year on the continent, first settling near Hamburg, then in Copenhagen, and finally in Christiania. In 1839 he was elected professor of English language and literature in University College, London, and in 1841 produced his well-known text-book on 'The English Language.' He had also determined to enter the medical profession, and in 1842 became a licentiate of the Royal College of Physicians. He subsequently obtained the degree of M.D. at the university of London. He became lecturer on forensic medicine and materia medica at the Middlesex Hospital, and in 1844 he was elected assistant-physician to that hospital. But he chiefly devoted himself to ethnology and philology, and in 1849 abandoned medicine and resigned his appointments. In 1852 the direction of the ethnological department of the Crystal Palace was entrusted to him. In 1862 he made his celebrated protest against the central Asian theory of the origin of the Aryans, supporting views which have since been strongly advocated by Benfey, Parker, Canon Taylor, and others. Meanwhile he devoted himself to a thorough revision of Johnson's 'Dictionary of the English Language,' which he completed in 1870. He subsequently spent much time on a 'Dissertation on the Hamlet of Saxo Grammaticus and of Shakespeare.' In his later years Latham frequently gave lectures on his favourite subjects, and in 1863 he obtained a pension of 100*l.* from the civil list. Latterly he was afflicted with aphasia, and died at Putney on 9 March 1888.

Mr. Theodore Watts, an intimate friend for many years, characterises Latham as 'one who for brilliance of intellect and encyclopædic knowledge had, in conversation at least, scarcely an equal among his contemporaries, and who certainly was less enslaved by authority than any other man.' This independence of mind gave his literary work its success, despite his frequent obscurities of style and his occasional inaccuracy. His works on the English language passed through many editions, and were regarded as authoritative till they were superseded by those of Dr. Richard Morris and Professor Skeat. His lexicographical efforts were not very successful.

Latham's principal works are: 1. 'Norway and the Norwegians,' 2 vols., London, 1840. 2. 'The English Language,' London, 1841; 5th edition 1862. 3. 'An Elementary English Grammar,' London, 1843; new edition, revised and enlarged, 1875. 4. 'First Outlines of Logic applied to Grammar and Etymology,' London, 1847. 5. 'History and Etymology of the English Language, for the use of Classical Schools,' London, 1849; 2nd edition 1854. 6. 'Elements of English Grammar, for the use of Ladies' Schools,' London, 1849. 7. 'A Grammar of the English Language, for the use of Commercial Schools,' London, 1850. 8. 'The Natural History of the Varieties of Man,' London, 1850. 9. 'A Handbook of the English Language,' London, 1851; 9th edition 1875. 10. 'Man and his Migrations,' London, 1851. 11. 'The Ethnology of the British Colonies and Dependencies,' London, 1851. 12. 'The Ethnology of Europe,' London, 1852. 13. 'The Ethnology of the British Islands,' London, 1852. 14. 'The Native Races of the Russian Empire,' London, 1853 ('Ethnographical Library'). 15. 'Varieties of the Human Race' ('Orr's Circle of the Sciences,' vol. i.), London, 1854. 16. 'Natural History Department of Crystal Palace. Ethnology. Described by R. G. L.,' London, 1854. 17. 'Logic and its Application to Language,' London, 1856. 18. 'Ethnology of India,' London, 1859. 19. 'Descriptive Ethnology,' 2 vols., London, 1859. 20. 'Opuscula. Essays, chiefly Philological and Ethnographical,' London, 1860, 8vo. 21. 'Elements of Comparative Philology,' London, 1862. 22. 'The Nationalities of Europe,' London, 1863. 23. 'Two Dissertations on the Hamlet of Saxo Grammaticus and of Shakespeare,' London, 1872, 8vo. 24. 'Outlines of General or Developmental Philology. Inflection,' London, 1878. 25. 'Russian and Turk, from a Geographical, Ethnological, and Historical Point of View,' London, 1878.

Latham also edited and largely rewrote Johnson's 'Dictionary of the English Language,' London, 1866–70, 4to. He wrote a life of Sydenham for the Sydenham Society's edition of his 'Works,' 1848. He was joint-author with Professor D. T. Ansted of a work on the Channel Islands, 1862; edited 'Horæ Ferales' by J. M. Kemble, London, 1863, 4to; and Prichard's 'Eastern Origin

of the Celtic Nations,' 1857. He translated (with Sir E. Creasy) 'Frithiof's Saga' and 'Axel' from the Swedish of Tegner, 1838; and edited the 'Germania' of Tacitus, with ethnological dissertations and notes, London, 1851.

[Mr. Theodore Watts in Athenæum, 17 March 1888, p. 340.] G. T. B.

LATHAM, SIMON (*fl.* 1618), falconer, derived his 'art and understanding' from Henry Sadleir of Everley, Wiltshire, third son of Sir Ralph Sadleir, grand falconer to Queen Elizabeth. He was afterwards appointed one of the officers under the master of the hawks. At the request of his friends he embodied his experiences in an excellent treatise entitled 'Lathams Falconry or the Faulcons Lure and Cure; in two Bookes. The first, concerning the ordering . . . of all Hawkes in generall, especially the Haggard Favlcon Gentle. The second, teaching approved medicines for the cure of all Diseases in them,' &c. ('Lathams new and second Booke of Falconrie, concerning the training vp of all Hawkes that were mentioned in his first Booke of the Haggart Favlcon, &c.'), 2 pts., 4to, London, 1615–18 (other editions in 1633, 1653, and 1658). There was likewise published under his name 'The Gentleman's Exercise, or Supplement to the Bookes of Faulconry,' 4to, London, 1662. Latham is thought to have been the nephew of Lewis Latham of Elstow, Bedfordshire, under falconer (1625) but afterwards (1627) serjeant falconer to the king (*Cal. State Papers*, Dom. 1625–6 p. 544, 1627–8 p. 301, 1661–2 pp. 366, 369), who died a reputed centenarian in May 1655 (Elstow parish register; will registered in P. C. C. 316, Aylett). A curious portrait of Lewis Latham is in the possession of his descendants, the Holden family of the United States.

[Latham's Falconry; J. O. Austin's Genealog. Dict. of Rhode Island; Harting's Bibliotheca accipitraria.] G. G.

LATHBERY, JOHN, D.D. (*fl.* 1350), Franciscan, was famous as a theologian throughout the later middle ages. Leland states that he was a friar of Reading and doctor of Oxford. According to Bale he flourished 1406, but this appears to be a mistake. He was certainly at the provincial chapter of Friars Minors at London in 1343, but probably became D.D. after 1350, as his name does not occur in the list of masters of theology at Oxford in 'Monumenta Franciscana,' vol. i.

His best-known work was a 'Commentary on Lamentations' (called also 'Lecturæ Morales'), of which many manuscripts are extant (at Oxford); it was printed at Oxford in 1482, and is one of the earliest books issued by the university press. Other works of his still extant in manuscript are 'Distinctiones Theologiæ' or 'Alphabetum Morale' or 'Loci Communes,' and extracts from a treatise 'De Luxuria Clericorum.'

[Leland's Scriptores; Bale's Scriptores; Tanner's Bibl. Brit.; The Grey Friars in Oxford (Oxf. Hist. Soc.); Merton Coll. MSS. vol. clxxxix.; Bernard's Cat. MSS. Angl.] A. G. L.

LATHBURY, THOMAS (1798–1865), ecclesiastical historian, son of Henry Lathbury, was born at Brackley, Northamptonshire, in 1798, and educated at St. Edmund Hall, Oxford, whence he graduated B.A. in 1824, and M.A. in 1827. Having taken holy orders, he was appointed curate of Chatteris, Cambridgeshire. Afterwards he was curate at Bath, and at Wootton, Northamptonshire. In 1831 he obtained the curacy of Mangotsfield, Gloucestershire, and his fifth curacy was the Abbey Church, Bath, to which he was appointed in 1838. In 1848 he was presented by Bishop Monk to the vicarage of St. Simon's, Baptist Mills, Bristol. He was one of the principal promoters of the church congress held at Bristol in September 1864. He died at his residence, Cave Street, St. Paul's, Bristol, on 11 Feb. 1865. His stipend from the established church at the time of his death amounted to little more than 150*l.* a year. He left a widow and four children, three of them sons. The eldest son, Daniel Conner Lathbury, is a barrister; the second is a clergyman of the church of England.

His principal works, some, like his histories of convocation and the nonjurors, being of great value, are: 1. 'The Protestant Memorial. Strictures on a Letter addressed by Mr. Pugin to the Supporters of the Martyrs' Memorial at Oxford,' London [1830?], 12mo. 2. 'A History of the English Episcopacy, from the Period of the Long Parliament to the Act of Uniformity, with Notices of the Religious Parties of the time, and a Review of Ecclesiastical Affairs in England from the Reformation,' London, 1836, 8vo. 3. 'A Review of a Sermon by the Rev. W. Jay on the English Reformation' (anon.), London, 1837, 8vo. 4. 'The State of Popery and Jesuitism in England, from the Reformation to the . . . Roman Catholic Relief Bill in 1829, and the Charge of Novelty, Heresy, and Schism against the Church of Rome substantiated,' London, 1838, 8vo. 5. 'Protestantism the old Religion, Popery the new,' London [1838?], 12mo; sixth thousand, much enlarged, London [1850?], 12mo. 6. 'The State of the Church of England from the

Introduction of Christianity to the period of the Reformation,' London, 1839, 12mo. 7. 'Guy Fawkes, or a complete History of the Gunpowder Treason . . . and some Notices of the Revolution of 1688,' London, 1839, 8vo; 2nd edit., enlarged, London, 1840, 8vo. 8. 'The Spanish Armada, A.D. 1588, or the Attempt of Philip II and Pope Sixtus V to re-establish Popery in England,' London, 1840, 8vo. 9. 'A History of the Convocation of the Church of England, being an Account of the Proceedings of Anglican Ecclesiastical Councils from the earliest Period,' London, 1842, 8vo; 2nd edit., with considerable additions, London, 1853, 8vo. 10. 'The Authority of the Services, (1) for the Fifth of November, (2) on Thirtieth of January, (3) the Twenty-ninth of May, (4) for the Accession of the Sovereign, considered,' London, 1843, 8vo, reprinted from the 'Church of England Quarterly Review.' 11. 'Memorials of Ernest the Pious, first Duke of Saxe-Gotha, and the lineal Ancestor of His Royal Highness Prince Albert,' London, 1843, 8vo. 12. 'A History of the Nonjurors, their Controversies and Writings, with Remarks on some of the Rubrics in the Book of Common Prayer,' London, 1845, 8vo. 13. 'List of Printed Services belonging to T. Lathbury' [London, 1845?], 8vo. 14. An edition of Jeremy Collier's 'Ecclesiastical History of Great Britain,' with a life of the author, the controversial tracts connected with the 'History,' and an index, 9 vols. London, 1852, 8vo. 15. 'A History of the Book of Common Prayer and other Books of Authority; with . . . an Account of the State of Religion and of Religious Parties in England from 1640 to 1660,' London, 1858, and again 1859, 8vo. 16. 'The Proposed Revision of the Book of Common Prayer,' London, 1860, 8vo. 17. 'Facts and Fictions of the Bicentenary: a Sketch from 1640 to 1662,' London [1862], 8vo. Printed for the Bristol Church Defence Association. 18. 'Oliver Cromwell, or the Old and New Dissenters, with Strictures on the Lectures of N. Haycroft and H. Quick,' London [1862], 8vo. Printed for the Bristol Church Defence Association.

[Bristol Times and Mirror, 13 Feb. 1865, p. 2, col. 6, 14 Feb. p. 2, col. 5, 15 Feb. p. 2, col. 5; Crockford's Clerical Directory, 1860, p. 369; Foster's Men at the Bar, p. 267; Men of the Time, 1862, p. 468; Gent. Mag. ccxviii. 385; Lowndes's Bibl. Man. (Bohn), pp. 496, 1315.]

T. C.

LATHOM, FRANCIS (1777–1832), novelist and dramatist, born at Norwich in 1777, is said to have been the illegitimate son of an English peer. In early life he wrote for the Norwich Theatre, and probably acted there, but after 1801 he retired to Inverurie, where he lodged with a baillie, and subsequently removed to Bogdavie, a farmhouse in Fyvie, Aberdeenshire, belonging to one Alexander Rennie. He was liberally provided with money and developed many eccentricities. He dressed, it is said, 'like a play-actor,' read regularly London newspapers, drank whiskey freely, interested himself in theatrical gossip, wrote novels, and sang songs of his own composition. He was known in Fyvie as 'Mr. Francis or 'Boggie's Lord,' from the name of Rennie's farmhouse, and his reputed wealth exposed him to frequent risk of being kidnapped by those who were anxious to secure so profitable a lodger. In his last years he lived with Rennie at Milnfield farm in the parish of Monquhitter, and died there suddenly on 19 May 1832. He was buried in the Rennies' burial plot in the churchyard of Fyvie.

His writings, which met with some success, are: 1. 'All in a Bustle; a comedy,' 8vo, Norwich, 1795; 2nd edit. 1800, never acted. 2. 'The Midnight Bell; a German story,' 3 vols. 12mo, London, 1798?; another edit. 1800?; 2nd edit. 1825 (translated into French, 3 vols. 16mo, Paris, 1799). 3. 'The Castle of Ollada,' 2 vols. 12mo, London, 1799? 4. 'Men and Manners; a novel,' 4 vols. 12mo, London, 1799; another edit. 1800. 5. 'The Dash of the Day; a comedy,' 2nd and 3rd edits. 8vo, Norwich, 1800, acted at Norwich. 6. 'Mystery; a novel,' 2 vols. 12mo, London, 1800 (translated into French and German). 7. 'Holiday Time, or the School Boy's Frolic; a farce,' acted at Norwich, 8vo, Norwich, 1800. 8. 'Orlando and Seraphina, or the Funeral Pile; an heroic drama,' 8vo, London [Norwich printed 1800]; another edit. 1803, acted at Norwich. 9. 'Curiosity; a comedy,' adapted from the French of Madame de Genlis, acted at Norwich (8vo, 1801). Genest describes it as 'a good piece; considerably better than Madame Genlis's original; the moral is excellent' (*Hist. Account*, x. 222–3). 10. 'The Wife of a Million; a comedy,' acted at Norwich, Lincoln, and Canterbury, 8vo, Norwich [1802]. 11. 'Astonishment!!! a romance of a century ago,' 2 vols. 12mo, London, 1802. 12. 'The Castle of the Thuilleries, or Narrative of all the Events which have taken place in the interior of that Palace. Translated from the French,' 2 vols. 8vo, London, 1803. 13. 'Very Strange but Very True; a novel,' 4 vols. 12mo, 1803. 14. 'Ernestina; a tale from the French,' 2 vols. 12mo, London, 1803. 15. 'The Impenetrable Secret, Find it Out,' 2 vols. 12mo,

London, 1805. 16. 'The Mysterious Freebooter, or the Days of Queen Bess; a romance,' 4 vols. 12mo, London, 1806. 17. 'Human Beings; a novel,' 3 vols. 12mo, London, 1807. 18. 'The Fatal Vow, or St. Michael's Monastery; a romance,' 2 vols. 12mo, London, 1807. 19. 'The Unknown, or the Northern Gallery,' 3 vols. 12mo, 1808. 20. 'London, or Truth without Treason,' 4 vols. 12mo, London, 1809. 21. 'Romance of the Hebrides, or Wonders Never Cease,' 3 vols. 12mo, London, 1809. 22. 'Italian Mysteries, or More Secrets than One; a romance,' 3 vols. 12mo, London, 1820 (translated into French by Jules Saladin, 4 vols. 12mo, Paris, 1823). 23. 'The One Pound Note, and other tales,' 2 vols. 12mo, London, 1820. 24. 'Puzzled and Pleased, or the Two Old Soldiers, and other tales,' 3 vols. 12mo, London, 1822. 25. 'Live and Learn, or the first John Brown, his Friends, Enemies, and Acquaintances, in Town and Country; a novel,' 4 vols. 12mo, London, 1823. 26. 'The Polish Bandit, or Who is my Bride? and other tales,' 3 vols. 12mo, London, 1824. 27. 'Young John Bull, or Born Abroad and Bred at Home,' 3 vols. 12mo, London, 1828. 28. 'Fashionable Mysteries, or the Rival Duchesses, and other tales,' 3 vols. 12mo, London, 1829. 29. 'Mystic Events, or the Vision of the Tapestry. A Romantic Legend of the days of Anne Boleyn,' 4 vols. 8vo, London, 1830.

[Lathom's Works; Watt's Bibl. Brit.; Notes and Queries, 2nd ser. iv. 259; Fyvie Parish Magazine, May 1892; information most kindly supplied by the Rev. A. J. Milne, LL.D., minister of Fyvie.] G. G.

LATHROP, JOHN (*d.* 1653), independent minister. [See LOTHROPP.]

LATHY, THOMAS PIKE (*fl.* 1820), novelist, was born in Exeter in 1771. Though bred to trade he devoted himself from 1800 to 1821 to literary production. He appears to have been in America in 1800, when his 'Reparation, or the School for Libertines, a dramatic piece, as performed at the Boston Theatre with great applause,' was published at Boston 'for the benefit of the author.' The only other work of Lathy's in the British Museum Library is his 'Memoirs of the Court of Louis XIV, in three volumes, with splendid embellishments,' London, 1819, 8vo, a compilation of some merit, based upon contemporary memoirs and letters, and dedicated to the prince regent. 'The Rising Sun,' 1807, and 'The Setting Sun,' 1809, two novels by Eaton Stannard Barrett [q.v.], issued without the author's name, have been wrongly attributed to Lathy by Watt. He is also credited by the same authority with six other novels: 'Paraclete,' 1805, 5 vols.; 'Usurpation,' 1805, 3 vols.; 'The Invisible Enemy,' 1806, 4 vols.; 'Gabriel Forrester,' 1807, 4 vols.; 'The Misled General,' 1807, anon.; 'Love, Hatred, and Revenge,' 1809, 3 vols.

In 1819 Lathy perpetrated a successful plagiaristic fraud. At the time a kind of mania was prevalent among book-buyers for angling literature. Lathy accordingly called upon Gosden, the well-known bookbinder and publisher, with what he alleged to be an original poem on angling. 'Gosden purchased the manuscript for 30*l.*, and had it published as "The Angler, a poem in ten cantos, with notes, etc., by Piscator" [T. P. Lathy, esq.], with a whole-length portrait of himself, armed with a fishing-rod and landing-net, leaning sentimentally against a votive altar dedicated to the manes of Walton and Cotton.' After a number of copies were printed on royal paper, and one on vellum at a cost of 10*l.*, it was discovered that the poem was copied almost *in toto* from 'The Anglers. Eight Dialogues in verse,' London, 1758, 12mo (reprinted in Ruddiman's 'Scarce, Curious, and Valuable Pieces,' Edinburgh, 1773), by 'Dr. Thomas Scott of Ipswich' [q. v.] The fraud was pointed out by Scott's great-nephew, the possessor of the original manuscript in autograph, in the 'Gentleman's Magazine' (1819, ii. 407).

[Biog. Dict. of Living Authors, p. 196; Watt's Bibl. Brit. ii. 589; Halkett and Laing's Dict. Anon. Lit. pp. 92, 2217: Notes and Queries, 3rd ser. vii. 17; Brit. Mus. Cat.] T. S.

LATIMER, HUGH, D.D. (1485?–1555), bishop of Worcester, son of a Leicestershire yeoman-farmer of the same names, was born at Thurcaston. From Foxe's statement that he entered Cambridge at fourteen, it has been inferred that he was only eighteen when he took his bachelor's degree in 1510. The statement of his servant (see below), that he was threescore and seven in Edward VI's time, places his birth more probably between 1480 and 1486. 'My father,' he says in a sermon, 'kept me to school, or else I had not been able to have preached before the King's Majesty [Edward VI] now. He married my sisters with 5*l.* or twenty nobles apiece; so that he brought them up in godliness and fear of God. He kept hospitality for his poor neighbours; and some alms he gave to the poor.' From another sermon we learn that his father taught him archery, and how to 'lay his body in his bow.' In 1497, when his father served Henry VII against the Cornish rebels at Blackheath, Hugh buckled on his armour.

In 1506 he was sent to Cambridge, and was elected to a fellowship in Clare Hall in February 1510, just before graduating B.A. In 1514 he proceeded M.A. He took priest's orders at Lincoln, but the date is not known. In 1522 he was one of twelve preachers licensed by his university to preach in any part of England, and he was also appointed to carry the silver cross of the university in processions.

In 1524 he attained the degree of B.D., but, as appears by the proctors' books, did not pay the usual fees, and his right to the degree was afterwards denied. His public oration on that occasion was directed against the teaching of Melanchthon, as he still adhered to the old religion. One of his hearers was Bilney, the future martyr, who became his intimate friend, and influenced his opinions [see BILNEY, THOMAS]. With Bilney he went about visiting prisoners and sick persons. The first time that he had an interview with Henry VIII (six years later) he obtained the pardon of a woman whom he had seen unjustly imprisoned at Cambridge. On 28 Aug. 1524 he was named trustee in a deed to find a priest to sing mass in Clare Hall chapel for the soul of one John à Bolton; and in October, being at Kimbolton, on his way home to Thurcaston, he wrote the first of his extant letters, applying to Dr. Greene, the vice-chancellor of Cambridge, in behalf of Sir Richard Wingfield, who was desirous to become steward of the university.

In 1525 he preached in Latin in the university church. The diocesan, Bishop West of Ely, came up to hear him unexpectedly, and entered just after he had begun his sermon. Latimer adroitly changed his discourse, and started from Heb. ix. 11 to describe the office of a 'high priest' or bishop. West thanked him for his good admonition, and asked him to preach a sermon against Luther. Latimer wisely answered that he could not refute Luther's doctrines, not having read his works, which had been for some years prohibited. The bishop was not satisfied, and remarked that Latimer 'smelt of the pan,' and would repent. The sole account of this interview hardly does justice to West's undoubted sagacity. He inhibited Latimer from preaching in his diocese, and, to counteract his influence, preached himself in Barnwell Abbey, near Cambridge. But Latimer's friend, Robert Barnes [q. v.], prior of the Austin Friars at Cambridge, being exempt from episcopal jurisdiction, lent him his pulpit on Sunday, 24 Dec., while Barnes himself preached a violent sermon at St. Edward's Church. Barnes was soon afterwards obliged to abjure before Wolsey as legate, and Latimer had to explain himself before the same authority. He disowned Lutheran tendencies, and, being examined by Wolsey's chaplains, Dr. Capon and Dr. Marshall, showed himself better versed in Duns Scotus than his examiners. He also declared what he had said before the Bishop of Ely, and in the end was dismissed by the cardinal with liberty to preach throughout all England.

On 19 Dec. 1529 Latimer again provoked criticism by his two famous sermons 'on the card,' preached in St. Edward's Church, in which he told his hearers allegorically how to win salvation by playing trumps. This gave offence by his depreciation of what he called 'voluntary works,' such as pilgrimages or costly gifts to churches, in comparison with works of mercy. Prior Buckenham [q. v.], of the Black Friars, Cambridge, answered him by preaching from the game of dice, showing his hearers how to throw *cinque* and *quatre* to protect themselves against Lutheranism. Some other foolish observations brought upon him a withering rejoinder from Latimer; but some fellows of St. John's College continued the controversy with Latimer.

Latimer incurred additional displeasure because he was known to favour Henry VIII's divorce. In January 1530 the king enjoined silence as to their private dispute both upon him and Buckenham. But in the next month Gardiner came to Cambridge and obtained the appointment of a select committee of divines to report upon the validity of the marriage to Catherine. In the list of the committee which he forwarded to the king, Latimer's name, marked, like others favourable to the king's purpose, with an A, appears in the class of 'masters in theology,' not in that of doctors. Latimer was at once appointed to preach before the king at Windsor on 13 March, to the deep annoyance of his opponents; and the king, highly commending his sermon, remarked significantly to the Duke of Norfolk that it was very unpalatable to the vice-chancellor of Cambridge, who was present during part of it. Latimer received for his sermon the usual gratuity of 20*s.* paid to a court preacher, and a further sum of 5*l.* from the privy purse (*Cal. Henry VIII*, v. 317, 749). His expenses to and from Cambridge were also defrayed through the vice-chancellor (*ib.* p. 751). About this time royal letters were sent to Cambridge for the appointment of twelve divines, to join a like number from Oxford, in examining books containing objectionable opinions. Latimer was one of those selected for this duty by the vice-chan-

cellor of his own university, and he was present on 24 May, when the report of the commission was presented to the king, and the list of mischievous books and errors contained in them was ordered to be proclaimed by preachers in their sermons.

An animated letter to the king in favour of the free circulation of an English Bible on 1 Dec. 1530 has been erroneously attributed to Latimer by Foxe. Neither of the two manuscript copies of this letter in the Public Record Office bears the date appended to it in Foxe or the name of the writer, who seems to be a layman, and accuses the clergy of tyranny in suppressing 'the Scripture in English,' i.e. Tyndale's Bible, one of the books disapproved by Latimer and his fellow-commissioners.

Latimer was now in high favour, and by the influence of Cromwell and Dr. (afterwards Sir William) Butts [q. v.] was presented to the benefice of West Kington, or West Kineton, in Wiltshire, on the border of Gloucestershire. Although in a remote and solitary district, the living was valued four years later at 17*l.* 1*s.* (*Valor Ecclesiasticus*, ii. 134), then a good clerical stipend. He was instituted 14 Jan. 1531. Soon afterwards a sermon preached by him (probably, as the text indicates, on 30 May 1531) at the neighbouring parish of Marshfield in Gloucestershire provoked a remonstrance from William Sherwood, the rector of Dyrham. He was reported to have said that almost all the clergy, bishops included, instead of being shepherds entering by the door, were thieves, whom there was not hemp enough in England to hang. Sherwood not unnaturally stigmatised it as a 'mad satire.' Latimer, in a long and angry reply, said that he only referred to 'all popes, bishops, and rectors who enter not by the door,' not to all clergy without qualification (Foxe, *Martyrs*, ed. Townsend, 1838, vii. 478–84).

Meanwhile Latimer's preaching had been censured for other matters in convocation, and articles were drawn up on 3 March against him, Edward Crome [q. v.], and Bilney. Within a year Crome recanted, Bilney suffered at the stake, and Bainham, another martyr, had declared that he knew no one who preached the pure word of God except Latimer and Crome. But Latimer seems to have remained almost a twelvemonth unmolested. He had friends at court, and Sir Edward Baynton, a Wiltshire gentleman in high favour with Henry VIII, wrote to warn him of the complaints made against him. Before he left London he had preached at Abchurch, it was said in defiance of the bishop, but with the consent of the incumbent, at the request of certain merchants, and he said he was not aware of any episcopal inhibition. But the sermon was certainly open to misinterpretation; for he suggested the possibility of St. Paul, had he lived in that day, being accused to the bishop as a heretic, and obliged to bear a fagot at Paul's Cross. His object was to advocate freedom of preaching, the great cure, in Latimer's opinion, for the evils of the time. He told Baynton that the Bishop of London himself would be better employed in preaching than in trying to interrupt him in that duty by a citation.

The citation, however, could only be served on him by Dr. Hilley, chancellor to the Italian bishop of Salisbury, Cardinal Campeggio, and Hilley, as Latimer insisted, could himself correct him if necessary, without compelling him to take a journey up to London in a severe winter. Latimer had declared his mind to the chancellor, in presence of Sir Edward Baynton, upon purgatory and the worship of saints, the chief points on which he was accused of heresy. Hilley, however, thought best to serve him with a citation (10 Jan. 1532) to appear before the Bishop of London at St. Paul's on the 29th. He obeyed, and the bishop brought him before convocation, where, on 11 March, a set of articles, much the same as those subscribed by Crome, were proposed to him. These he refused to sign, and he was committed to custody at Lambeth, but was allowed an opportunity of going to see Archbishop Warham. He was prevented by illness, but wrote complaining of being kept from his flock at the approach of Easter. He declared his preaching to be quite in accordance with the fathers, and said he did not object to images, pilgrimages, praying to saints, or purgatory. He only considered these things not essential, and there were undeniable abuses which he might appear to sanction by a bare subscription. Ultimately he consented to sign two of the articles, and on 10 April he made a complete submission before the assembled bishops; whereupon he was absolved, and warned to appear on 15 April for further process.

Unluckily, he immediately gave new offence by a letter to one Greenwood, in which he denied having confessed to any error of doctrine, but only to indiscretion. For this he was ordered to appear again and make answer on the 19th, when he appealed to the king, whose supremacy over the church convocation had been obliged to acknowledge in the preceding year. Henry, however, remitted the decision of his case to convocation, and on the 22nd Latimer confessed that

he had erred not only in discretion but in doctrine. He was then taken back into favour at the king's request, on condition that he did not relapse again (Wilkins, *Concilia*, iii. 746, 748; Latimer, *Remains*, p. 356). A few days later he visited, in Newgate, his admirer Bainham, then under sentence as a relapsed heretic, and urged him not to throw away his life without cause, as some at least of the articles he had maintained were doubtful; but he was obliged to leave him to his fate.

Notwithstanding his recantation, Latimer's prosecution had gained sympathy for him in the west, and on returning to his benefice he was invited to preach at Bristol on 9 March 1533. In this sermon he was reported to have revived his old heresies, and also to have declared that our Lady was a sinner. The mayor asked him to preach again at Easter; but the Bristol clergy took alarm, procured an inhibition against any one preaching without the bishop's license, and set up Drs. Hubbardine and Powell to answer Latimer's dangerous doctrines from the pulpit. The matter was reported in convocation, and a copy of Latimer's submission, signed by his own hand, was sent down to Bristol. Anne Boleyn had just been proclaimed queen, and the dean of Bristol had got into trouble for forbidding prayers for her. Latimer's friends, headed by John Hilsey [q. v.], prior of the Black Friars at Bristol, defended him, and Hubbardine and Powell were committed to the Tower, with some of the opposite party as well. A commission was at the same time issued to John Bartholomew, a local collector of customs, as a fit person to investigate the whole question, with the aid of five or six others selected by himself (*Calendar Henry VIII*, vol. vi. Nos. 796, 799, 873, vol. viii. No. 1001). And although on 4 Oct. following the Bishop of London issued an inhibition against Latimer preaching in his diocese, it was clear that the whole business advanced his favour at court.

Next spring (1534) he was appointed to preach before the king every Wednesday in Lent, and the most famous doctors of Oxford and Cambridge came to hear him. To give an appearance of fair play, Roland Philips, the renowned vicar of Croydon, had liberty to dispute with him, but he was hampered by a threat at least of the Tower. Sir Thomas More, when awaiting his examination at Lambeth, saw Latimer in the garden very merry, 'for he laughed,' says Sir Thomas, 'and took one or twain about the neck so handsomely that if they had been women I would have weened that he had been waxen wanton.' He was made a royal chaplain, and licenses to preach were granted at his request, always with the strict injunction that the preachers should say nothing prejudicial to the king's marriage with Anne Boleyn. He suggested to Cromwell that the commissioners did not push sufficiently the obnoxious oath to the succession (*Remains*, p. 367). Next year also, shortly before he was made a bishop, he was appointed one of nine commissioners to investigate the case of Thomas Patmer, a heretic.

Yet in February 1535 a strange report got abroad that he had 'turned over the leaf,' and in preaching before the king had defended the pope's authority, the worship of the Virgin and saints, and the use of pilgrimages. His promotion in the summer to the bishopric of Worcester is sufficient evidence against the story. The royal assent having been given to his election, 12 Aug., he went up to London from Bristol in the end of the month, and, after arranging (with some trouble) about his first-fruits and other matters, had his temporalities restored 4 Oct., and returned as bishop to his diocese, probably in November. In the interval he had even (though in Cromwell's name) given Cranmer a sharp reproof for 'looking upon the king's business through his fingers.' His advancement may have been due to Anne Boleyn's influence, to whom on 18 Aug. he gave a bond for 200*l.* (*Cal. Henry VIII*, vol. xi. No. 117); but we do not find in his writings any expression of regard for her.

Under Cromwell's visitation some insubordinate monks of the cathedral priory at Worcester had brought charges of treason against their aged prior. The man bore a high character, and his accusers very bad ones; but he had apparently transgressed some statutes and been too indulgent to certain brethren who thought Catherine of Arragon Henry VIII's true wife. A commission was sent down, and in the end he was compelled to resign. Even the king was inclined to continue him in office; but Latimer's advice being asked, he wrote that if 'that great crime' (whatever it may have been) was proved against him, it was enough to have spared his life; but in any case he was too old, and as Cranmer and Dr. Legh (a very bad authority) were agreed as to his incompetence, Latimer subscribed to their opinion.

In March 1536 Latimer was at Lambeth along with Cranmer and Dr. Nicholas Shaxton [q. v.] examining heretics, against one of whom a letter of the time states that he was the most extreme of the three. He also preached at Paul's Cross in his old vein, denouncing in homely language (not very intelligibly reported) the luxury of bishops,

abbots, and other 'strong thieves.' Latimer was then in London attending that session of parliament in which the smaller monasteries were suppressed. Latimer said, in preaching before Edward VI, that 'when their enormities were first read in the parliament house, they were so great and abominable that there was nothing but "Down with them."' But he went on to lament that many of the abbots were made bishops to save the charge of their pensions. He was dissatisfied, even at the time, that there was no real reformation, but only plunder. He believed, at least to some extent, in the defamatory reports. Yet in spite of his strong prejudices, he told the king, as he afterwards declared, that it was not well to use as royal stables buildings which had been raised and maintained for the use of the poor (*Sermons*, p. 93).

On 9 June Latimer preached the opening sermon to convocation, denouncing the degradation of Christ's word by superstitions about purgatory and images. In the afternoon he preached again, and asked the assembled clergy what good they had done to the people during the last seven years. They had burned a dead man and tried to burn a living one (meaning himself); but the real impulse to preach oftener had come from the king. This sermon was delivered in Latin, but an English version of it was published in the following reign. Being addressed exclusively to the clergy it did not correct the rumours, which grew again, that he had recanted his past preaching. But he cleared himself of these imputations completely in a sermon at Paul's Cross on the 17th. Convocation then proceeded to pass acts in accordance with some of his suggestions. It drew up a set of articles of religion and a declaration touching the sacrament of holy orders, both of which Latimer signed with the other divines present, and it abrogated a number of superfluous holidays. It also delivered an opinion, signed by Latimer in like manner, declaring that it lay with sovereign princes and not with the pope to summon general councils. There was no doubt now that he was a great promoter of heresy in the king's councils, and in the Lincolnshire and Yorkshire rebellions at the end of the year the insurgents repeatedly demanded that he and Cranmer should be delivered up to them or banished.

In 1537 he took part in the assembly of divines called by the king to settle points of doctrine; and it was probably at this time that he held a paper discussion with the king himself upon purgatory, and tried to show that the dissolution of the monasteries could only be justified on the theory that purgatory was a delusion. In July the bishops brought their labours to a close in the composition of 'The Institution of a Christian Man,' commonly known as 'The Bishops' Book.' The theological discussions which went to its formation were not to Latimer's mind. He declared that they perplexed him, and that he 'had lever be poor parson of poor Kineton again than to continue thus Bishop of Worcester.' When Darcy was committed to the Tower, Latimer went with Cromwell to visit him there and helped in his examination. He had got home to Hartlebury, Worcestershire, by 11 Aug. Soon afterwards he visited his diocese, and issued injunctions to his clergy, urging each of them to obtain, if possible, a whole Bible, or at least a New Testament, both in Latin and in English, before Christmas. He was called up again to London early in November to preach the funeral sermon of Jane Seymour. He seems to have been very ill, and wrote to excuse himself for not calling on Cromwell beforehand. That duty done, he once more returned to his episcopal residence at Hartlebury, where he was visited by Barnes, probably to discuss the will of Humphrey Monmouth, under which they and two other preachers, Crome and Taylor, were to preach thirty sermons in honour of the deceased (Strype, *Eccl. Mem.* I. ii. 368).

In February 1538 he was again in London, when the rood of Boxley was exposed and burned; after which he carried in his hand and threw out of St. Paul's a small image which a popular legend had declared eight oxen could not move. Meanwhile in his own diocese, which at that time included Bristol, puritanism had been encouraged by his appointment as bishop. In his own cathedral he had caused an image of the Virgin to be stripped of its jewels and ornaments. He was anxious that 'our great Sibyl,' as he called the image, should burn in Smithfield 'with her old sister of Walsingham, her young sister of Ipswich, with their two other sisters of Doncaster and Penrice.' He was ably supported by Henry Holbeach [q. v.], the new prior of his cathedral.

In April 1538 Cranmer and Latimer were commissioned to examine John Forest [q. v.], who, after acknowledging the royal supremacy, had retracted and been condemned for heresy. Latimer, who wrote to Cromwell that the prisoner was too well treated in Newgate, accepted with singular levity the commission to preach, or to 'play the fool' at his execution. Later in the year many other images were brought to London and burned, the 'Sibyl' among them. The larger monasteries and the houses of friars were now beginning

to be suppressed. Latimer used his influence with Cromwell that the houses of Black and Grey Friars in Worcester might be bestowed on the city in relief of its burdens. In October he was at the head of a commission to investigate the nature of the famous 'blood of Hailes,' which was found to be honey or some yellowish gum, long venerated as the blood of Christ.

Latimer depended much on Cromwell's support, and approved many of that minister's unpopular acts; but the terms in which he applauded the sacrifice of Cardinal Pole's innocent family to the vengeance of Henry VIII in the end of 1538 can only excite horror. 'I heard you say once,' he wrote to Cromwell, 'after you had seen that furious invective of Cardinal Pole, that you would make him to eat his own heart, which you now have, I trow, brought to pass; for he must now eat his own heart, and be as heartless as he is graceless.' Latimer excused himself to Cromwell for not giving him a very handsome Christmas present that year by an account of his finances. During the three years that he had been bishop he had received upwards of 4,000*l.* For first-fruits, repairs, and debts he had paid 1,700*l.*, and at that time he had but 180*l.* in ready money, out of which he would have to pay immediately 105*l.* for tenths and 20*l.* for his New-year's gifts—to the king presumably.

In 1539 he was called to London to attend the parliament which met on 28 April, and convocation, which began at St. Paul's on 2 May. It was important to show, in the face of a papal excommunication, how little England had departed from the old principles of the faith, and Latimer was appointed one of a committee of divines, both of the old school and of the new, who were to draw up articles of uniformity. They failed to agree in ten days, and under pressure from the king the Act of the Six Articles was carried on 16 June. During the next three days Latimer, who had been a regular attendant in parliament, was absent from his place. The act was quite opposed to his convictions, and even he was hardly safe from its extreme severity. It received the royal assent on the 28th, and on 1 July he and Shaxton, bishop of Salisbury, both resigned their bishoprics.

Latimer afterwards declared that he had resigned in consequence of an express intimation from Cromwell that the king wished him to do so. This the king himself subsequently denied. But it is clear his resignation was accepted without the least reluctance, while he, according to Foxe, gave a skip on the floor for joy, on putting off his rochet. A contemporary letter (*MS. in Lisle Letters* in Public Record Office) says that he escaped to Gravesend and was brought back. He was at once ordered into custody, and remained nearly a year in the keeping of Sampson, bishop of Chichester. His confinement was not rigorous, but for some time he daily expected to be called to execution. From this fate, it would appear by a letter of later date, he was saved by the intervention of some powerful friend (probably Cromwell), who is reported to have said to the king, 'Consider, sir, what a singular man he is, and cast not that away in one hour which nature and art hath been so many years in breeding and perfecting' (*State Papers*, Ireland, Eliz. vol. x. No. 50). In May 1540, when Bishop Sampson was sent to the Tower, it was at first thought that Latimer would be set free, and even made bishop once more (*Correspondance Politique de MM. de Castillon et de Marillac*, p. 188). The king, however, ordered that he should still be kept in Sampson's house under guard. In July he was set at liberty by the general pardon; but before the month was out his patron Cromwell had been sent to the block, and his chaplain Garrard and his old friend Barnes had perished at Smithfield. That he attempted to intercede for Barnes at this time (which he was hardly in a position to do) rests only on a misinterpretation of some words of Barnes's own in a misdated letter. On his liberation, Latimer was ordered to remove from London, desist from preaching, and not to visit either of the universities or his own old diocese (*Original Letters*, p. 215, Parker Soc.). For nearly six years his life becomes an absolute blank, except that we are told by Foxe that soon after he had resigned his bishopric he was crushed almost to death by the fall of a tree.

In 1546, when his friend Crome had got into trouble for his preaching, Latimer and some others were brought before the council, charged with having encouraged him 'in his folly.' When apprehended, his goods and papers in the country were well searched (Dasent, *Acts of the Privy Council*, i. 458). He admitted having had some communication with Crome, but complained of a set of interrogatories administered to him, and desired to speak with the king himself before he made answer. He at length made a reply which the council did not consider satisfactory. But he was released from the Tower next year by the general pardon, on Edward VI's accession, and his eloquence was at once recognised as likely to be serviceable to the new government.

On Sunday, 1 Jan. 1548, after eight years' silence, Latimer preached the first of four

sermons delivered at Paul's Cross. He also, it would seem, preached on Wednesday, the 18th, in the covered place called 'the Shrouds,' outside St. Paul's, his famous sermon 'of the Plough,' in which he declaimed against many public evils, especially 'unpreaching prelates,' and declared the devil to be the most assiduous bishop in England. This was published separately in the same year. On Wednesday, 7 March, a pulpit was set up for him in the king's privy garden at Westminster, as the Chapel Royal was too small. Here he preached on the duty of restoring stolen goods with such good effect that a defaulter gave him 20*l.* 'conscience money' to return into the exchequer. This was followed next Lent by 320*l.* more, and the Lent following by 180*l.* 10*s.* The money came from John Bradford [q. v.], the future martyr, and 50*l.* of it was awarded to the preacher by the council as a gratuity (*Sermons*, p. 262; compare Nichols, *Lit. Remains of Edward VI*, cxxvii). It was doubtless to these Lenten sermons in 1548 that Lord Seymour referred when examined before the council in the next spring. The king, after asking Seymour's advice, sent 20*l.* for Latimer, and 20*l.* for his servants (*Brit. Mus. Add. MS.* 14024, f. 104). In April Latimer was appointed on a commission with Cranmer and others for the trial of heretics, some of whom were induced to abjure. About this very time, if not a few months earlier, both he and Cranmer gave up their belief in transubstantiation (*Orig. Letters*, Parker Soc., p. 322, and note). On 8 Jan. 1549 the House of Commons petitioned for the restoration of Latimer to his old bishopric of Worcester (*Journals of the House of Commons*, i. 6); but he was content to remain court preacher merely. The seven sermons which he preached before the king in the following Lent are a curious combination of moral fervour and political partisanship, eloquently denouncing a host of current abuses, and paying the warmest tribute to the government of Somerset. He was indignant at the insinuation that it was the government of a clique, and would not last. When popular sympathy was moved by the execution of Lord Seymour, he not only justified it from the pulpit by a number of scandalous anecdotes, but intimated a strong suspicion that Seymour had gone to everlasting damnation. These passages were wisely suppressed in later editions of the sermons. Not even in Tudor times did they appear creditable to the preacher.

A curious entry in the churchwardens' accounts of St. Margaret's, Westminster, shows the excitement occasioned by his preaching in that church some time in 1549, 1*s.* 6*d.* being paid 'for mending of divers pews that were broken when Dr. Latimer did preach' (Nichols, *Illustrations of Antient Times*, p. 13). In April of that year he joined in passing sentence on Joan Bocher [q. v.], who was burnt in the year following (Burnet, v. 248, ed. Pocock). On 6 Oct. he was named on the commission of thirty-two to reform the canon law, but he was not a member of the more select commission of eight, to whom the work was immediately afterwards entrusted (Strype, *Cranmer*, p. 388, ed. 1812). In the beginning of 1550 he is said to have been very ill, so that he despaired of recovery, but on 10 March (Demaus, p. 378) he found energy enough to preach a last sermon before King Edward, which, like some of his previous discourses, was in two parts, forming really two sermons, each of considerable length. A renewed offer of a bishopric seems to have been made to him not long before (*Original Letters*, p. 465, Parker Soc.)

In the autumn of 1550 he went to Lincolnshire, where he had not been since his ordination (*Sermons*, p. 298), and preached at Stamford on 9 Nov. On 18 Jan. 1551 he was appointed one of a commission of thirty-two to correct anabaptists and persons who showed disrespect to the new prayer-book (Rymer, xv. 250, 1st ed.) It does not appear, however, that he took any active part in these proceedings, and it is doubtful whether he was ever in London during the remaining two years of Edward's reign. Part of that time he was the guest of John Glover at Baxterley Hall in Warwickshire, and during another part of it he was with the Duchess of Suffolk at Grimsthorpe, Lincolnshire. In an undated letter of the duchess to Cecil, written in June 1552, she regrets not having been able to send Latimer a buck for his niece's churching (*State Papers*, Dom. Edw. VI, vol. xiv. No. 47). Careless copyists have misread 'wife' for 'niece,' but Latimer was apparently a bachelor.

At this time he is described by his attached Swiss servant, Augustine Bernher, as being, although 'a sore bruised man,' over threescore and seven, most assiduous in preaching, generally delivering two sermons each Sunday, and rising every morning, winter and summer, at two o'clock to study (*Sermons*, p. 320). He fully anticipated, however, that on Mary's accession he should be called to account for his doctrine, especially after Gardiner was released from the Tower. On 4 Sept. 1553 a summons was issued to bring him up to London (Haynes, *State Papers*, p. 179), but apparently there was every desire to allow him to escape. He had private notice six hours before it was

delivered, and the pursuivant was ordered to leave it to himself to obey or fly. Latimer, however, told the man he was a welcome messenger, and said he was quite prepared to go and give an account of his preaching (*Sermons*, p. 321). On the 13th he appeared before the council, 'and for his seditious demeanour was committed to the Tower' with his attendant, Augustine Bernher (*MS. Harl.* 643). His imprisonment, though probably not exceptionally severe, was trying to so old a man, and in winter he sent word to the lieutenant that if he was not better looked to he might perhaps deceive him; meaning, as he afterwards explained, that he should perish by cold and not, as expected, by fire. He was, however, comforted by writings sent to him by his fellow-prisoner, Ridley. In fact it would seem that they were allowed to prepare and write out a joint defence on the charge of heresy. Bernher acted as Latimer's secretary, and copied out the writings sent him by Ridley.

In March 1554 Latimer, Ridley, and Cranmer were sent down to Oxford, to dispute with the best divines of both universities on three articles touching the mass. On 14 April the proceedings were begun in St. Mary's Church by the reading of a commission from convocation to discuss the three questions. The three captives appeared before the commissioners, Latimer 'with a kerchief and two or three caps on his head, his spectacles hanging by a string at his breast, and a staff in his hand.' He was allowed a chair. He protested that owing to age, sickness, want of practice, and lack of books, he was almost as meet to discuss theology as to be captain of Calais; but he would declare his mind plainly. He complained, however, that he had neither pen nor ink, nor any book but the New Testament, which he said he had read over seven times without finding the mass in it, nor yet the marrow-bones or sinews thereof. A discussion was appointed for Wednesday following, the 18th. On that day Latimer, who was very faint and 'durst not drink for fear of vomiting,' handed written replies to the three propositions, defining his own position. Then complaining that he had been silenced by the outcry on his former appearance he explained what he meant by the four marrow-bones of the mass as four superstitious practices and beliefs in which it mainly consisted. A discussion of three hours followed, although he protested that his memory was 'clean gone.' On Friday following all three prisoners were brought up to hear their sentence, after being once more adjured to recant, and were formally excommunicated. Next day mass was again celebrated, with the host carried in procession, which the prisoners were brought to view from three different places. Latimer, who was taken to the bailiff's house, expected his end at once, and desired a quick fire to be made; but when he saw the procession he rushed into a shop to avoid looking at it.

A long delay followed, although the realm was formally reconciled to the church of Rome on 30 Nov. 1554, and the persecution began in February 1554–5. It was not till 28 Sept. 1555 that the cardinal sent three bishops to Oxford to examine the three prisoners further, with power to reconcile them if penitent, or else hand them over to the secular arm. During this interval they were more strictly guarded than they had been before the disputation; each was lodged in a separate place, with a strange man to wait upon him, and pens, ink, and paper were strictly forbidden to them. A liberal diet was, however, allowed them, and the sympathy of friends, and even strangers, found means to send them presents and messages.

Ridley and Latimer appeared before the three bishops in the divinity school on 30 Sept. Latimer complained of having to wait, 'gazing upon the cold walls,' during Ridley's examination, and was assured it was an accident. He then knelt before the bishops, 'holding his hat in his hand, having a kerchief on his head, and upon it a nightcap or two, and a great cap (such as townsmen use, with two broad flaps to button under the chin), wearing an old threadbare Bristol frieze gown girded to his body with a penny leather girdle, at the which hanged by a long string of leather his testament, and his spectacles without case depending about his neck upon his breast.' He made a spirited reply to an exhortation to recant from Whyte, bishop of Lincoln. In the end his answers were taken to five articles, all of which he was held to have confessed. He was remanded till next day.

Accordingly, 1 Oct., both Ridley and Latimer appeared again. Latimer was called, after Ridley had received sentence, the cloth being meanwhile removed from the table at which Ridley had stood, because Latimer, it was said, had never taken the degree of doctor. He complained of the pressure of the multitude on his entering the court, saying he was an old man with 'a very evil back.' He declared that he acknowledged the catholic church, but denied the Romish, and adhered to his previous answers, without admitting the competence of the tribunal which derived its authority from the pope. Sentence was then passed upon him by the Bishop of Lin-

coln, Latimer in vain inquiring whether it were not lawful for him to appeal 'to the next general council which shall be truly called in God's name.'

On the 16th he and Ridley were brought out to execution by the mayor and bailiffs of Oxford, at 'the ditch over against Balliol College.' Ridley went first, Latimer following as fast as age would permit. When Latimer neared the place Ridley ran back and embraced him. For a few minutes the two conversed together. Then Dr. Richard Smith preached a sermon in the worst spirit of bigotry. Ridley asked Latimer if he would speak in reply, but Latimer desired him to begin, and both kneeled before the vice-chancellor and other commissioners to desire a hearing. No hearing, however, was allowed them unless they would recant, which they steadfastly refused to do. After being stripped of some outer garments they were fastened to the stake by a chain round the middle of both. Ridley's brother brought him a bag of gunpowder, and tied it about his neck; after which, at Ridley's request, he did the same for Latimer. The fagots were then lighted at Ridley's feet. 'Be of good comfort, Master Ridley,' said Latimer; 'we shall this day light such a candle, by God's grace, in England as I trust shall never be put out.' The old man succumbed first to the flames, and died without much pain.

The seven sermons preached before Edward VI in March–April 1549 were published collectively in that year. Others appeared separately in 1548 and 1550. Twenty-seven of Latimer's sermons were published collectively in 1562, and with 'others not heretofore set forth in print' in 1571. Later collective editions are dated 1575, 1578, 1584, 1596, and 1635. All Latimer's extant writings were edited for the Parker Society in 1844–5.

A portrait by an unknown artist is in the National Portrait Gallery.

[Latimer's Remains and Sermons (Parker Soc.); Original Letters (Parker Soc.); Foxe's Acts and Monuments; Calendar of Henry VIII, vols. iv. &c.; State Papers of Henry VIII; Tytler's England under Edward VI and Mary; Strype's Memorials, III. ii. 288 sq. (ed. 1822); Machyn's Diary and the Chronicle of Queen Jane (Camden Soc.); Stow's Chronicle; Lives by Gilpin, Corrie, and Demaus. The revised edit. (1881) of the last is referred to.] J. G.

LATIMER, WILLIAM, first BARON LATIMER (*d.* 1304), was a member of a family which had been settled at Billinges in Yorkshire since the time of Richard I. On chronological grounds it is improbable that he is, as stated by Dugdale, the William Latimer who was sheriff of Yorkshire from 1253 to 1259, and again in 1266–7. The holder of these offices was more probably his father. The elder Latimer was sent to assist Alexander III of Scotland in 1256, was escheator-general north of the Trent in 1257, and in December 1263 was one of those who undertook that the king would abide by the award of Louis IX. He supported the king in the barons' war, and is referred to in the 'Song of the Barons' (WRIGHT, *Pol. Songs*, p. 63). He was at various times in charge of the castles of Pickering, Cockermouth, York, and Scarborough. He was alive in May 1270 (*Cal. Docts. Scotl.* i. 2561).

William Latimer the younger may be the baron of that name who took the cross in 1271. No doubt it is he who was summoned to serve in Wales in December 1276, and again in May 1282. At the defeat of the English at Menai Straits, 6 Nov. 1282, he escaped by riding through the midst of the waves (HEMINGBURGH, ii. 11). He was present in parliament on 29 May 1290, when a grant was made 'pur fille marier' (*Rot. Parl.* i. 25 *a*), but his first recorded writ of summons is dated 29 Dec. 1299. In April 1292 he was summoned to attend at Norham equipped for the field. He sailed in the expedition for Gascony which left Plymouth on 3 Oct., reaching Chatillon on 23 Oct. At the beginning of 1295 Latimer was in command at Rions. He seems to have remained in Gascony till 1297, in which year he was employed in Scotland, and was present at the battle of Stirling on 10 Sept., when the English were defeated by Wallace (*Chron. de Melsa*, ii. 268, Rolls Ser.) In 1298 he accompanied Edward to Scotland, and was present at the battle of Falkirk on 22 July. In August he was in command at Berwick. Next year, in April, he was appointed a commissioner to treat for the exchange of prisoners, and was one of those summoned to attend the council at York in July for the consideration of the affairs of Scotland (STEVENSON, *Hist. Documents illustrative of the Hist. of Scotland*, ii. 296–8, 370, 379). In July he was engaged in a raid into Galloway, and in August was again at Berwick, being at this time the king's lieutenant in the marches. In June 1300 he was at the siege of Caerlaverock. In October 1300 he was again keeper of Berwick, and in September 1302 was in command at Roxburgh. In February 1301 he was present in the parliament at Lincoln, and was one of the barons who joined in the letter to Pope Boniface. Latimer died 5 Dec. 1304, and was buried at Hempingham or Empingham, Rutland

(Hemingburgh, ii. 241). Hemingburgh says he had seen service in many lands. The author of the 'Song of Caerlaverock' says one could not find a more valiant or prudent man. He married Alice, also called Amicia or Agnes, elder daughter and coheiress of Walter Ledet, baron Braybrooke, who represented the Ledets, lords of Wardon, and died in 1257, when his daughters were aged twelve and eleven years respectively. The younger daughter, Christiana, married Latimer's brother John, and from this marriage the barons Latimer of Braybrooke and the present Lord Braybrooke descend. By his wife, who died in 1316, William Latimer had two sons: John, who died without issue in 1299, having married in 1297 Isabel, daughter and heiress of Simon de Sherstede, and William, who is noticed below. He had also a daughter Johanna, who married Alexander Comyn of Buchan (*Cal. Docts. Scotl.* iii. 233).

Latimer, William, second Baron Latimer (1276?–1327), son of the above, was employed in Scotland in 1297 and 1300, and in 1303 was engaged in a raid from Dunfermline across the Forth. In March 1304, with John de Segrave and Robert Clifford, he defeated Simon Fraser and William Wallace at Hopprewe in Tweeddale (*ib.* ii. 1432, iv. 474). In 1306 he had a grant of the forfeited lands of Christopher Seton in Cumberland. He was taken prisoner by the Scots at Bannockburn (Geoffrey Baker, p. 8, ed. Thompson), and was not released till after February 1315 (*Cal. Docts. Scotl.* iii. 419). He was a supporter of Thomas of Lancaster, but in 1319 was pardoned for adhering to the earl, and afterwards sided with the king. He was present at the defeat of Thomas of Lancaster at Boroughbridge on 16 March 1322, and was afterwards made governor of York, where he still was in January 1323 (*ib.* iii. 803). Latimer had been summoned to parliament in his father's lifetime in 1299. He died in 1327. He married Lucia, daughter and coheiress of Richard de Thwenge of Danby, Yorkshire, previously to 11 Sept. 1299 (*ib.* ii. 1091). In 1313 he obtained a divorce from her, and afterwards married Sibill, widow of William de Huntingfield. By his first wife he had a son, William, third baron Latimer, born about 1301, who died in 1335, leaving by his wife Elizabeth, daughter of John, lord Botetourt, a son, William, who succeeded as fourth baron, and is separately noticed.

[Walter of Hemingburgh (Engl. Hist. Soc.); Cal. of Documents relating to Scotland; Stevenson's Historical Documents; Dugdale's Baronage, ii. 30; Burke's Dormant and Extinct Peerage; Nicolas's Song of Caerlaverock, ll. 253–7; Nicolas's Historic Peerage, pp. 72, 280; Records of the Architectural and Archæological Society of Buckinghamshire, vi. 48–60, art. by Mr. W. L. Rutton.] C. L. K.

LATIMER, WILLIAM, fourth Baron Latimer (1329?–1381), was son of William, third baron, by Elizabeth, daughter of John, lord Botetourt [see under Latimer, William, *d.* 1304]. He was six years old at his father's death in 1335, and had livery of his lands in 1351, but the homage was deferred on account of his absence at Calais in the royal service. He served in Gascony in 1359, but in the same year was appointed governor of Bécherel in Brittany, where he was serving on 30 Sept. 1360 (*Fœdera*, iii. 510). On 8 Dec. of the latter year he was appointed the king's lieutenant in the duchy, and on 30 Sept. 1361 lieutenant and captain for John de Montfort, remaining in Brittany for some years, and having charge of the castles of Bécherel and Trungo (*ib.* iii. 625, 658–9, 662). At the end of 1361 he was made a knight of the Garter, in succession to Sir William FitzWaryne, who had died on 28 Oct. In September 1364 he was present with John de Montfort at the siege of Auray, and also at the subsequent battle against Charles de Blois. After this he was sent by John to England to obtain the king's advice as to the proposed truce with Charles's widow, and took part in the subsequent negotiations, which resulted in a truce between the rival claimants to the duchy of Brittany (Lobineau, i. 369, 377, 380, ii. 507). In 1366 Latimer was still serving in Brittany, but soon afterwards returned to England, and in 1368 was made warden of the forests beyond Trent. In 1369 he became chamberlain of the king's household. On 5 July 1370 he was appointed one of the wardens of the west march of Scotland, and some time in the same year guardian of St. Sauveur le Vicomte, a lucrative post, which he resigned before 26 Nov. 1370 (*Fœdera*, iii. 903). In February 1371 he was one of the triers of petitions for England, Wales, and Scotland, and served in the same capacity in the parliaments of January and October 1377, October 1378, April 1379, and January 1380 (*Rolls of Parliament*). On 1 Jan. 1373 Latimer was appointed to treat with King Fernando of Portugal, and previously to 10 Nov. 1374 was constable of Dover Castle and warden of the Cinque ports. In September and October 1375 he was employed on missions to France and Flanders, and on 2 Jan. 1376 was a commissioner of array in Kent (*Fœdera*, iii. 981, 1017, 1039, 1042, 1045). During all this time he was high in favour with Edward III, or, to speak

more correctly, with John of Gaunt, whose influence was then paramount. But when the Good parliament met in April 1376 one of the first demands of the commons was for the removal of certain bad advisers. They further proceeded to impeach Latimer, this being the earliest record of the impeachment of a minister of the crown by the commons. The charges against him were that he had been guilty of oppression in Brittany; had sold the castle of St. Sauveur to the enemy, and impeded the relief of Bécherel in 1375; that he had taken bribes for the release of captured ships, and retained fines paid to the king, notably by Sir Robert Knolles [q. v.], and the city of Bristol; and finally, that in association with Robert Lyons he had obtained money from the crown by the repayment of fictitious loans (*Chron. Angliæ*, pp. 76–8; *Rolls of Parliament*, ii. 324–6). While the impeachment was still pending a report was spread that a messenger from Rochelle had been smuggled out of the way by Latimer. The messenger was at length found, but the clamour against Latimer was much increased by this incident. Latimer is alleged to have bribed this messenger and Sir Thomas Katrington, late warden of St. Sauveur, to keep silence, but neither his own precautions nor the influence of John of Gaunt availed to protect him. The lords declared the charges proved, and condemned him to fine and imprisonment at the king's pleasure, and at the request of the commons he was removed from his office and from the royal council. But on 26 May 1376 Latimer was released on bail, and, though Lancaster had been obliged to sentence him to imprisonment and forfeiture of his place, the attempt to bring him to justice proved unsuccessful. Moreover, when, through the death of the Prince of Wales on 8 June, John of Gaunt recovered his influence, Latimer was restored to greater favour than ever. In the parliament of January 1377 the commons, now under John's influence, petitioned for his restoration (*ib.* ii. 372 *b*). Previously, on 7 Oct. 1376, he had been made one of the executors of the king's will (*Fœdera*, iii. 1080). After the death of Edward III Latimer was sent on a mission from the king to the citizens of London, to propose a reconciliation between them and Lancaster. He was placed on the royal council 17 July 1377, but was once more excluded by the commons in October (*ib.* iv. 10). Latimer took part in the fight with the Spaniards at Sluys in this year, and was afterwards made governor of Calais. In 1380 he accompanied the Earl of Buckingham [see THOMAS OF WOODSTOCK, DUKE OF GLOUCESTER] on his expedition through France into Brittany as constable of the host. In October he was with Buckingham at Rennes, and was one of the envoys sent to John de Montfort to confirm him in his English alliance. Afterwards he served in the siege of Nantes during November and December, and when the siege was raised on 2 Jan. 1381 was stationed at Hennebon. John de Montfort proved faithless to his old allies, and Buckingham returned to England on 11 April. Before his departure he commissioned Latimer to hold an interview with the duke in his behalf. Latimer died of a sudden stroke of paralysis on 28 May 1381 (MALVERNE ap. HIGDEN, *Polychronicon*, ix. 1), and was buried at Guisborough, Yorkshire. The St. Albans chronicler, a hostile witness, describes him as a man of very lax morality, and a slave to avarice. His luxurious habits made him of no use in war. He was proud, cruel, and irreligious, deceitful and untrustworthy. He had enough of eloquence, but a lack of wisdom (*Chron. Angliæ*, pp. 84–5). Latimer married Elizabeth, daughter of Richard Fitzalan, earl of Arundel. She died in 1384, leaving a daughter, Elizabeth (1357–1395), who married John, lord Neville of Raby, and had one son, John Neville, summoned to parliament as Baron Latimer from 1404 to 1430, when he died without offspring. Elizabeth Latimer married, secondly, Robert, lord Willoughby de Eresby. Her daughter, Elizabeth, married Thomas, third son of her second husband by a former marriage, and the barony of Latimer is now vested in, though not claimed by, Lord Willoughby de Broke as her heir-general.

[Chronicon Angliæ, 1328–88, ed. Thompson, the best, and, with the exception of the Rolls of Parliament, the only authority for the circumstances of Latimer's impeachment; Walsingham's Historia Anglicana; Higden's Polychronicon (these three are in the Rolls Series); Froissart's Chroniques, vol. viii. ed. Buchon; Rymer's Fœdera, Record edition; Lobineau's Histoire de Bretagne; Dugdale's Baronage, ii. 30; Beltz's Memorials of the Order of the Garter, pp. 146–8; art. by Mr. W. L. Rutton in Proc. of Architectural and Archæological Soc. for Buckinghamshire, vi. 48–60.] C. L. K.

LATIMER, WILLIAM (1460?–1545), classical scholar, born about 1460, was elected in 1489 a fellow of All Souls' College, Oxford, where he spent several years in studying logic and philosophy, and graduated B.A. Afterwards he travelled in Italy with Grocyn and Linacre, continuing his studies in the university of Padua, and acquiring a knowledge of Greek. During his residence abroad he graduated M.A., and it appears that after his return to Oxford he was incorporated in that

degree in 1513 (*Oxf. Univ. Reg.*, Oxf. Hist. Soc., ed. Boase, i. 89). He 'became most eminent, and was worthily numbered among the lights of learning in his time by John Leland' (Leland, *Encomia*, pp. 18, 74). About the beginning of the reign of Henry VIII he was tutor to Reginald Pole, afterwards cardinal and archbishop of Canterbury, by whose influence he subsequently obtained preferment in the church. He was a prebendary of the cathedral church of Salisbury and rector of Wotton-under-Edge, and also of Saintbury, Gloucestershire, where he died at a very advanced age, about September 1545.

He was a great friend of Sir Thomas More and Richard Pace (Paceus, *De Fructu*, p. 54; cf. *Hist. MSS. Comm.* 1st Rep. p. 25); was learned in sacred and profane letters; and, as Erasmus remarks, was 'vere theologus integritate vitæ conspicuus.' Of his writings none are known to be extant except some 'Epistolæ ad Erasmum.' Erasmus reproached him with his unwillingness to appear in print. In conjunction with Linacre and Grocyn he was engaged in translating Aristotle's works into Latin, but after their death he abandoned the undertaking.

[Bale's Scriptt. Brit. Cat. ix. 8; Collectanea (Oxf. Hist. Soc.), ii. 346, 354, 366, 372; Erasmi Epistolæ, 1519, pp. 318, 321; Johnson's Life of Linacre, pp. 18, 159, 204, 263–5; Kennett MS. 46, f. 47 *b*; Lilii Elogia de Viris Illustribus; More's Life of Sir Thomas More (Hunter), p. 80; Pits, De Angliæ Scriptoribus, p. 695; Tanner's Bibl. Brit. p. 469; Wood's Annals (Gutch), i. 657, ii. 24; Wood's Athenæ Oxon. (Bliss), i. 147.]

T. C.

LA TOUCHE, WILLIAM GEORGE DIGGES (1746–1803), resident at Bassorah, eldest son of James Digges La Touche by his second wife, Matilda, daughter of William Thwaites, was born in 1746. David Digues La Touche (1671–1745), the founder of the Irish branch of the La Touche family, born near Blois in France, fled to an uncle in Amsterdam on the revocation of the edict of Nantes. He entered Caillemotte's Huguenot regiment, came to England with the Prince of Orange, served at the battle of the Boyne, and remained in Dublin after his regiment was disbanded, first as a maker of poplins and later as a banker. He died while at service in Dublin Castle, 17 Oct. 1745, and left by his first wife, Judith Biard, two sons, David Digues and James Digges La Touche.

The latter's son, William George Digges La Touche, entered St. Paul's School, London, 30 Aug. 1757, and proceeded to Bassorah in 1764 with Moore, the British resident, to whose position he succeeded. He assisted travellers and gained the goodwill of the natives. When Zobier was captured by the Persians in 1775, he ransomed the inhabitants at his own expense, and so saved them from slavery. During the siege of Bassorah in 1775 La Touche gave the principal citizens, with their wives and families, shelter in the English factory. Two interesting letters addressed to Sir Robert Ainslie by La Touche from Bassorah in 1782 are preserved among the Marquis of Lansdowne's manuscripts (*Hist. MSS. Comm.* 5th Rep. p. 254). La Touche returned about 1784, and married Grace, daughter of John Puget, a London banker. He now became a partner in La Touche's bank in Dublin, and by his London connections and his well-known honesty largely increased its business. He built the family mansion in St. Stephen's Green, and purchased the country house of Sans Souci, near Dublin. He died in Dublin 7 Nov. 1803, and left four sons. The eldest son, James Digges La Touche (1788–1827), entered Trinity College, Dublin, as a fellow-commoner on 2 Oct. 1803, graduated B.A., taking a gold medal in 1808, managed the bank, and was a great supporter of Sunday schools. He died in 1827, and left issue by his wife, Isabella, daughter of Sir James Lawrence Cotton, bart., of Rockforest.

The families of La Touche residing at Marlay and Bellevue respectively both descend from David Digges La Touche, the elder son of the immigrant. With the La Touches of Bellevue Alexander Knox [q. v.] used to live.

[Urwick's Biographical Sketches of James Digges La Touche; Gardiner's Reg. of St. Paul's School; Taylor's Travels from England to India by way of Aleppo; Burke's Landed Gentry; Lecky's Hist. of England, iv. 482, vi. 568; notes supplied by G. P. Moriarty, esq.]

LATROBE, CHARLES JOSEPH (1801–1875), Australian governor and traveller, born in London on 20 March 1801, was son of Christian Ignatius Latrobe [q. v.] He received the usual Moravian education, with a view to entering the Moravian ministry, to which his father belonged, but abandoned this design in order to travel. He began by wandering in Switzerland, 1824–6, where he proved himself a worthy pioneer of the Alpine Club, and, unaccompanied by guide or porters, ascended mountains and passes hitherto unexplored by Englishmen. In 1830 he made a long walking tour in the Tyrol, and in 1832 went to America with his friend Count Albert Pourtales, and, after visiting the chief cities in the States, sailed down the Mississippi to New Orleans, whence in 1834 he struck across the prairies, in company with

Washington Irving, into Mexico. In 1837 he was commissioned by government to report on the working of the funds voted for the education of the West Indian negroes, and made a tour of the islands; and in 1839 he was appointed (30 Sept.) superintendent of the Port Phillip district of New South Wales, a post which was converted (27 Jan. 1851) into the lieutenant-governorship of Victoria, on the separation of that district from the parent colony. This was the time of the gold fever, when the population of Victoria rose in six months from fifteen thousand to eighty thousand, and the governor's position was no sinecure. Latrobe's upright and honest character, however, made him generally popular. He retired on 5 May 1854, was made C.B. 30 Nov. 1858, and died in London on 2 Dec. 1875. He was buried at the Sussex village of Littlington, near Eastbourne, where he spent the last years of his life. He was twice married, and left a son and four daughters.

Latrobe published many pleasantly written descriptions of his travels. His books are entitled: 1. 'The Alpenstock, or Sketches of Swiss Scenery and Manners,' 1825–6, London, 1829. 2. 'The Pedestrian: a Summer's Ramble in the Tyrol,' London, 1832. 3. 'The Rambler in North America,' 1832–3, 2 vols., London, 1835; reprinted at New York. 4. 'The Rambler in Mexico in 1834,' London, 1836. These last two are in the form of letters. 5. 'The Solace of Song,' poems suggested by travels in Italy, London, 1837. He also translated Hallbeck's 'Narrative of a Visit... to the New Missionary Settlement of the United Brethren.'

[Heaton's Australian Dictionary of Dates; Athenæum, No. 2512, 18 Dec. 1875; Gent. Mag. 1859, i. 86; private information.] S. L. P.

LATROBE, CHRISTIAN IGNATIUS (1758–1836), musical composer, eldest son of the Rev. Benjamin Latrobe, a prominent Moravian minister, was born at Fulneck, near Leeds, 12 Feb. 1758. The family is said to have been of Huguenot extraction, and to have originally settled in Ireland, coming over there with William of Orange. In 1771 Christian went to Niesky, Upper Lusatia, for study at the Moravian college there, and after completing his course was appointed teacher in the pedagogium or high school. He returned to England in 1784, was ordained, and in 1787 became secretary to the Society for the Furtherance of the Gospel. In 1795 he succeeded James Hutton [q. v.] as secretary of the Unity of the Brethren in England, and at the Herrnhut synod of 1801 was appointed a 'senior civilis,' an office of the ancient brethren's church which he was the last to hold. As an advocate of the missions of his church he laboured at home with great zeal, and in 1815–16 undertook a visitation in South Africa, an account of which he published under the title of 'Journal of a Voyage to South Africa' (London, 1818). Besides this work and a translation of Loskiel's 'History of the Missions among the Indians in North America,' Latrobe wrote an account of the voyage of the brethren Kohlmeister and Kmoch to Ungava Bay, and published 'Letters on the Nicobar Islands' (London, 1812). 'Letters to my Children,' a pleasant little volume, was issued in 1851 by his son, John Antes Latrobe.

Latrobe possessed some musical talent and composed a large number of anthems, chorales, &c., of no little excellence. His first works were chiefly instrumental; three sonatas for pianoforte which Haydn had commended were published and dedicated to him. His other printed compositions include a setting for four voices of Lord Roscommon's version of the 'Dies Iræ' (1799); 'Anthem for the Jubilee of George III' (1809); 'Original Anthems for 1, 2, or more voices' (1823); 'Te Deum performed in York Cathedral;' 'Miserere, Ps. 51;' and 'Six Airs on Serious Subjects, words by Cowper and Hannah More.' He was editor of the first English edition of the 'Moravian Hymn Tune Book.' The work for which he is chiefly remembered is a 'Selection of Sacred Music from the Works of the most eminent Composers of Germany and Italy' (6 vols. 1806–25). By means of this publication, the detailed contents of which are printed in Grove's 'Dictionary of Music,' Latrobe first introduced a large number of the best modern compositions to the notice of the British public. He died at Fairfield, near Liverpool, 6 May 1836. His sons, John Antes and Charles Joseph, are separately noticed.

[Brief Notices of the Latrobe Family, London, privately printed, 1864 (a translation of article, 'revised by members of the family,' in the Brueder-Bote, November 1864, a periodical published in the German province of the brethren's church); Grove's Dict. of Music, ii. 102; Musical Times, September 1851; private information; Holmes's Hist. of Protestant Church of United Brethren, 2 vols. London, 1825.] J. C. H.

LATROBE, JOHN ANTES (1799–1878), writer on music, son of Christian Ignatius Latrobe [q. v.], was born in London in 1799. He received his education at St. Edmund Hall, Oxford, graduated B.A. 1826, M.A. 1829, took orders in the church of England, served as curate at Melton Mowbray, Tintern (Monmouthshire), and other places, and finally became incumbent of St. Thomas's,

Kendal, a post which he held from 1840 to 1865. In 1858 he was made an honorary canon of Carlisle Cathedral. He died, unmarried, at Gloucester, where he had been living in retirement, on 19 Nov. 1878. Latrobe was the author of 'The Music of the Church considered in its various branches, Congregational and Choral,' London, 1831, a book which was much valued in its day, but which, owing to its obsolete views, is now seldom quoted. His other publications include: 'Instructions of Chenaniah: Plain Directions for accompanying the Chant or Psalm Tune,' London, 1832; 'Scripture Illustrations,' London, 1838; and two volumes of original poetry, 'The Solace of Song,' 1837, and 'Sacred Lays and Lyrics,' 1850. He compiled the Hymn Book used in his church at Kendal, and several of his own hymns were included in it.

His brother, PETER LATROBE (1795–1863), took orders in the Moravian church, and succeeded his father as secretary of the Moravian mission. He too had musical talent, both as an organist and composer; he wrote for an edition of the 'Moravian Hymn Tunes' an 'Introduction on the Progress of the Church Psalmody,' which shows a wide knowledge of the subject.

[Brief Notices of the Latrobe Family, as cited under CHRISTIAN IGNATIUS LATROBE; private information which shows that the statement in Grove's Dict. of Music (ii. 102) that J. A. Latrobe was an organist in Liverpool is incorrect.]

J. C. H.

LATTER, MARY (1725–1777), authoress, daughter of a country attorney, was born at Henley-upon-Thames in 1725. She settled at Reading, where her mother died in 1748. Her income was small, and she indulged a propensity for versification. Among her early attempts were some verses 'descriptive of the persons and characters of several ladies in Reading,' which she thought proper to disown in a rhymed advertisement inserted in the 'Reading Mercury,' 17 Nov. 1740. In 1759 appeared at Reading 'The Miscellaneous Works, in Prose and Verse, of Mrs. Mary Latter,' in three parts, consisting respectively of epistolary correspondence, poems, and soliloquies, and (part iii.) a sort of prose poem, prompted by a perusal of Young's 'Night Thoughts,' and entitled 'A Retrospective View of Indigence, or the Danger of Spiritual Poverty.' A short appendix treats of temporal poverty, and describes the writer as resident 'not very far from the market-place, immersed in business and in debt; sometimes madly hoping to gain a competency; sometimes justly fearing dungeons and distress.' The work is inscribed to Mrs. Loveday, wife of John Loveday [q. v.] of Caversham. In 1763 she published a tragedy entitled 'The Siege of Jerusalem by Titus Vespasian,' to which was prefixed 'An Essay on the Mystery and Mischiefs of Stagecraft.' The play had previously been accepted by Rich, the patentee of Covent Garden, who took the authoress under his protection, desiring her 'to remain in his house in order, as he kindly said, that by frequenting the theatre she might improve in the knowledge of it.' Rich died before the play could be produced, but it was subsequently performed at Reading (1768) and proved a failure. In addition to the above, Mrs. Latter wrote: 1. 'A Miscellaneous Poetical Essay in three parts,' 1761, 8vo. 2. 'A Lyric Ode on the Birth of the Prince of Wales' (George IV), 1763, 8vo. 3. 'Liberty and Interest: a Burlesque Poem on the Present Times,' London, 1764, 4to (see *Gent. Mag.* 1764, p. 91). 4. 'Pro and Con, or the Opinionists, an ancient fragment,' 1771, 8vo. She died at Reading on 28 March 1777, and was buried in the churchyard of St. Lawrence in that town.

[Baker's Biog. Dram. i. 439, iii. 272; Coates's Hist. of Reading, p. 447; Doran's Hist. of Reading, p. 273; Watt's Bibl. Brit. ii. 589; Brit. Mus. Cat.]

T. S.

LATTER, THOMAS (1816–1853), soldier and Burmese scholar, son of Major Barré Latter, an officer who distinguished himself in the Gorkha war of 1814 (see MILL, *British India*, ed. Wilson, viii. 22, 52), was born in India in 1816. He obtained a commission in 1836 from the East India Company in the 67th Bengal infantry, then stationed in Arracan. There he devoted his leisure to the study of the Burmese language, and in 1845 published a Burmese grammar, which although subsequent to the primers of Adoniram Judson, the American missionary, was the first scholarly treatise on the subject. At the commencement of the negotiations respecting breaches of the treaty of Yandaboo (1826), Latter left his regiment to serve as chief interpreter to Commodore Lambert's expedition, and on the outbreak of the second Burmese war he served Sir Henry Thomas Godwin [q. v.] in the same capacity. On 14 April 1852 he led the storming party despatched by Godwin against the eastern entrance of the Shwé Dagon pagoda, and acted so gallantly that Laurie, the historian of the war, called him the 'Chevalier Bayard of the expedition.' He took part in the capture of Pegu in June 1852, and when shortly afterwards the town of Prome, which was one of the chief rallying-places of the enemy, was occupied, Latter was on 30 Dec. 1852 appointed resident deputy commissioner. The

post was rendered a particularly difficult one by the fact that, although open warfare had ceased, the Burmese were still avowedly hostile to British influence—an anomalous state of things which lasted until the definitive treaty of 1862. The vigilance and activity which Latter exhibited in repressing disaffection in the neighbourhood of Prome during the following year rendered him specially obnoxious to the court of Ava, and at two o'clock on the morning of 8 Dec. 1853 he was murdered in his bed. He was buried at Prome with military honours on the following day.

[Laurie's Burmese Wars and Pegu, passim; East India Registers, 1853 and 1854; Men of the Reign, 1885, p. 520; Brit. Mus. Cat.] T. S.

LAUD, WILLIAM (1573–1645), archbishop of Canterbury, born at Reading 7 Oct. 1573, was the only son of William Laud, a clothier. His mother, whose maiden name was Lucy Webbe, was widow of John Robinson, who, as well as her second husband, was a clothier of Reading. The younger William Laud was educated at the free borough school of that town. In 1589 he proceeded to St. John's College, Oxford, matriculating on 17 Oct., and was in 1590 nominated to a scholarship set apart for boys educated at Reading school. In 1593 he became a fellow on the same foundation. He graduated B.A. in 1594, M.A. in 1598, and D.D. in 1608 (Heylyn, *Cyprianus Anglicus*, pp. 41–5; Clark, *Oxf. Univ. Reg.*, Oxf. Hist. Soc.)

As an undergraduate Laud had for his tutor John Buckeridge [q. v.], who became president of St. John's in 1605. Buckeridge was one of those who, during the closing years of Elizabeth's reign, headed at the two universities a reaction against the dominant Calvinism, and who, standing between Roman catholicism on the one hand and puritanism on the other, laid stress on sacramental grace and on the episcopal organisation of the church of England. Buckeridge's teaching proved congenial to Laud, who was by nature impatient of doctrinal controversy, and strongly attached to the observance of external order. Laud was ordained deacon on 4 Jan. 1601, and priest on 5 April in the same year. On 4 May 1603 he was one of the proctors for the year. On 3 Sept. 1603 he was made chaplain to Charles Blount, earl of Devonshire [q. v.], and on 26 Dec. 1605 he married his patron to the divorced wife of Lord Rich, an action for which he was afterwards bitterly penitent (*Works*, iii. 81, 131, 132).

By this time Laud had come into collision with the Oxford theologians. There was a sharpness of antagonism about him, and a perfect fearlessness in expressing his views, which could not fail to rouse opposition. When in 1604 he took the degree of bachelor of divinity, he maintained 'the necessity of baptism,' and 'that there could be no true church without diocesan bishops,' thereby incurring a reproof from Dr. Holland, who was in the chair. On 26 Oct. 1606 he preached a sermon at St. Mary's, for which he was called to account by the vice-chancellor, Dr. Airay, on the ground that it contained popish opinions. Laud, however, escaped without having to make any public recantation, though he became a marked man in the university as one who sought to introduce the doctrines of Rome into the church. On the other hand, the increasing number of those who were hostile to Calvinism were on his side. Preferments flowed in. In 1607 he became vicar of Stanford in Northamptonshire. Having taken the degree of D.D. in 1608, he was in the same year made chaplain to Bishop Neile, and on 17 Sept. preached before the king at Theobalds. On 2 Oct. 1610 Laud resigned his fellowship to attend to his duties at Cuxton in Kent, to the living of which he had recently been appointed by Bishop Neile ('Diary' in *Works*, iii. 134).

On 10 May 1611 Laud was elected to the presidentship of St. John's, Buckeridge having been appointed to the see of Rochester. Even before his election an ineffectual attempt had been made to exclude him by the influence of Archbishop Abbot and Chancellor Ellesmere, the main pillars of the Calvinist party at court. After the election was completed, Laud's opponents urged that it had been in some respects irregular. On 29 Aug. King James heard the parties, and decided that the election was to stand good on the ground that the irregularity had arisen from an unintentional mistake (*ib.* iii. 135; *Works*, iii. 34; 'Answer to Lord Say's Speech,' *Works*, vi. 88; letters between James I and Bishop Bilson, *State Papers*, Dom. lxiv. 35, 36, lxvi. 25).

The headship of a college did not satisfy the mind of a man who was aiming at a reform of the church, and indeed Laud's position at Oxford was not altogether comfortable. In 1614 he was violently attacked by Dr. Robert Abbot from the university pulpit for having declared in a sermon that presbyterians were as bad as papists, and was scornfully asked whether he was himself a papist or a protestant. His isolation in the university may to some extent account for what would in the present day be considered as unseemly eagerness for promotion, shown in a complaint to his patron, Bishop Neile. In 1614 indeed Neile, then bishop of Lincoln,

gave him the prebend of Buckden, and in 1615 the archdeaconry of Huntingdon. In 1616 the king promoted him to the deanery of Gloucester (Heylyn, pp. 60–3).

Before Laud paid his first visit to Gloucester the king told him to set in order whatever was amiss. Not only had the fabric of the cathedral been neglected, but the communion table was allowed to stand in the centre of the choir, a position which it occupied at that time in most of the parish churches, though in most cathedrals, and in the king's chapel, it was placed at the east end. Laud persuaded the chapter to pass acts for the repair of the building and the removal of the communion table, but did not explain his action in public, and gave deep offence to the aged bishop, Miles Smith, a learned hebraist and stout Calvinist, as well as to a large part of the population. This affair at Gloucester clearly exhibits the causes of Laud's failure in late life. If he had authority on his side, he considered it unnecessary even to attempt to win over by persuasion those who differed from him (*ib.* p. 63).

In 1617 Laud accompanied the king to Scotland, where he gave offence by wearing a surplice at a funeral (*Diary*; Nichols, *Progresses*, iii. 344). On 22 Jan. 1621 he was installed as a prebendary of Westminster, and on 29 June of the same year the king gave him the bishopric of St. Davids, with permission to hold the presidentship of St. John's *in commendam*. 'But,' wrote Laud in his diary, 'by reason of the strictness of that statute, which I will not violate, nor my oath to it, under any colour, I am resolved before my consecration to leave it;' and in fact he resigned the headship on 5 Nov., his consecration being on the 18th. He refused to allow Archbishop Abbot to take any part in the rite, on the ground that he was disqualified by an accidental homicide recently committed by him. According to Hacket (p. 63), James gave Laud the bishopric only under pressure from Charles and Buckingham; and it is quite possible that James perceived that Laud would be better placed in the deanery of Westminster, for which he had first intended him. Williams, however, on being made bishop of Lincoln, had sufficient influence to secure the retention of the deanery, and Laud had to be provided for in some other way.

On 23 April 1622 James sent for Laud, asking him to use his influence with the Countess of Buckingham, who was attracted towards the church of Rome by the arguments of Percy, a jesuit who went by the name of Fisher [see Fisher, John, 1569–1641]. By the king's orders there had been two conferences held in her presence between Fisher and Dr. Francis White, and on 24 May 1622 a third conference was held, in which Laud took the place of White. The subject then discussed was the infallibility of the church.

Laud's arguments on this occasion, together with their subsequent enlargement in his account of the controversy published in 1639, mark his ecclesiastical position in the line between Hooker and Chillingworth. On the one hand he acknowledged the church of Rome to be a true church, on the ground that it 'received the Scriptures as a rule of faith, though but as a partial and imperfect rule, and both the sacraments as instrumental causes and seals of grace' (*Works*, ii. 144). He strove against the position 'that all points defined by the church are fundamental' (*ib.* ii. 31), attempting as far as possible to limit the extent of 'soul-saving faith' (*ib.* ii. 402). The foundations of faith were 'the Scriptures and the creeds' (*ib.* ii. 428). When doubts arose 'about the meaning of the articles, or superstructures upon them—which are doctrines about the faith, not the faith itself, unless when they be immediate consequences—then, both in and of these, a lawful and free general council, determining according to Scripture, is the best judge on earth' (*ib.*) Laud, in short, wished to narrow the scope of dogmatism, and to bring opinions not necessary to salvation to the bar of public discussion by duly authorised exponents, instead of to that of an authority claiming infallibility (on the bibliography of the controversy see the editor's preface to the 'Relation of the Conference,' *Works*, vol. ii.)

Though Laud's arguments failed permanently to impress the Countess of Buckingham, they gave him great influence over her son. On 15 June, as he states in his diary, he 'became C[onfessor] to my Lord of Buckingham,' and was afterwards consulted by him on his religious difficulties.

Soon afterwards Laud, for the first time, visited his diocese, entering Wales on 5 July, and leaving Carmarthen for England on 15 Aug. ('Diary' in *Works*, iii. 139, 140). He ordered the building of a chapel at his episcopal residence at Abergwilly, presenting it with rich communion plate (Heylyn, p. 88). During the remainder of James's reign Laud continued on good terms with Buckingham and the king, while there was an estrangement between him and Lord-keeper Williams, and Archbishop Abbot.

On 27 March 1625 James died, and with the accession of Charles I Laud's real predominance in the church of England began. James's sympathies with Laud were mainly

evoked by the breadth of his theological judgments; Charles also sympathised in his advocacy of authority over the external actions of ministers and congregations.

Shortly after his accession Charles asked Laud to inform him who among the clergy were suitable for promotion. Laud gave him a list in which the names of the prominent clergy were marked with O and P, the orthodox to be favoured or the puritan to be discouraged. The breadth of theoretical opinion which distinguished Laud's views, as enunciated in his conference with Fisher, was consistent with much narrowness in dealing with individuals. In reality puritanism was master of the field, and by no means inclined to tolerate those who assailed it. Laud, knowing that his opinions were those of a minority among the clergy, and of a still smaller minority among the laity, looked to the royal power to redress the balance. Circumstances thus combined with his own sense of the value of external discipline and with his own unsympathetic nature to blind him to the danger of using the king as an instrument for the reform of the church. The unwritten tradition of Anglicanism, that it was the duty of kings to support a learned and large-minded clergy against the dogmatism of Rome on the one side and of Geneva on the other, found a hearty supporter in Laud. He would have been very different from what he was if he had stopped to ask what effect the crushing of his opponents by the royal authority would have upon the independence of religious thought.

At all events Laud's opponents could not teach him the lesson of toleration. Charles's first House of Commons insisted on punishing Richard Montague [q. v.] for using anti-Calvinistic arguments against the Roman catholics, and for appealing to the king for protection. On 2 Aug. 1625 Laud and two other bishops wrote to the king on Montague's behalf. The church of England, they said, at the time when it was reformed, 'would not be too busy with every particular school-point. The cause why she held this moderation was because she could not be able to preserve any unity among Christians if men were forced to subscribe to curious particulars disputed in schools' (*Works*, vi. 244). With strange, but not inexplicable inconsistency, the three bishops reminded the king 'that we cannot conceive what use there can be of civil government in the commonwealth, or of preaching or external ministry in the church, if such fatal opinions as some which are opposite and contrary to those delivered by Mr. Montague shall be publicly taught and maintained.' It is unnecessary to seek elsewhere for the causes of Laud's failure during his own life and of the success which attended his principles after his death. In pleading against the intolerance of the puritans he was at one with the best spirit of his time. In pleading for the use of authority against the opinions of the intolerant, he was animated by fear of destruction in the immediate present.

On 16 Jan. 1626 Laud was one of four bishops who, writing to Buckingham in favour of Montague's book, advised that no one should be allowed to discuss the questions at issue 'by public preaching or writing' (*ib.* vi. 249). Preaching before Charles's second parliament on 6 Feb. 1626, Laud magnified the king's authority in the state as well as in the church, as he had already done in his sermon at the opening of the first parliament of the reign (*ib.* i. 63). By this time the House of Commons regarded him as hostile to civil liberty as well as to religious truth. Laud, in fact, took the king's part on all points in his struggle with the commons. He prepared the speeches which Charles delivered on 29 March and 11 May in behalf of Buckingham (*ib.* iv. 354), and he certainly criticised and corrected Buckingham's defence delivered on 8 June (*State Papers*, Dom. xxvii. 25).

Charles showed his gratitude to Laud abundantly. On 30 Sept. 1626 he sent him a message by Buckingham that he was to be dean of the Chapel Royal. On 2 Oct. Buckingham told him 'what the king had further resolved concerning' him 'in case the archbishop of Canterbury should die' (*Works*, iii. 196). On 29 April 1627 Charles made him a privy councillor (*ib.* iii. 205). On 17 June he promised him the bishopric of London. On 9 Oct. Laud was included in a commission—subsequently revoked on 24 June 1628—for executing the office of archbishop during Abbot's sequestration. On 1 July 1628 the *congé d'élire* for the bishopric of London was signed by the king (*ib.* iii. 206, 208).

It was at Laud's advice that, before the end of 1628, Charles issued the declaration prefixed to a new edition of the articles now printed in the prayer-book. It was an attempt to avert distractions in the church by upholding the articles as the standard of faith and prohibiting controversial preaching. All questions of the external policy of the church were to be decided by convocation (Heylyn, p. 170). When parliament met in 1629, the House of Commons asserted its right to maintain quite a different standard of doctrine and discipline, but when its dissolution on 2 March brought the parliamentary life of England to a close for

eleven years, Laud, through his influence with Charles, became master of the ecclesiastical situation.

The difference between Laud and the House of Commons was one which had been inherent in the church of England since the days of Henry VIII. Laud was the intellectual successor of the men of the new learning, who had attempted, with the king at their back, to reform the church under the influence of constituted authorities and learned inquiry. The commons were the intellectual successors of the men who, under the influence of continental teachers, first of Zwingli and afterwards of Calvin, attempted to extract a definite system of doctrine from the scriptures. In Laud's time, however, this latter mode of thought characterised the greater part of the clergy and of the religious laity, so that Laud, in attempting to revive a system which seemed to have passed away, found himself at issue with the conservatism which clings to existing habits of thought, and which is as dissatisfied with an attempt to reproduce the ideas of a past generation as it would be with an attempt to introduce ideas altogether unknown. Ignoring the example of Andrewes, who, without irritating any one, had simply recommended the observance of the religious usages of which he approved, Laud held it incumbent on him to compel observance even by those who disapproved of them. In his mind the external obligation always took precedence of the spiritual conception. Uniformity to him was the surest propagator of unity of spirit. He was, as he himself acknowledged, an Aristotelian ('Hist. of the Troubles and Trial,' *Works*, iv. 59), a disciple of the teacher to whom the formation of habits was the main security of moral excellence. He sought, too, for the rule of ecclesiastical belief and conduct in the law of the church as it had been formed in the period of the Reformation, ignoring alike the practice of the mediæval church and the customs which had grown up without legal sanction in recent years.

In this way, quite irrespectively of the value of the practices which he inculcated, Laud, by his failure to take into account existing habits, brought himself into collision with the higher puritanism of his time as well as with the mere disorder and unruliness, of which there was enough and to spare. He did not himself expect success. He wrote to Vossius on 14 July 1629 (*Works*, vi. 265) that he had done his best to find a quiet way out of the difficulty, especially in what he regarded as non-essentials, but that his fears outweighed his hopes; that he dreaded a schism, though he would rather pray than prophesy, and left the future to God.

In the contest which he was now carrying on Laud showed himself absolutely fearless. An attempt has, indeed, been made to represent him as timid and superstitious, on the ground that he noted down some of his dreams in his private diary. Until it can be shown that in any single instance he allowed his conduct to be deflected by these, it may be taken that he noted them simply as curiosities. On 29 March 1629 a paper intimating that his life was sought was picked up, but it only drew from him the ejaculation: 'Lord, I am a grievous sinner; but I beseech Thee, deliver my soul from them that hate me without a cause' ('Diary,' *Works*, iii. 210).

On 12 April Laud was elected chancellor of the university of Oxford. On 30 Oct. 1628 he had had the satisfaction of hearing that the university had passed a statute drawn up by him, by which the election of proctors is still regulated, and in the following January he induced the Earl of Pembroke, his predecessor as chancellor, to buy the Baroccian collection of Greek manuscripts and to present them to the university (*Works*, iii. 209, v. 10 note o).

Laud's first act showed at least his intention of proceeding in his new position with fairness. He ordered notice to be taken of two sermons, one directed against devout gestures in churches and the other justifying 'the five articles commonly called Arminianism,' and laying 'an aspersion upon the synod of Dort.' During the remainder of 1630 Laud did his best to restore discipline, not only enforcing the wearing of caps and gowns, but also insisting on the due performance of such exercises as were then required for the attainment of degrees (*ib.* v. 3–34).

On 4 June 1630 Laud took part in passing a cruel sentence upon Leighton in the Star-chamber, and found an opportunity of defending episcopacy against the presbyterianism which Leighton held to be the divine constitution of the church. According to Leighton (*Epitome*, p. 83), as soon as the sentence was passed Laud took off his cap and 'gave thanks to God who had given him the victory over his enemies.' The story may have been exaggerated, if it was not untrue. It is also on Leighton's authority that we learn that the lifelong friendship between Laud and Wentworth dated from this occasion.

On 16 Jan. 1631 Laud consecrated the church of St. Catherine Cree in London, according to a form which had been drawn up by Andrewes (Andrewes, *Minor Works*, p.

316). Though the story told by prejudiced witnesses at his trial may be rejected as incredible (see GARDINER, *Hist. of Engl.* 1603–1642, vii. 244, notes 1 and 2), there can be no doubt that his appearance outside the gate of the church in full canonicals, and his bowing towards the altar, gave offence to the puritans who swarmed in the city. The question of bowing in church was at that time a burning one. A certain Giles Widdowes, having written in defence of the practice, was attacked by Prynne in a book entitled 'Lame Giles, his Haltings.' One Page prepared to answer Prynne, but was checked by Abbot on the ground that controversy was to be avoided. Laud, however, at once intervened. The university of Oxford, now under Laud's dictation, licensed Page's book, Laud having declared that the king was unwilling that Prynne's ignorant writings should remain unanswered. Both the king and the Bishop of London seem to have drawn a distinction between a controversy about the ceremonies of the church which were to be regulated by law and a controversy about predestination which was a matter of opinion. An attempt having been made at Oxford to reopen the latter dispute in the pulpit, Charles, on 23 Aug. 1631, summoned the offenders before himself, and ordered the expulsion of the erring preachers and the deprivation of the proctors who had failed to call them to account (HEYLYN, p. 203).

Scarcely any one of Laud's actions brings out more clearly the legal character of his mind than his treatment of the question of bowing in church. His own habit was to bow whenever the name of Jesus was pronounced, and also towards the east end on entering a church; but he recognised that while the former practice was enforced by the canons the latter was not, and while he required observance of the one he only pressed the other by the force of his example, excepting where it was legalised by the statutes of particular churches. In other respects he required conformity to the law, patiently, indeed, when there was any prospect of winning over those who had hitherto refused obedience, but without the slightest regard for conscientious objections to conformity. In the court of high commission he was exceedingly active, especially in cases of immorality. He was determined that no offender should escape punishment on account of wealth or position, and in May 1632 he took part in successfully resisting a prohibition issued by the judges of the court of common pleas at the instance of Sir Giles Alington, who had married his own niece. In his action in repressing antinomians and separatists he had the co-operation of Abbot.

Laud's dislike of disorder showed itself in the hard sentence which in February 1633 he urged in the Star-chamber in the case of Henry Sherfield, the breaker of a window in which God the Father was depicted, and in the same month he approved highly of the verdict in the exchequer chamber dissolving the feoffment for the acquisition of impropriations, and directing that the patronage of the feoffees, who had intended to make use of it to present puritans to benefices, should be transferred to the king. In his own college at Oxford Laud's liberality had shown itself in the new buildings. In London he was dissatisfied with the slackness of the citizens in contributing to the repairs of the dilapidated cathedral, and induced the privy council to urge the justices of the peace to gather money for the purpose from the whole country.

Hitherto, except in the courts of Star-chamber and high commission, and in the rare instances in which he could set in motion the direct authority of the king, Laud's action had been confined to the diocese of London and the university of Oxford. On 6 Aug. 1633, after his return from Scotland, whither he had gone with the king, he was greeted by Charles, who had just heard of Abbot's death, with the words: 'My Lord's Grace of Canterbury, you are very welcome' (HEYLYN, p. 250). Two days before Laud recorded in his 'Diary' that 'there came one to me, seriously, and that avowed ability to perform it, and offered me to be a cardinal.' Another entry on 17 Aug. states that the offer was repeated. 'But,' adds Laud, 'my answer again was that somewhat dwelt within me which would not suffer that till Rome were other than it is.' Laud's intellectual position would be necessarily unintelligible to a Roman catholic in those days, and would be no better appreciated by a puritan.

As archbishop of Canterbury Laud had at his disposal not only whatever ecclesiastical authority was inherent in his office, but also whatever authority the king was able to supply in virtue of the royal supremacy. The combination of the two powers made him irresistible for the time. On 19 Sept. 1633 the king wrote to the bishops, evidently at Laud's instigation, directing them to restrict ordination, except in certain specified cases, to those who intended to undertake the care of souls (*ib.* p. 240). The direction was intended to stop the supply of the puritan lecturers, who were maintained by congregations or others to lecture or preach, without

being compelled to read the service to which they objected.

Upon his removal to Lambeth Laud set his chapel in order, placing the communion table at the east end. On 3 Nov. 1633 he spoke strongly in the privy council in favour of that position in the case of St. Gregory's, when the king decided that the liberty allowed by the canons for placing the table at the time of the administration of the communion in the most convenient position was subject to the judgment of the ordinary. No one was likely to be made a bishop by Charles who failed to take Laud's view in this matter. Laud also succeeded in compelling the use of the prayer-book in 1633 in the English regiments in the Dutch service, and in 1634 in the church of the Merchant Adventurers at Delft.

At home nothing ecclesiastical escaped Laud's vigilance. Before his promotion, in 1632, he had complained to the king of the interference of Chief-justice Richardson with the Somerset wakes, and in 1633, when Richardson was before the privy council to give an account of his conduct in the matter, Laud rated him so severely that the chief justice on leaving the room declared that he had 'been almost choked with a pair of lawn sleeves.' The republication of the 'Declaration of Sports' by Charles on 10 Oct. 1633 had the archbishop's warm approval, if, indeed, he did not instigate the step. Laud was the consistent opponent of anything resembling the puritan Sabbath. On 17 Feb. 1634 he spoke in the Star-chamber in much the same spirit against the sour doctrines of the 'Histriomastix.' He denied, in sentencing Prynne, that stage-plays were themselves unlawful. They ought to be reformed, not abolished. If there were indecencies in them, it was 'a scandal and not to be tolerated.' It was not Laud's official business to purify the stage, and we hear of no further advice of his tending in this direction. On the other hand, he called for a heavy sentence on Prynne, though when on Prynne's second appearance in the Star-chamber on 11 June 1634, Noy asked that the prisoner might be debarred from going to church and from the use of pen, ink, and paper, Laud at once interfered. There was a kind of official severity in Laud, a belief that severe punishments were needed to deter men from resisting constituted authorities, but a certain amount of personal kindliness underlying it can occasionally be detected.

As far as the civil government was concerned Laud was in opposition to Richard Weston, first earl of Portland, the lord treasurer, whom he held to be corrupt and inert. That single-eyed devotion to the king's interests which obtained the name of 'Thorough' in the correspondence between himself and Wentworth led him to attack all who sheltered their own self-seeking under pretexts of unbounded loyalty. On 15 March 1635 Laud was, upon Portland's death, placed on the commission of the treasury and on the committee of the privy council for foreign affairs. His dealings with temporal affairs were not successful. He did his best to be rigidly just, but his financial knowledge was not equal to the task he had undertaken, and in the affair of the soap monopoly he committed mistakes which exposed him to the attacks of his adversaries. All opposition he took as a personal slight, and he even quarrelled with his old friend Windebank for voting against him on this matter. As for foreign affairs they remained, as before, in Charles's own hands.

In his treatment of ecclesiastical questions Laud continued blind to the necessity of giving play to the diverse elements which made up the national church. In 1634 he claimed the right of holding a metropolitical visitation in the province of Canterbury, while Archbishop Neile held one in the province of York. For three years, from 1634 to 1637, Laud's vicar-general, Sir Nathaniel Brent [q. v.], went from one diocese to another, enforcing conformity. Irregularities in the conduct of services and dilapidations in the fabric of churches were all noticed and amendment ordered. Some of the irregularities complained of were mere abuses, others were committed in order to avoid practices opposed to the spirit of puritanism. The real question at issue was whether in the face of the difficulties in the way of so strict an enforcement of uniformity it would be possible to avoid the disruption of the church. In refusing even to entertain the question Laud did not differ from his opponents; but the conscientious rigidity with which he enforced his views did much to ripen the question for consideration at no distant date.

The changes which Laud now ordered were intended merely to remove illegal abuses; but it was inevitable that some of them should be regarded as evidence of his intention to draw the church into a path which would ultimately lead to a reunion with Rome. This was especially the case with his direction for fixing the communion table at the east end of the churches. The opposition created was the greater, as Rome was at the same time making an effort to extend her influence in England, and in that effort Laud was naturally, though quite untruly, regarded as an accomplice. From the end of 1634 to

the summer of 1636 Panzani was in England on a mission from the pope, listening to those who, in their dislike of puritanism, brooded over the idea of a reunion of the churches of Rome and England. Laud correctly gauged the situation when he told the king that if 'he wished to go to Rome the pope would not stir a step to meet him;' but his clear-sightedness gained him no popular credit.

In 1636 Laud's preference for external power over spiritual influence received a curious illustration. On 6 March Charles made Juxon, the bishop of London, lord treasurer. 'No churchman,' Laud noted in his 'Diary,' 'had it since Henry VII's time. I pray God bless him to carry it so that the church may have honour and the king and the state service and contentment by it, and now if the church will not hold up themselves under God I can do no more' (*Works*, iii. 226). He could not see that the exercise of secular authority was in itself a source of weakness to the church. In his hands the church came to be regarded as an inflicter of penalties rather than a helper on the path of godliness and purity.

One side, though not the most important, of Laud's deficiency in this respect was afterwards set forth in Clarendon's 'History' (i. 196): 'He did court persons too little, nor cared to make his designs and purposes appear as candid as they were, by showing them in any other dress than their own natural beauty and roughness, and did not consider enough what men said or were like to say of him. If the faults and vices were fit to be looked into and discovered, let the persons be who they would that were guilty of them, they were sure to find no connivance of favour from him. He intended the discipline of the church should be felt as well as spoken of, and that it should be applied to the greatest and most splendid transgressors, as well as to the punishment of smaller offences and meaner offenders; and thereupon called for or cherished the discovery of those who were not careful to cover their own iniquities, thinking they were above the reach of other men or their power and will to chastise.'

On 21 June 1636 the privy council acknowledged Laud's claim to visit the universities. He prized the judgment as enabling him to override the opposition of Cambridge. At Oxford he had long been master, and on 22 June he sent down a body of statutes, which were cheerfully accepted by convocation. On 29 Aug. he appeared at Oxford to do honour to the king, who was then on a visit to the university, and on the 30th showed him over the Bodleian Library, and took him round St. John's.

Meanwhile puritans attacked him and his system with scurrilous bitterness. When, on 14 June 1637, three of them, Prynne, Burton, and Bastwick, were brought up for sentence in the Star-chamber, Laud seized the opportunity of delivering a speech, which is as instructive on his position as a disciplinarian as the conference with Fisher is on his views concerning doctrine (*Works*, vi. 36). In the course of his speech Laud referred bitterly to a book issued by Bishop Williams under the title of 'The Holy Table, Name and Thing,' in which a compromise in the dispute about the position of the communion table was recommended. Williams was at this time being prosecuted in the Star-chamber and high commission court for personal offences, and on 30 Aug., after he had been sentenced, Laud by the king's command offered him a bishopric in Wales or Ireland, on condition that, besides resigning the see of Lincoln and his other benefices, he would acknowledge himself guilty of the crimes imputed to him, and his error in publishing his book (*Lambeth MSS.* mxxx. fol. 68 *b*).

In spite of all that he was now doing, Laud was unable to understand why his maintenance of the strict severity of the law of the church should be interpreted as savouring of a tendency to be on good terms with Rome, and on 22 Oct., many conversions to Roman catholicism having been made through the agency of Con, who had recently succeeded Panzani as papal agent, he took the opportunity of complaining at the council of the favour shown to Roman catholics, and of asking that Walter Montagu, the Earl of Manchester's Roman catholic son, might be prosecuted before the court of high commission. By this Laud drew down on himself the displeasure of the queen. 'I doubt not,' he wrote to Wentworth, 'but I have enemies enough to make use of this. Indeed, my lord, I have a very hard task, and God, I beseech Him, make me good corn, for I am between two great factions, very like corn between two mill-stones' (Laud to Wentworth, 1 Nov., *ib.* vii. 378). He found the queen's influence too strong to be resisted. At his importunity, indeed, Charles consented to issue a proclamation threatening the Roman catholics with the penalties of the law; but when it appeared on 20 Dec. it was found that it had been so toned down as to be practically worthless.

At the same time Laud was not unmindful of the duty of encouraging those who undertook the church's defence by argument. He took an interest in the publication of Chillingworth's 'Religion of Protestants' towards the end of 1637, and though in the spring of 1638 he sent for John Hales [q. v.] of Eton

to complain of his tract on 'Schism,' warning him that 'there could not be too much care taken to preserve the peace and unity of the church,' he treated him in a friendly way, and took no repressive measures against him. No doubt Chillingworth, and still more Hales, held opinions in which the archbishop did not share, but he saw in their appeal to reason as against dogmatism allies in his double conflict.

Laud was already involved in that interference with the Scottish church which proved ultimately disastrous to his system. When he accompanied the king to Scotland in 1633 he had been shocked by the unecclesiastical appearance of the churches, and on one occasion an intimation that the change he disliked had been made at the Reformation drew from him the remark that it was not a reformation but a deformation. Charles's proposal to issue new canons and a new prayer-book for the Scottish church may have been suggested by Laud; at any rate, the archbishop heartily supported it. The work was indeed entrusted to the Scottish bishops, but it was sent to the king to revise, and in that revision Charles was guided by the opinions of Laud and Wren. Officially Laud had nothing to do with the matter, but it was perfectly well understood in Scotland how great his influence was, and the canons and prayer-book were there held to have emanated directly from him whom they entitled the pope of Canterbury.

When, on 23 July 1637, the explosion took place at St. Giles's Church at Edinburgh, and the Scottish bishops were growing frightened at the result of their handiwork, Laud urged that there should be no drawing back. 'Will they now,' he wrote of the bishops to Traquair, 'cast down the milk they have given because a few milkmaids have scolded at them? I hope they will be better advised.' In March 1638, in a fit of ill-temper, Laud complained to the king of the jeers of Archie Armstrong [q. v.], the king's jester, and poor Archie was expelled from court, though at Laud's intercession he escaped a flogging. The jester only gave utterance to public opinion. Everywhere Laud was held up to the indignation of men as the real author of the Scottish troubles.

Laud's system of obtaining unity of heart by the imposition of compulsory uniformity of action was in truth breaking down. It was in vain that on 10 Feb. 1639 he published by the king's orders an amended report of his 'Conference with Fisher,' in order to prove that his principles differed widely from those of the Roman catholics. He found few to believe him, and before long the disastrous result of the first bishops' war, as it was called, against Scotland filled him with despondency (Laud to Roe, 26 July, *ib.* vii. 583). Later in the year Wentworth's arrival in England and his instalment as Charles's chief political adviser gave him a gleam of hope. With Wentworth, Laud had long carried on a familiar correspondence, the only one in which he allowed himself perfect freedom of expression. When, in December 1639, Strafford proposed that parliament should be summoned to vote money for a new war against Scotland, Laud gave him his support. What he feared for the church was an attack upon it from without by the discontented nobility and gentry supported by the Scots. At the beginning of every year he sent the king an account of the state of religious discipline in his province, and the one which he gave on 2 Jan. 1640 (*ib.* v. 361) contained so few marks of dissatisfaction that the king noted at the end: 'I hope it is to be understood that what is not certified here to be amiss is right touching the observation of my instructions, which granted, this is no ill certificate.'

In the meeting of the committee of eight, in which the question of undertaking a second war with Scotland was discussed after the dissolution of the Short parliament, Laud spoke in support of Wentworth (now earl of Strafford) in favour of providing, even by unconstitutional measures, for the war. 'Tried all ways'—such at least is the abstract of his speech which has reached us—'and refused all ways. By the law of God and man you should have subsistence, and lawful to take it.'

As often happens with men in authority, Laud's power was believed to be more unlimited than it was, and when the king, resting upon the opinion of the lawyers he consulted, allowed convocation to continue its sittings after parliament had been dissolved, the blame was thrown upon Laud, though he had dissuaded Charles from taking a step which was likely to be condemned by public opinion. As, however, Charles was firm on this point, Laud made use of the prolonged sittings of convocation to pass through it a new body of canons, in which, though the Laudian discipline was enforced, an attempt was made to explain it in such a way as to satisfy honest inquirers. So far the canons breathe a more liberal spirit than is to be found in the contentions of their opponents. It was, however, Laud's misfortune that attempting as he did to force upon the many the religion of the few by the strong hand of power, he was driven to take a political side with that authority in the state which was working in his favour. The new canons,

therefore, declared that 'the most high and sacred order of kings' was 'of divine right,' and that it was therefore an offence against God to maintain 'any independent coactive power, either papal or popular,' and that 'for subjects to bear arms against their kings, offensive or defensive,' was, 'at the least, to resist the powers which are ordained of God,' and thereby to 'receive to themselves damnation.' Men not under the influence of Laud's ecclesiastical theories rightly judged that the price to be paid for the establishment of his system in the church was submission to absolutism in the state.

Ridicule is often a stronger weapon than indignation, and nothing did Laud's cause so much harm as the demand made in the canons that whole classes of men should swear never to give their 'consent to alter the government of this church by archbishops, deans, and archdeacons, &c.' People asked whether they were to swear perpetual adherence to a hierarchy the details of which the framers of the oath were unable or unwilling to specify. The etcetera oath, as it was called, turned the laugh against Laud.

Laud was now by common consent treated as the source of those evils in church and state of which Strafford was regarded as the most vigorous defender. Libellers assailed him and mobs called for his punishment. As the summer of 1640 passed away he saw the ground slipping from beneath his feet by the miscarriage of the king's efforts to provide an army capable of defying the Scots. Early in October he was obliged by Charles's orders to suspend the etcetera oath. On 22 Oct., when the treaty of Ripon disclosed the weakness of the crown, a mob broke into the high commission court and sacked it. Laud fearlessly called on the Star-chamber to punish the offenders, but the other members of the Star-chamber shrank from increasing the load of unpopularity which lay heavily upon them, and left the rioters to another court, in which they escaped scot-free. On 3 Nov. the Long parliament met. On 18 Dec. the commons impeached Laud of treason. He was placed in confinement, and on 24 Feb. 1641 articles of impeachment were voted against him, and on 1 March he was committed to the Tower. Here, on 11 May, he received a message from Strafford, who was to be executed on the morrow, asking for his prayers, and for his presence at the window before which he was to pass on his way to the scaffold. On the morning of the 12th Laud appeared at the window as he had been asked to do; but after raising his hands in accompaniment of the words of blessing he fainted, overcome with emotion at the sight before him.

Unlike Strafford, Laud was not regarded as immediately dangerous to parliament, and no attempt was for some time made to proceed against him. On 28 June 1641 he resigned the chancellorship of the university of Oxford. Parliament was too busy to meddle further with him, and it was not till 31 May 1643 that an order was issued to Prynne and others to seize on his letters and papers in the expectation of finding evidence against him, an opportunity which Prynne used to publish a garbled edition of the private diary of the archbishop.

It was not, however, till 19 Oct. 1643, soon after the acceptance by parliament of the solemn league and covenant, that the commons sent up further articles against Laud, and on the 23rd the House of Lords directed him to send in his answer. The actual trial did not begin till 12 March 1644. There was hardly even the semblance of judicial impartiality at the trial. The few members of the House of Lords who still remained at Westminster strolled in and out, without caring to obtain any connected idea of the evidence on either side. They had made up their minds that Laud had attempted to alter the foundations of church and state, and that was enough for them. Nevertheless the voluminous charges had to take their course, and it was not till 11 Oct. that Laud's counsel were heard on points of law. They urged, as Strafford's counsel had before urged on behalf of their client, that he had not committed treason under the statute of Edward III. It was an argument to which the lords were peculiarly sensitive, as they were more likely than persons of meaner rank to be accused of treason, and the enemies of the archbishop soon began to doubt whether the compliance of the lords was as assured as they had hoped. On 28 Oct. a petition for the execution of Laud and Wren was presented to the commons by a large number of Londoners, and on the 31st the commons, dropping the impeachment, resolved to proceed by an ordinance of attainder. This ordinance was sent up on 22 Nov., and as the lords delayed its passage the commons threatened the lords with the intervention of the mob. On 17 Dec. the lords gave way so far as to vote that the allegations of the ordinance were true in matter of fact, or, in other words, that Laud had endeavoured to subvert the fundamental laws, to alter religion as by law established, and to subvert the rights of parliament. They did not, however, proceed to pass the ordinance, and on 2 Jan. 1645 a conference was held, in which the commons

argued that parliament had the right of declaring any crimes it pleased to be treasonable. On 4 Jan. the House of Lords gave way, and passed the ordinance ('History of the Troubles and Trials,' in *Works*, vols. iii. and iv.)

Laud had in his possession a pardon from the king, dated in April 1643. This he tendered to the houses, but though the lords were inclined to accept it, it was rejected by the commons. He then asked that the usual barbarous form of execution for treason might in his case be commuted for beheading, and though the commons at first rejected his request, they on the 8th agreed to give the required permission (*Lords' Journals*, vii. 127, 128; *Commons' Journals*, iv. 12, 13). On 10 Jan. Laud was brought to a scaffold on Tower Hill. He declared that he could find in himself no offence 'which deserves death by the known laws of the kingdom,' and protested against the charge of 'bringing in of popery,' expressing commiseration for the condition of the English church, and asserting himself to 'have always lived in the protestant church of England.' 'What clamours and slanders I have endured,' he added, 'for labouring to keep an uniformity in the external service of God according to the doctrine and discipline of the church all men know, and I have abundantly felt.' After a prayer he moved forward to take his place at the block. Sir John Clotworthy, however, thought fit to interrupt him with theological questions. Laud answered some of them, and then turned away and, after a prayer, laid his head upon the block. He was beheaded in the seventy-second year of his age. His body was buried in the chancel of All Hallows Barking, whence it was removed to the chapel of St. John's College, Oxford, on 24 July 1663.

It has often been said that Laud's system, and not that of his opponents, prevailed in the church of England, and that the religion of that church showed itself at the end of the seventeenth century to be less dogmatic than that of the puritans, while its ceremonies were almost precisely those which had been defended by Laud. The result, however, was only finally obtained by a total abandonment of Laud's methods. What had been impossible to effect in a church to the worship of which every person in the land was obliged to conform became possible in a church which any one who pleased was at liberty to abandon.

Laud published seven of his sermons at the times of their delivery; they were collected in one volume, 12mo, in 1651; a reprint of this edition was published in 1829. A relation of the conference between Laud and Fisher the jesuit appeared first as an appendix to Dr. Francis White's 'Replie to Jesuit Fisher's Answere to Certain Questions,' &c., London, 1624. It was signed R[ichard] B[aily], Baily being Laud's chaplain. The second and first complete edition was in 1639, fol., third edition 1673, fourth edition 1686; a reprint was published at Oxford in 1839. Laud's 'Diary,' the manuscript of which is at St. John's College, Oxford, first appeared in Prynne's garbled edition of 1644. It was published by Wharton in full in 1695. Parts of the 'Sum of Devotions' were printed in 1650 and 1663. A complete edition appeared at Oxford in 1667; other editions, London, 1667, 1683, 1687, 1688, 1705; a reprint of the 1667 edition was published in 1838. The manuscript of this work is missing. 'The History of the Troubles and Tryal of William, Archbishop of Canterbury,' of which the manuscript is at St. John's, was edited by Wharton in 1695. 'An Historical Account of all Material Transactions relating to the University of Oxford' during Laud's chancellorship was published from the manuscript at St. John's by Wharton in 1695. A collected edition of Laud's works was edited by Henry Wharton, 1695–1700. Wharton died before the second volume appeared, and it consequently was supervised by his father, Edmund Wharton. It contains, besides the works noted above, the speech delivered on 14 June 1637 at the censure of Bastwick, Burton, and Prynne, which had appeared separately in 1637, and a few letters and papers. An edition of the whole works (Oxford, 1847–60, 8vo) forms part of the 'Library of Anglo-Catholic Theology;' vols. i. and ii. were edited by W. Scott, vols. iii. to vii. by W. Bliss.

Portraits of Laud by Vandyck, or after Vandyck, are at St. John's College, Oxford, at St. Petersburg, at Lambeth Palace, and in the possession of Earl Fitzwilliam at Wentworth. A copy of the Lambeth picture by Henry Stone is in the National Portrait Gallery. At St. John's College is also a bust by an unknown artist, possibly by Le Sueur.

[The main source of our knowledge of Laud's opinions is his own Works, including his Correspondence. His biography was written by his disciple and admirer, Heylyn, under the title of Cyprianus Anglicus. Prynne's Hidden Works of Darkness and Canterbury's Doom contain many documents of importance, but they are characterised by a violent and uncritical spirit. References to Laud are constantly to be found in the Letters and State Papers of the time. See also Wood's Athenæ Oxon. ed. Bliss, iii. 117–144.] S. R. G.

LAUDER, GEORGE (*fl.* 1677), Scottish poet, born about 1600, was younger son of Lauder of Hatton, Midlothian, by Mary, third daughter of Sir Richard Maitland of Lethington [q. v.] He probably graduated M.A. at Edinburgh University in 1620. He seems to have entered the English army, where he attained the rank of colonel, and in 1627 it is likely that he accompanied the Duke of Buckingham on the expedition to the isle of Ré. As a royalist he spent many years on the continent, living chiefly at Breda, Holland, where he printed various poems, and appears to have entered the army of the Prince of Orange. Writing from the Hague, 1 April 1662, to Lauderdale, he thanks him for kindness to his son. On 15 Aug. 1677, when with his regiment at Embrick, he refers in another letter to Lauderdale to some offer which had been made to him by Sir George Downing of a place in the guards, and says that he declined it because having 'more hungry stomachs than myne owne to fill' he required some provision to be made for his wife and children. He also asks to be 'freed from the rigour of the law and proclamation and receaved into the number of his majesty's free subjects' (*Add. MSS.* 23116 f. 9, 23127 f. 201). A reference in Sinclair's 'Truth's Victory over Error' (Edinburgh, 1684) shows that he reached an advanced age. In 'Fugitive Scotish Poetry of the Seventeenth Century' David Laing wrongly makes 1670 the year of his death. In the same work (2nd series) Laing gives a 'Christmas Carol' by 'F. G.,' 'For the Heroycall L. Colonel Lauder, Patron of Truth,' and an 'Epitaph on the Honourable colonel George Lauder,' by Alexander Wedderburne.

Lauder's poems are mainly patriotic and military. He writes the heroic couplet with considerable vigour, and skilfully compasses an irregular sonnet. His most notable achievement is his successful memorial poem, 'Damon, or a Pastoral Elegy on the Death of his honoured Friend, William Drummond of Hawthornden.' This was prefixed to Drummond's 'Poems' (1711). Robert Mylne, an industrious collector, possessed a good set of Lauder's tracts; and a quarto manuscript in New Hailes Library contains several of his pieces, apparently transcribed from copies printed on the continent. Two of these, 'The Scottish Souldier' and 'Wight' (an appeal from the Isle of Wight for bulwarks), were printed about 1629, and republished in 'Frondes Caducæ,' by Sir Alexander Boswell of Auchinleck (Edinburgh, 1818). In the second series of Laing's 'Fugitive Scotish Poetry' are the following four poems from the same collection: 'Lauderdale's Valedictory Address,' 1622; 'The Souldier's Wish,' 1628; 'Aretophel, a Memorial of the second Lord Scott of Buccleuch,' undated, but probably to be assigned to 1634; 'Death of King Charles,' 1649. Lauder's other writings, according to a list compiled by George Chalmers, and prefixed to 'Frondes Caducæ,' are: 'Tweed's Tears of Joy, to Charles, Great Britain's King,' 1639, Advocates' Library, Tracts and Signet Library, Edinburgh; 'Caledonia's Covenant,' 1641, Ritson and Signet Library; 'His Dog, for a New Year's Gift to James Erskine, Col. of a Scots Regiment,' Breda, 1647, Mylne's MS. Catalogue; 'Mars Belgicus, or ye Funeral Elegy on Henry, Prince of Orange,' Breda, 1647, Mylne's Catalogue; 'Achilles Auriacus, or a Funeral Elegie on the Death of William, Prince of Orange,' Breda, 1650, Mylne; 'Eubulus, or a Free and Loyal Discourse to his Sacred Majesty, by one of his most Faithfull Subjects,' 1660, College Library, Edinburgh; 'Hecatombe Christiana, or Christian Meditations and Disquisitions upon the Life and Death of our Lord and Saviour, Jesus Christ,' 1661, College Library, Edinburgh; 'Breda Exultans, or a Poem on the Happy Peace with England,' given by Boswell without reference.

[Laing's Fugitive Scotish Poetry and Boswell's Frondes Caducæ, as above; Irving's Scotish Poetry; Masson's Drummond of Hawthornden, p. 461.] T. B.

LAUDER, JAMES ECKFORD (1811–1869), painter, younger brother of Robert Scott Lauder [q. v.], was born at Silvermills, Edinburgh, on 15 Aug. 1811 (see inscription on the back of his brother's monument in Warriston cemetery, Edinburgh). In his early art studies he was aided by his elder brother, and he attended the antique class of the Trustees' Academy from July 1830 till June 1833. In 1834 he joined his brother in Italy, where he remained nearly four years. On his return he settled in Edinburgh, and from 1832—when he was first represented by 'The Gipsy Girl'—he was a very regular contributor to the exhibitions of the Royal Scottish Academy, of which he was elected an associate in 1839, and a full member in 1846. He also exhibited fourteen works in the Royal Academy, the British Institution, and the Suffolk Street Gallery, London, between 1841 and 1853; and in 1847 his 'Parable of Forgiveness' gained a prize of 200*l.* at the Westminster Hall competition. Among his more important pictures were 'Julia and Lucetta,' a scene from the 'Two Gentlemen of Verona,' 1840; 'Day and Night,' 1845; 'Lorenzo and Jessica,' 1849; 'Bailie Duncan Macwheeble at Breakfast,' 1854; 'The Parable of the Ten Virgins,' 1855,

engraved by Lumb Stocks; and 'Hagar,' 1857, now in the National Gallery of Scotland. He died at Edinburgh on 27 March 1869.

[Redgrave's Dictionary of Artists of the English School; information from family; books of Trustees' Academy; catalogues of exhibitions.]

J. M. G.

LAUDER, Sir JOHN, of Fountainhall, Lord Fountainhall (1646–1722), born in Edinburgh 2 Aug. 1646, was descended from an old Haddington family which can be traced back to the thirteenth century, and claims as an ancestor one of the Anglo-Norman barons who accompanied Malcolm Canmore to Scotland in 1056. He was the eldest son of John Lauder, an Edinburgh merchant and bailie, who was created a Nova Scotian baronet in 1688, by his second wife, Isabella, daughter of Alexander Ellis of Merton Hall, Wigtownshire. John was educated at the high school and university of Edinburgh, graduating M.A. on 18 July 1664. In the following year he went to the continent, partly with the view of studying law. After some time spent in travelling he resided from 28 July 1665 till 24 April 1666 at Poitiers. Later in the same year he proceeded by Paris, Brussels, and Antwerp to Leyden, where he matriculated at the university on 27 Sept. (*Index to Leyden Students*, p. 59). He passed advocate at the Scottish bar on 5 June 1668, and from the time of his admission began to keep a record of the decisions of the court of session. Along with fifty other members of the Scottish bar he supported Sir George Lockhart [q. v.] in his resolve to appeal from a court of law to the parliament. They were in consequence debarred and banished twelve miles from the city (Sir George Mackenzie, *Memoirs*, p. 293), but after a year's exile they were permitted to return. Lauder was one of the council for the Earl of Argyll on his trial in 1681 for lease-making; and for having previously advised the earl that his conduct was lawful, Lauder and eight other advocates were called before the council and censured.

On 23 April 1685 Lauder was elected a member of the Scottish parliament for the county of Haddington. He also sat as member for the same county in the parliaments of 1690–1702 and of 1702–7. Although moderate and cautious in the expression of his opinions, he disapproved of the policy of the government of James V against the covenanters, and holding decided protestant views, he also took a firm stand against the attempts of the king to establish catholicism. He supported the revolution, and was on 1 Nov. 1689 appointed a lord of session, with the title of Lord Fountainhall. On the 27th of the following January he was made a lord justiciary. In 1692 he was offered the office of lord advocate, but declined, except on condition that he were allowed to prosecute the agents in the massacre of Glencoe. He further opposed the union with England, and voted against it. Not long afterwards he resigned the office of lord justiciary from failing health, but he continued for some years to discharge his duties as lord of session. He died on 20 Sept. 1722.

Although not possessing exceptional abilities, Lauder, by his wide knowledge of law and the conscientious care with which he discharged his judicial duties, obtained general respect. It is, however, rather as a chronicler or diarist that he has acquired fame. The majority of his manuscripts are in the library of the Faculty of Advocates, Edinburgh. 'The Decisions of the Lords of Council and Session from June 6th, 1678, to July 30th, 1712, collected by the Honourable Sir John Lauder of Fountainhall, one of the senators of the College of Justice, containing also the Transactions of the Privy Council, of the Criminal Court, and Court of Exchequer, and interspersed with a variety of Historical Facts and many curious Anecdotes,' was published at Edinburgh, 1759–61, in two volumes. In addition Fountainhall kept a separate historical record, contained in two manuscripts. The earlier, entitled 'Miscellanie Historicall Collections, digested into Annals, by order of tyme as they occurred,' extended from 1660 to 1680, but has apparently been lost. The second, which he named 'Historical Observes of Memorable Occurrents, happening either in Church or State,' extends from 1680 to 1701. From this manuscript Robert Mylne, an Edinburgh lawyer, between 1727 and 1729 made a series of extracts, occasionally abridging them, and also inserting additions and corrections of his own, indicating personal knowledge, but also a strong Jacobite bias. A portion of these extracts was published by Sir Walter Scott in 1822, under the title 'Chronological Notes of Scottish Affairs from 1680 till 1701, being chiefly taken from the Diary of Lord Fountainhall.' The diary was printed in full by the Bannatyne Club in 1840. The club also printed in 1848 'Historical Notices of Scottish Affairs, selected from the Manuscripts [of the 'Decisions'] of Sir John Lauder of Fountainhall, 1661–1688.' The 'Observes' and the 'Notices' of Fountainhall are among the most important historical authorities for the period of Scottish history included in them.

When Fountainhall's father was created a

baronet in 1688, his third wife, on the ground of Fountainhall's disloyalty, obtained the succession to the title for her own son George; but after the revolution Fountainhall secured a new destination, by which in 1692 it descended to him. He was married first to Janet Ramsay, daughter of Sir Andrew Ramsay, lord Abbotshall, and secondly to Marion Anderson, daughter of Anderson of Baltrain. He had issue by both marriages, and was succeeded in the title by John, his eldest son by the first marriage.

[Prefaces to Historical Observes and Historical Notices, and also incidental notices in these volumes and in Fountainhall's Decisions; Brunton and Haig's Senators of the College of Justice, pp. 442–3; Chambers's Eminent Scotsmen.] T. F. H.

LAUDER, ROBERT SCOTT (1803–1869), subject painter, brother of James Eckford Lauder [q. v.], was born at Silvermills, Edinburgh, 25 June 1803, the third son of a tanner of the place. An early aptitude for art received no encouragement at home; but the boy accidentally made the acquaintance of David Roberts, then an enthusiastic young painter, from whom he received welcome incitement and some hints in the management of colours. In June 1822 he entered the Board of Trustees' Drawing Academy, where he studied in the antique classes under Andrew Wilson. He next went to London, drew in the British Museum, and attended a life academy. Returning to Edinburgh in 1826, he continued his studies under his friend William Allan [q. v.], then master of the Trustees' Academy, whose classes he conducted for a year, in 1829–30, during Allan's absence abroad. From 1826 till 1830 he exhibited twenty-three works in the Royal Institution, Edinburgh, of which he was appointed an associate in 1828. He was one of the twenty-four artists connected with that body who, on 18 July 1829, were admitted members of the Scottish Academy—which obtained its royal charter in 1838—and with few interruptions he contributed to its exhibitions from 1828 till the year of his death. He also exhibited in the Royal Academy and the British Institution, London, thirty-six works, from 1827 to 1849. His art was much influenced by the Rev. John Thomson, the painter-minister of Duddingston, whose youngest daughter, Isabella, he married. In 1833 he visited the continent, where he remained for five years studying the great masters in Venice, Florence, Rome, and Bologna, with marked improvement of his own work in dignity and in beauty of colouring. While abroad he was also much employed in portraiture. He returned in 1838, and resided in London; here his works attracted great attention, and he became first president of the National Institution of the Fine Arts, exhibiting in the Portland Gallery, Regent Street (information received from his daughter). In February 1852 (board minute) he was appointed principal teacher in the drawing academy of the Board of Trustees, Edinburgh, a position which he retained after the affiliation of the school with the Science and Art Department in 1858, and from which he retired in 1861. As a teacher he exercised a most beneficial influence upon the rising artists of Scotland: Paul Chalmers, Orchardson, Pettie, McWhirter, and Peter Graham were among the pupils whom he stimulated as well as instructed. An attack of paralysis in 1861 compelled him to give up work. He died in Edinburgh, 21 April 1869.

Lauder's art is distinguished by refinement and a delicate sense of beauty, by rich and pleasing colouring, and by much dramatic power. His 'Trial of Effie Deans,' 1840, now at Hospitalfield, Arbroath, is the greatest of his productions, and is perhaps the most vividly dramatic figure-picture executed in Scotland. Among his other important works are 'The Bride of Lammermoor,' 1831, which gained the Liverpool prize in that year; 'Christ walking on the Sea,' contributed to the Westminster Hall competition in 1847, and now in the Burdett-Coutts collection; 'Maître Pierre, the Countess of Croye, and Quentin Durward in the Inn,' 1851; 'Christ appearing to the Disciples on the Way to Emmaus,' 1851; and 'Christ teaching Humility,' 1848, which, along with other of his works, and his bust in marble by his pupil, John Hutcheson, R.S.A., is in the National Gallery of Scotland.

[Redgrave's Dictionary of Artists of the English School; minute book of Board of Trustees; exhibition catalogues, and Cat. of Nat. Gallery of Scotl.; Art Journal, ii. 12; information received from his daughter.]

LAUDER, THOMAS (1395–1481), bishop of Dunkeld, born in 1395, was in 1437 master of the hospital of Soltre or Soltry in Midlothian, belonging to the Trinitarians or Red Friars. His name occurs in the charters of this hospital from 8 Jan. 1437–8 until August 1444. In the latter year he founded a chapel at the altar of St. Martin and St. Thomas in the Holy Cross aisle of St. Giles's Church, Edinburgh. This endowment was confirmed by royal charter given by James III in 1481. He was named preceptor to James II, who in 1452 promoted him to the see of Dunkeld. By his exemplary life and frequent preaching he is said to have made a salutary impression on the rude population of his

diocese. When he first began to officiate at Dunkeld he was driven from the altar by armed bands of highland robbers; yet he so far pacified the country as to be able to hold a synod in his church. This building, begun by James Kennedy (1406?–1465) [q. v.], Lauder's predecessor, was finished and dedicated by him in 1464. He provided it with glass windows and adorned the portico with statuary. He increased the number of canons, provided prebends, and founded a chantry. He obtained the royal authority to form the Bishop lands on the north side of the Tay into a barony, to be called the barony of Dunkeld; and those on the south side into another, to be called the barony of Aberlady. He built a bridge over the Tay near to his palace, which was completed on 8 July 1461, and performed many other acts of public utility and charity. He wrote the life of Bishop John Scott, one of his predecessors in the see of Dunkeld, and also a volume of sermons termed 'Postiles, or Brief Notes on the Evangelists.' He died 4 Nov. 1481, and was buried in the cathedral.

[Vitæ Dunkeldensis Ecclesiæ Episcoporum ab Alexandro Myln ejusdem ecclesiæ Edinburg, 1831; Dempster's Hist. Eccl. Gent. Scot. No. 820; Spotiswood's Hist.; Registrum Domus de Soltre, necnon Ecclesiæ Collegiatæ S. Trinitatis prope Edinburg, &c. (Bannatyne Club), 1861.]

J. G. F.

LAUDER, Sir THOMAS DICK (1784–1848), author, born in 1784, was a descendant of Sir John Lauder of Fountainhall [q. v.] His father was Sir Andrew Lauder, sixth baronet of Fountainhall, who married Isabel Dick, the heiress of Grange, and his mother Elizabeth, daughter of Thomas Brown of Johnstonburn. For a short time he held a commission in the 79th regiment (Cameron highlanders), but on his marriage to Charlotte Cumin, only child and heiress of George Cumin of Relugas, Elginshire, he took up his residence there. He succeeded to the baronetcy on the death of his father in 1820. The scenery and legends of the district gave a special bent to his scientific and literary studies. In 1815 he began to contribute papers on chemistry, natural history, and meteorology to the 'Annals of Philosophy,' edited by Professor Thomas Thomson of Glasgow; and in 1818 he read a remarkable paper on the 'Parallel Roads of Glenroy,' in which he conclusively proved that they were not artificially constructed roads, but the result probably of the action of a lake. Shortly after the commencement of 'Blackwood's Magazine' in 1817 he contributed to it a tale, 'Simon Roy, Gardener at Dumphail,' which was editorially described as 'written, we have no doubt, by the author of Waverley.' To the 'Edinburgh Cyclopædia' he contributed a statistical account of the province of Moray. Two romances by him, 'Lochindhu' and 'The Wolf of Badenoch,' appeared respectively in 1825 and 1827, the scenes of both being laid in Morayshire, and the period that succeeding the wars of Bruce. They at once acquired popularity, and were translated into several foreign languages; but though vividly realising the charms of external nature and ancient modes of life, they are weak in characterisation. In 1830 there appeared the most permanently popular of all his works, 'Account of the Great Moray Floods of 1829,' which, according to Dr. John Brown, contained 'something of everything characteristic of him—his descriptive power, his humour, his sympathy for suffering, his sense of the picturesque.' In 1832 Lauder removed to his mansion of the Grange, near Edinburgh. He was a zealous supporter of the Reform Bill, and otherwise busied himself in politics on the liberal side until his appointment in 1839 as secretary to the Board of Scottish Manufactures. 'He is,' wrote Lord Cockburn, 'the greatest favourite with the mob that the whigs have. The very sight of his blue carriage makes their soles itch to take out the horses.' He also credits him with 'a tall, gentleman-like Quixotic figure, and a general picturesqueness of appearance' (*Journal*, 1874, i. 102), and was of opinion that he could have made his 'way in the world as a player, or a ballad-singer, or a street-fiddler, or a geologist, or a civil engineer, or a surveyor, and easily or eminently as an artist or a lawyer.' Soon after his appointment to the secretaryship of the Board of Scottish Manufactures it was united to the Board of White Herring Fishery, and he became secretary to the consolidated board. The work was thoroughly congenial. Officially he devoted much attention to the foundation of technical and art schools, and he became secretary to the Royal Institution for the Encouragement of the Fine Arts. In 1837 he published 'Highland Rambles and Legends to Shorten the Way,' 3 vols.; and in 1841 'Legends and Tales of the Highlands,' a sequel to 'Highland Rambles,' 3 vols. In 1842 appeared 'A Tour round the Coast of Scotland,' made in the course of his labours as secretary of the Fishery Board, the joint production of himself and James Wilson [q.v.] the naturalist. In 1843 he published 'Memorial of the Royal Progress in Scotland,' 1842. During the tedium of a long and painful illness he dictated to his daughter Susan a series of papers descriptive of the rivers of Scotland, which appeared in 'Tait's Maga-

zine' from 1847 to 1849, and were republished in 1874, edited, with preface, by Dr. John Brown, author of 'Rab and his Friends.' He died on 29 May 1848.

Lauder edited Sir Uvedale Price's 'Essays on the Picturesque,' 1842, to which he prefixed an essay 'On the Origin of Taste;' Gilpin's 'Forest Scenery,' and, along with Thomas Brown and William Rhind, 'The Miscellany of Natural History,' 2 vols. 1833–1834. Many of his works were illustrated by drawings made by himself. He left two sons and ten daughters, and was succeeded in the baronetcy by his eldest son, John Dick Lauder.

[Tait's Mag. 2nd ser. 1848, xv. 497; Gent. Mag. new ser. 1848, xxx. 91–2; Lord Cockburn's Journal, 1874; Archibald Constable and his Literary Correspondents, 1873, ii. 432–8; preface by Dr. John Brown to Lauder's Scottish Rivers, 1874; Chambers's Eminent Scotsmen.]

T. F. H.

LAUDER, WILLIAM (*d.* 1425), lord chancellor of Scotland and bishop of Glasgow, was son of Sir Allan Lauder of Haltoun (or Hatton) in Midlothian. He was appointed archdeacon of Lothian. On 24 Oct. 1405 Henry IV granted him a safe-conduct to traverse England, on his return from France, whither he had gone on public business. He was made bishop of Glasgow by Pope Benedict XIII in 1408. The regent Murdoch, duke of Albany, appointed him lord chancellor in 1423, and on 9 Aug. of that year he was named first commissioner to treat with England for the ransom of James I, which was accomplished during the following year. He added the battlements on the tower of Glasgow Cathedral, made the crypt under the chapter-house, and had the steeple built as far as the first battlement. His arms are still to be seen on these portions of the cathedral. He died on 14 June 1425.

[Fordun's Scotichronicon; Rymer's Fœdera; Spotiswood's Church Hist.; Innes's Origines Parochiales Scotiæ; Chalmers's Caledonia; Gordon's Scotichronicon, ii. 497.]

J. G. F.

LAUDER, WILLIAM (1520?–1573), Scottish poet, born in Lothian about 1520, was 'among the students who were incorporated in St. Salvator's College' at St. Andrews in 1537. Another student of the same name joined St. Leonard's College in the same university in 1542, and qualified himself for the degree of M.A. in 1544. The poet after leaving the university probably took priest's orders, but seems to have chiefly devoted himself to literary work, and obtained some celebrity as a deviser of court pageants. In February 1548–9 he received the sum of 11*l.* 5*s.* for 'making' a play to celebrate the marriage of Lady Barbara Hamilton, daughter of the regent Arran, with Alexander, lord Gordon, son of George Gordon, fourth earl of Huntly. When the queen-dowager, Mary of Guise, arrived in Edinburgh in 1554, 'the provost, baillies, and counsale' arranged for the performance in her presence of a 'litill farsche & play maid be William Lauder' (*Edinb. Council Records*, ii. 40 *b*). In July 1558, at the celebration of the marriage of Mary Queen of Scots with the dauphin, Francis, 10*l.* was paid to Lauder by the royal treasurer for composing a play. None of these dramatic efforts are extant. Lauder joined the reformers on the establishment of protestantism in Scotland in 1560, and about 1563 was appointed by the presbytery of Perth minister of the united parishes of Forgandenny, Forteviot, and Muckarsie. His name appears in the earliest extant lists of ministers dated 1567. He died in February 1572–3. He was married, and his wife survived him.

Lauder's published verse is more interesting from a philological than from a literary point of view. It consists mainly of denunciation of the immoral practices current in Scotland in his time. In his 'Tractate concerning the Office of Kyngis' he insists on the need of virtuous living among rulers, and he shows, whenever opportunity serves, a rancorous hatred of all papists. Their titles run: 1. 'Ane compendious and breve Tractate concernyng ye Office and Dewtie of Kyngis, spirituall Pastoris and temporall Jugis, Laitlie compylit be William Lauder. For the faithfull Instructioun of Kyngis and Prencis' [without printer's name or place]. The 'colophon' gives the date 1556. It may safely be attributed to the press of John Scot, who worked alternately at St. Andrews and Edinburgh. It was reprinted by Peter Hall [q. v.] in the 'Crypt' in 1827, and by the Early English Text Society in 1864. A long notice of Hall's edition appears in the 'Edinburgh Review,' vols. xciv. and xcv. Two copies are known; one belonging to Mr. Christie-Miller at Britwell, and the other formerly belonging to Dr. Thomas Leckie of Edinburgh, which passed to David Laing [q. v.], and was purchased at the sale of his library by Mr. Quaritch in 1879. The metre is throughout in rhymed eight-syllable lines. 2. 'Ane Godlie Tractate or Mirrour. Quhair intill may be easilie perceauit qwho thay be that ar ingraftit in to Christ and qwho ar nocht . . . Compyled in Meter be William Lauder, Minister of the Wourd of God,' in 358 heroic couplets, printed by Robert Lekpreuik at Edinburgh about 1570. At the end is 'The Lamentatioun of the Pure

twiching the miserabill Estait of this present Warld. Compylit be William Lauder at Perth. Primo Fabruarie 1568.' The 'Lamentation' is in alternately rhyming eight-syllable lines. 3. 'Ane prettie Mirrour or Conference betuix the faithfull Protestant and the Dissemblit false Hypocrit. . . . Compylit be William Lauder, Minister of the Wourd of God,' in thirty-seven four-line stanzas alternately rhymed; printed by Lekpreuik. A man bearing a mirror is engraved on the title-page of this and the former work. 4. 'Ane trew and breue Sentencius Discreption of ye nature of Scotland twiching the Interteinment of virtewus men that laketh Ryches. Compyled be William Lauder, Minister of God's Wourd,' three eight-line stanzas, concluding with 'Quod Lauder;' probably printed by Scot. 5. 'Ane gude Exempill be the Butterflie instructing Men to hait all Harlottrie,' four eight-line stanzas concluding with 'Quod William Lauder, Minister;' probably printed by Scot. Unique copies of the last four works are in the library of Mr. Christie-Miller at Britwell. They were reprinted as Lauder's 'Minor Poems' by the Early English Text Society in 1870.

[Lauder's Compendious and Breve Tractate, ed. Fitzedward Hall, with life by David Laing (Early English Text Soc.), 1864; Lauder's Minor Poems, ed. Furnivall (Early English Text Soc.), 1870; Dickson and Edmond's Annals of Scottish Printing, i. 166, 268–9.] S. L.

LAUDER, WILLIAM (*d.* 1771), literary forger, is said to have been related to the well-known family of Fountainhall. He was educated at Edinburgh University, and graduated M.A. on 11 July 1695 (*Cat. of Edinburgh Graduates*, Bannatyne Club, p. 151). On taking his degree he engaged in teaching, but while watching a game of golf on Bruntsfield Links, near Edinburgh, he received an accidental blow on the leg, and improper treatment of the wound rendered amputation necessary. He was assistant to Adam Watt, professor of humanity at Edinburgh, for a few months before Watt's death in 1734, and he was an unsuccessful candidate for the chair that Watt's death vacated. His testimonials described him as 'a fit person to teach humanity in any school or college whatever.' Soon afterwards he applied, without result, for the keepership of the university library.

Lauder was a good classical scholar, and was a student of modern Latin verse. In 1732 he published 'A Poem of Hugo Grotius on the Holy Sacrament, translated into English [blank] Verse,' and dedicated it to the provost (John Osburn) and the corporation of Edinburgh. In 1738 he announced his intention of issuing by subscription a collection of sacred poems, and stated that Robert Stewart, professor of natural history at Edinburgh, John Ker, professor of humanity there, and Thomas Ruddiman had promised him their aid. The work was printed at the press of Thomas and Walter Ruddiman, and appeared in 1739, in two volumes, with the title 'Poetarum Scotorum Musæ Sacræ.' It was dedicated to Charles Erskine of Tinwald, Dumfriesshire. Lauder contributed an elaborate and well-written Latin preface and a Latin life of Arthur Johnston. There follow much of Johnston's Latin poetry, including his renderings of the Psalms and Song of Solomon; paraphrases of other parts of the Bible by Patrick Adamson, William Hog, Robert Boyd of Trochrig, David Hume of Godscroft, George Eglisham, and William Barclay; and some original Latin verse by Thomas Ruddiman, Professor John Ker, and other of the editor's friends and contemporaries. Lauder forwarded a copy, with an adulatory Latin inscription, to Alexander Cruden [q. v.] (*Notes and Queries*, 4th ser. vi. 297). Throughout Lauder vehemently insisted on Johnston's superiority to Buchanan as a latinist, and he sought to turn this literary preference to pecuniary profit. On 19 May 1740, he presented to the general assembly a petition, in which, after describing himself as 'teacher of humanity in Edinburgh,' he urged the desirability of introducing Johnston's paraphrase of the Psalms into all the grammar schools of Scotland. Professors Stewart and Ker and Thomas Ruddiman supported the petition; after due consideration it was granted on 13 Nov. 1740, and Johnston's work was recommended as 'a good intermediate sacred lesson-book in the schools between Castalio's "Latin Dialogues" and Buchanan's paraphrase.' The decision caused discontent among the admirers of Buchanan, and 'A Letter to a Gentleman in Edinburgh,' signed 'Philo-Buchananus,' and issued a day or two before the general assembly reported, tried to convict Johnston's Latin verse of habitual inaccuracy, and Lauder of ineptitude as a critic. The author was John Love, rector at one time of Edinburgh High School, and afterwards of Dalkeith school (*Calumny Display'd*, pt. iii. p. 1 *n.*) Lauder defended his poet with great energy and bitterness in 'Calumny Display'd, or Pseudo-Philo-Buchananus couch'd of a Cataract, being a modest and impartial Reply to an impudent and malicious Libel,' Edinburgh, 1741, 4to. His adversary retorted in 'A Second Letter,' and Lauder returned to the attack with unbecoming warmth in his 'Calumny Display'd,' parts ii. and iii., Edinburgh, 1741. He tried to enlist Pope's sympathy by sending him a

copy of his edition of Johnston, and a letter acquainting him with the controversy with Love. But Pope did not reply, and in 1742 he published in the third book of the 'Dunciad' a couplet (ll. 111–12), in which he unfavourably contrasted Johnston's literary merits with Milton's. On Pope's action Lauder placed an exaggerated importance. To 'Mr. Pope's blasting the credit of Johnston's paraphrase' he attributed the pecuniary failure of his work and an annual loss of 20*l.* to 30*l.* (*An Apology for Mr. Lauder*, p. 22). He further asserted that he 'was censured with great freedom for forcing upon the schools an author whom Mr. Pope had mentioned only as a foil to a better poet' (*Letter to Dr. Douglas*, 1751, p. 13). He took a somewhat subtle revenge by recklessly traducing the memory of the 'better poet' (Milton).

In 1742, armed with recommendations from Patrick Cuming, professor of church history at Edinburgh, and from Colin Maclaurin [q. v.], he applied for the rectorship of Dundee grammar school, but was once again rejected. Bitterly disappointed, he soon made his way to London with a view to maintaining himself by literary work. Early in 1747 Lauder startled the learned world by publishing an article in the 'Gentleman's Magazine' for January, in which he showed that Milton's 'Paradise Lost' was largely constructed of plagiaristic paraphrases of a Latin poem entitled 'Sarcotis,' by Jacobus Masenius (1654). He followed up his attack in four succeeding papers (pp. 82, 189, 285, 363). By long quotations from Grotius's 'Adamus Exsul' and Andrew Ramsay's 'Poemata Sacra' (1633) he went far to prove, if his quotations merited reliance, that Milton was a very liberal and a very literal borrower. Richard Richardson ventured to contest Lauder's conclusions on general grounds in a letter to the 'Gentleman's Magazine' for April 1747, and before the year was out Richardson published 'Zoilomastix, or a Vindication of Milton from all the invidious charges of Mr. William Lauder,' London, 1747. But Lauder was not defeated. He pursued his alleged investigations, and in August issued proposals for printing by subscription Grotius's 'Adamus Exsul,' 'with an English version and notes, and the lines imitated from it by Milton subjoined.' Cave, who consented to receive subscriptions, probably introduced Lauder to Dr. Johnson, who wrote the prospectus of the undertaking (cf. *Gent. Mag.* 1747, p. 404; Nichols, *Lit. Illustrations*, iv. 430–2). But Lauder suspended his labours on this publication in order to complete an expanded version of his essays in the 'Gentleman's Magazine,' which appeared at the close of 1749 under the title of 'An Essay on Milton's Use and Imitation of the Moderns in his "Paradise Lost,"' London, 1750. Milton's line, 'Things unattempted yet in prose or rhime,' was printed as a motto on the title-page. With Dr. Johnson's consent the little essay that formed the prospectus of Lauder's promised edition of 'Adamus Exsul' was employed as the preface, and Johnson also appended a postscript appealing to the benevolent public for 'the relief of Mrs. Elizabeth Foster,' Milton's granddaughter. In this curious volume Lauder quotes from eighteen poets, chiefly modern writers of Latin verse, and pretends to prove Milton's extensive debt to all of them. From Taubmann's 'Bellum Angelicum' (1604) and Caspar Staphorstius's 'Triumphus Pacis' he alleges that Milton translated some of his noblest lines. Public excitement was aroused, and, in order to take full advantage of it, Lauder announced (3 July 1750) proposals for printing the little-known works whence his quotations were drawn, under the title 'Delectus Auctorum Sacrorum Miltono facem prælucentium.' But suspicion was soon expressed as to the accuracy of Lauder's quotations. Warburton wrote to Hurd, immediately after the publication of the work, 'I have just read the most silly and knavish book I ever saw' (Nichols, *Lit. Illustrations*, ii. 177). Richard Richardson first showed, in a letter sent to the 'Gentleman's Magazine' in January 1749–50 (but not published till December 1750), that the crucial passages which Lauder placed to the credit of Masenius and Staphorstius were absent from all accessible editions of their works, and had been interpolated by Lauder from William Hog's Latin verse rendering of 'Paradise Lost.' John Bowle [q. v.] also detected the fraud. In the spring of 1750 John Douglas [q. v.], afterwards bishop of Salisbury, came independently, and more decisively, to the same conclusion, and in 'Milton vindicated from the Charge of Plagiarism . . . in a Letter to the Earl of Bath,' proved beyond all doubt that Lauder had garbled nearly all his quotations, and had wilfully inserted in them extracts from the Latin version of the 'Paradise Lost.' Lauder did not at once perceive the consequences certain to follow Douglas's attack. Cave, the publisher of the 'Gentleman's Magazine,' wrote on 27 Oct. 1750: 'I have procured a Latin Comus [also by Hog] for Lauder, of which I suppose he makes great account' (Nichols, *Lit. Anecdotes*, v. 43). Dr. Johnson, whose reputation was involved, soon, however, obtained from Lauder a confession of his guilt, and Lauder readily consented to put his name

to an abject apology, which Dr. Johnson dictated to him (20 Dec. 1750). It appeared as 'A Letter to the Reverend Mr. Douglas, occasioned by his Vindication of Milton . . . by William Lauder, A.M.,' 1751, and supplied a long list of the forged or interpolated lines. But to it Lauder appended, undoubtedly without Johnson's sanction, many of his early testimonials, and a postscript by himself impudently denying any criminal intent, and treating his performance as a practical joke, aimed at the blind worshippers of Milton. Another apology he forwarded to one of his subscribers, Thomas Birch, and it remains in manuscript at the British Museum (*Addit. MS.* 4312, f. 465). Lauder's publishers at once prepared a reissue of his 'Essay,' to which they prefixed an account of his 'wicked imposition,' and admitted that the only interest that the work could now claim was as 'a curiosity of fraud and interpolation.' The enemies of Johnson tried to make capital out of his connection with the offending publication, but Johnson's integrity was undoubted. 'In the business of Lauder,' he said later, 'I was deceived, partly by thinking the man too frantic to be fraudulent' (Nichols, *Lit. Anecdotes*, ii. 551). Douglas made no little reputation out of his successful exposure of the trick, and Goldsmith refers in his 'Retaliation' to the character that he consequently gained as 'the scourge of impostors and terror of quacks,' who was always on the alert for 'new Lauders' from across the Tweed. At the same time Lauder was violently assailed in many popular squibs. 'Pandæmonium, or a new Infernal Expedition, inscrib'd to a being who calls himself William Lauder, by Philalethes,' London, 1751, 4to, was probably the earliest of these effusions. In 'The Progress of Envy . . . occasioned by Lauder's Attack on the Character of Milton,' 1751, 4to, the writer charitably attributes the fraud to Lauder's poverty; and 'Furius, or a Modest Attempt towards a History of the Life and Surprising Exploits of the Famous W. L., Critic and Thiefcatcher,' has been assigned to Andrew Henderson (*fl.* 1734–1775) [q. v.] 'Lauder has offered much amusement to the publick,' Warburton wrote sarcastically, 'and they are obliged to him' (*ib.* v. 650). Lauder's character was of the meanest, and his fraud contemptible. Nevertheless he has the credit of first proving that Milton had studied deeply the works of Grotius and other modern Latin verse-writers, and had occasionally assimilated their ideas. But his charges of plagiarism are impertinent, and confute themselves.

Lauder made many vain attempts to recover his reputation. He first published a querulous 'Apology for Mr. Lauder in a Letter to [Thomas Herring] the Archbishop of Canterbury,' 1751, in which he disclaims all malignity to Milton, and dishonestly complains that his own preface to the original edition of his 'Essay' was suppressed by his publishers. In a further vain attempt to overcome popular hostility, Lauder issued in 1752–3 two volumes of his promised 'Delectus,' including Ramsay's 'Poemata Sacra,' Grotius's 'Adamus Exsul,' Masenius's 'Sarcotis,' Taubmann's 'Bellum Angelicum,' and some shorter pieces. Each work was separately dedicated to some well-known nobleman or scholar. He was still resolute in his charges against Milton, and in the second volume gave a list of ninety-seven authors whom (he alleged) Milton had robbed. Finally, in a fit of desperation, Lauder issued 'King Charles I Vindicated from the Charge of Plagiarism brought against him by Milton, and Milton himself Convicted of Forgery,' London, 1754. Going over the old ground, Lauder here blames Johnson for extorting his first confession. Milton, he disingenuously argues, had himself inserted in the printed edition of Charles I's 'Eikon Basilike' a prayer from Sidney's 'Arcadia,' and had afterwards charged the king with blasphemy in quoting it. Such conduct, Lauder urged, justified the very mild injury which his garbled quotations had done the poet's memory. He had used a similar argument in a letter of excuses sent to Dr. Mead on 9 April 1751 (cf. Nichols, *Lit. Illustrations*, iv. 428–30).

But Lauder's reputation was irretrievably lost, and he emigrated to Barbadoes. At first he opened a grammar school, but the enterprise failed. Subsequently he took a huckster's shop in the 'Roebuck,' and purchased an African slavewoman, who helped him in the business. He died in Barbadoes in pecuniary distress in 1771.

He left a daughter, Rachel, whom he is said to have treated with loathsome brutality. Captain Pringle of H.M.S. Centaur contrived while at Barbadoes to deprive Lauder of her custody, and after marrying Deputy-provost-marshal Palgreen she became landlady of the Royal Naval Hotel. She called herself Rachel Pringle Palgreen, and was remarkable for her geniality and obesity. In 1786 Prince William (afterwards William IV), while in command of the frigate Pegasus, visited her hotel, and took part in a drunken frolic there, in the course of which much damage was done to her furniture. The prince handsomely compensated her for her loss (cf. *Notes and Queries*, 4th ser. v. 83–5).

[Chambers's Scottish Biography; Chalmers's Life of Ruddiman; Boswell's Johnson, ed. Hill,

i. 228–31; Nichols's Literary Anecdotes and Illustrations; Symmons's Life of Milton, pp. 549–566.] S. L.

LAUDERDALE, EARLS and DUKE OF. [See MAITLAND.]

LAUGHARNE, ROWLAND (*fl.* 1648), soldier, son of John Laugharne of St. Bride's, Pembrokeshire, by Jane, daughter of Sir Hugh Owen of Orielton (LEWIS DWNN, *Heraldic Visitations of Wales*, p. 73), was born before 1613. He was in early life page to Robert Devereux, third earl of Essex. At the outset of the civil war he took up arms for the parliament, and became governor of Pembroke and commander-in-chief of the parliamentary forces in that county. In February and March 1644 he captured Carew Castle, Haverfordwest, Roach Castle, Tenby, and several minor royalist garrisons; but Roach Castle and Haverfordwest were recaptured by Colonel Charles Gerard in the course of the summer, and Pembroke and Tenby were besieged (PHILLIPS, *Civil War in Wales*, i. 140, 207, ii. 141–8). In December 1644 Laugharne captured Cardigan town and castle, and defeated Gerard's attempt to retake it on 22 Jan. 1645; but on 23 April following Gerard completely routed him at Newcastle Emlyn (*ib.* ii. 228–34, 249). After the battle of Naseby Gerard was called off to reinforce the king, and at Colby Moor, on 1 Aug. 1645, Laugharne defeated his subordinates, Stradling and Egerton, with great loss. Haverfordwest, Picton Castle (20 Sept.), and Carmarthen (12 Oct.) fell into the conqueror's hands, and he was able to lay siege to Aberystwith, though without success (*ib.* i. 309, ii. 273, 299). In February 1646 he relieved Cardiff Castle, and on 14 April took Aberystwith (*ib.* ii. 300, 305; *Portland Papers*, pp. 345–51). In June 1647 he suppressed a revolt of the Glamorganshire royalists (PHILLIPS, ii. 335).

Parliament rewarded his signal services by voting him on 28 Feb. 1646 a commission as commander-in-chief of the counties of Glamorgan, Cardigan, Carmarthen, and Pembroke, a gift of 1,000*l.*, and a grant of the forfeited estate of John Barlow of Slebech in Pembrokeshire (*Commons' Journals*, iv. 457; *Lords' Journals*, viii. 199, 211). Nevertheless Laugharne was dissatisfied, and in January 1648 he was reported to be negotiating with royalist agents (*Cal. Clarendon Papers*, i. 410). His soldiers had in some cases received no pay for two and a half years, and he had himself disbursed much for the parliament, for which he had vainly sought repayment (*Portland Papers*, p. 442; RUSHWORTH, vii. 1008). Accordingly, when Colonel Poyer set up the king's standard in Pembroke Castle in March 1648, Laugharne's soldiers deserted to him, and on 4 May he was joined by Laugharne himself (PHILLIPS, ii. 345, 361). In his letters Laugharne complained that Colonel Horton had been sent into the counties in which he himself by ordinance of parliament was commander-in-chief, and asserted that his soldiers had been injured, affronted, and robbed of their pay (*ib.* p. 364). Laugharne was defeated by Horton at St. Fagan's, Glamorganshire, on 8 May 1648, and received several wounds in the battle. In the hope of being succoured by the king's fleet, as Lord Jermyn had promised, he held out for a time in Pembroke Castle, but was forced to surrender on 11 July to Cromwell (*ib.* pp. 369, 397; CLARENDON, *Rebellion*, xi. 40). By the articles Laugharne and four other officers yielded themselves to the mercy of the parliament, without any promise of quarter. On 14 Nov. 1648 parliament passed a vote that Laugharne should be banished (*Lords' Journals*, x. 590); but the army, deeming this too light a punishment, obtained the revocation of this vote from the House of Commons on 13 Dec. 1648, as destructive to the peace and quiet, and derogatory to the justice of the kingdom (*Commons' Journals*, vi. 96). Laugharne, with Colonels Poyer and Powell, was tried by court-martial, and all three were sentenced to death on 11 April, but they were then allowed to cast lots for their lives, and Poyer alone was executed (*The Moderate*, 10–17, 17–24 April 1649). On 6 Nov. 1649 Laugharne was allowed to compound for his estate at a fine of 712*l.*, but the fine was remitted by Cromwell on 25 Dec. 1655, on account of the debts he had contracted in the parliament's service (*Cal. of Compounders*, p. 2106). At the Restoration Charles II granted Laugharne a gift of 500*l.*, a pension of the same amount for life, but the pension seems to have been rarely paid (*Cal. State Papers*, Dom. 1661–2 p. 313, 1664–5 p. 321).

A portrait appears in Vicars's 'England's Worthies,' 1647, p. 85; other portraits are mentioned in the 'Catalogue of the Sutherland Collection,' i. 580.

[The authorities for an account of Laugharne's military services are collected in the second volume of the Civil War in Wales and the Marches, by J. R. Phillips, 1874. See also Law's Little England beyond Wales; Clarendon, Rebellion, xi. 40; and Vicars's England's Worthies.] C. H. F.

LAUGHTON, GEORGE (1736–1800), divine, born in 1736, was son of John Laughton of Bridgwater, Somerset. On 3 April 1754 he matriculated at Oxford from Wadham College, graduating B.A. in 1757, and

M.A., B.D., and D.D. in 1771 (Foster, *Alumni Oxon.* 1715–1886, iii. 821). He served a curacy at Richmond, Surrey, from 1763 to December 1775, and was instituted to the vicarage of Welton, Northamptonshire, on 2 Nov. 1785 (Baker, *Northamptonshire*, i. 463), and to that of Chippenham, Cambridgeshire, in 1794 (*Gent. Mag.* vol. lxiv. pt. ii. p. 1211). Laughton, who was also J.P. for Cambridgeshire, died at Chippenham in June 1800 (*ib.* vol. lxx. pt. i. p. 593). Besides three sermons he published: 1. 'The History of Ancient Egypt, . . . from the first settlement under Mizraim, B.C. 2188, to the final subversion of the Empire by Cambyses,' 8vo, London, 1774. 2. 'The Progress and Establishment of Christianity, in reply to . . . Mr. Gibbon,' 4to, London, 1780; another edition, 1786. 3. 'Sermons on the Great Doctrines and Duties of Christianity,' 8vo, London, 1790.

[Watt's Bibl. Brit.] G. G.

LAUGHTON, RICHARD (1668?–1723), prebendary of Worcester, was educated at Clare College, Cambridge. He graduated B.A. 1684–5, proceeded M.A. 1691, and was created D.D. by mandate in 1717. About 1693 he appears to have been chaplain to John Moore, bishop of Norwich (Whiston, *Memoirs*, p. 26). In 1694 he was appointed tutor of his college, and in this capacity he acquired a remarkable reputation. Colbatch, in his commemoration sermon preached in Trinity College Chapel, 17 Dec. 1717, says, alluding to Laughton, 'We see what a conflux of nobility and gentry the virtue of one man draws daily to one of our least colleges' (*ib.* p. 430; cf. *Hist. MSS. Comm.* 5th Rep. p. 400). Among his pupils were Browne (afterwards Sir William), Martin Folkes, and Benjamin Ibbot. Laughton also distinguished himself as an ardent supporter of the Newtonian philosophy; and when in 1709–1710 it devolved on him as proctor to appoint a moderator in connection with the examinations, he discharged this function himself. At that time, according to Dr. Whewell, he had already issued a paper of questions on the Newtonian theory, with the design, probably, of suggesting theses for the disputations in the schools (*Mus. Crit.* ii. 517–18). He was on terms of the closest intimacy with Bentley, and is the 'Laughton' to whom in the correspondence of that great scholar foreign savants are frequently to be found sending their compliments. By Conrad von Uffenbach (*Visit to Cambridge in* 1710) he is described as 'an agreeable man, who spoke French well.' In 1710 he was, as proctor, prominent in his endeavours to restore the academic discipline, at that time much relaxed, and his efforts in this direction involved him in an unfortunate collision with some other leading members of the university, among whom were Conyers Middleton and Thomas Gooch. He was charged with excessive censoriousness, and with aiming at his own profit and advancement by contriving to gain credit for great vigilance and conscientiousness as a college tutor. Of Laughton's attainments some of his contemporaries speak very highly. Samuel Clarke, in the preface to his edition of Rohault's 'Physics,' acknowledges his obligations: 'Permulta doctissimo et in his rebus exercitatissimo viro Ricardo Laughton . . . debere me gratus fateor." Whiston speaks of him as 'that excellent tutor;' styles him 'his bosom friend;' and records that Laughton strove, though without avail, to turn him from his adoption of Arianism (*Memoirs*, p. 151). It was to Laughton that Lady Masham addressed her well-known letter describing the closing scene of Locke's life (Chalmers, *Biog. Dict.* xx. 369). In 1717 he was an unsuccessful candidate for the mastership of his college; and on 14 Nov. in the same year he was installed prebendary of the eighth stall in Worcester Cathedral. He died on 28 July 1723.

His speech, as senior proctor, in the bachelors' schools is among the Cambridge Univ. MSS. Oo. vi. 111 (3), and he has verses in 'Acad. Cantabr. Affectus' (1684–5), f. I 3, and in 'Lacrymæ Cantabrigienses' (1694–5), f. N 2. He also wrote 1. 'A Sermon preach'd before the King at King's College Chapel in Cambridge,' Cambridge, Corn. Crownfield, 1717, 8vo. 2. 'On Natural Religion,' autograph manuscript, 4to, sold at Dr. Jo. Lee's sale (Sotheby), 7 April 1876.

[Whiston's Memoirs; Conyers Middleton's Remarks on the Case of Dr. Bentley, Works, iii. 341; Monk's Life of Bentley, i. 286–8; Nichols's Lit. Anecd. iii. 322.] J. B. M.

LAURENCE. [See also Lawrence.]

LAURENCE O'TOOLE, Saint (*d.* 1180), archbishop of Dublin. [See O'Toole.]

LAURENCE or **LAWRENCE**, EDWARD (*d.* 1740?), land surveyor, was a brother of John Laurence (*d.* 1732) [q. v.]. About 1707 he established himself as a land surveyor, estate agent, and valuer, residing chiefly at St. Martin, otherwise Stamford Baron, Northamptonshire. He became an expert on all agricultural subjects, and was famous for his books of maps, with particulars drawn from his surveys, showing the different kinds of land in the possession of each tenant. He was a member of the Spalding

and Stamford societies (Nichols, *Lit. Anecd.* vi. 5, 93), and joined with William Stukeley and George Lynn in the formation of the Brazen-nose Society at Stamford, to which he communicated accurate meteorological observations (Stukeley, *Family Memoirs*, Surtees Soc., ii. 427). He died in 1740 or 1742.

To the 'Clergyman and Gentleman's Recreation,' by his brother John, 4th edit. 1716, Laurence appended 'A new and familiar way to find a most exact Meridian Line by the Pole-star, whereby Gentlemen may know the true Bearings of their Houses and Garden Walls, and regulate their Clocks and Watches, &c.' (Nichols, iv. 576). He also published: 1. 'The Young Surveyor's Guide,' 12mo, London, 1716; 2nd edit. 1717. 2. 'The Duty of a Steward to his Lord . . . To which is added an Appendix showing the way to Plenty proposed to the Farmers; wherein are laid down general Rules and Directions for the Management and Improvement of a Farm,' &c., 4to, London, 1727. Both treatises were written originally for the use of the stewards and tenants of the young Duke of Buckingham. Exception was taken to some passages in the book by John Cowper, a Surrey farmer, in 'An Essay proving that inclosing Commons . . . is contrary to the interest of the Nation,' 8vo, 1732. 3. 'A Dissertation on Estates upon Lives and Years, whether in Lay or Church Hands. With an exact calculation of their real worth by proper Tables,' &c., 8vo, London, 1730.

[Laurence's Works; Donaldson's Agricultural Biog.] G. G.

LAURENCE, FRENCH (1757–1809), civilian, eldest son of Richard Laurence, watchmaker, of Bath, by Elizabeth, daughter of John French, clothier, of Warminster, Wiltshire, was born on 3 April 1757. Richard Laurence [q. v.] was his younger brother. He was educated at Winchester School under Dr. Joseph Warton [q. v.], and at Corpus Christi College, Oxford, of which he was scholar, and where he graduated B.A. on 17 Dec. 1777, and proceeded M.A. on 21 June 1781. On leaving the university he took chambers at the Middle Temple with the view of being called to the common-law bar, but eventually determined to devote himself to civil law, and having taken the degree of D.C.L. at Oxford, 19 Oct. 1787, was admitted to the College of Advocates on 3 Nov. in the ensuing year.

Laurence had shown in youth considerable faculty for English verse. While pursuing his legal studies he wrote political ballads in aid of Fox's candidature for Westminster in 1784, and contributed to the 'Rolliad' the advertisements and dedication, Criticisms iii. vi. vii. viii. xiii. and xiv. in the first part, vii. in the second part; Probationary Odes xvi. and xxi.; and the first of the Political Eclogues, viz. 'Rose, or the Complaint.' Having made himself useful to Burke in preparing the preliminary case against Warren Hastings, he was retained as counsel in 1788 by the managers of the impeachment, together with William Scott, afterwards lord Stowell [q.v.], for colleague; and though he took no part in the proceedings in Westminster Hall beyond attending and watching their progress, he gave excellent advice in chambers, and acquired a high reputation for learning and ability. His practice in ecclesiastical and admiralty courts thenceforward grew rapidly. He remained on very intimate terms with Burke until that statesman's death, and was his literary executor [see under Burke, Edmund]. His letters to Burke were published and edited by his brother in 'The Epistolary Correspondence of the Right Hon. Edmund Burke and Dr. French Laurence,' London, 1827, 8vo. In 1796 he was appointed, through the interest of the Duke of Portland, regius professor of civil law at Oxford, in succession to Dr. Thomas Francis Wenman [q. v.], and the same year, through the influence of Burke with Earl Fitzwilliam, entered parliament as member for Peterborough. His speeches in parliament were marked by learning and weight rather than brilliance and force, and except on questions of international law, in which he was a recognised authority, evinced a mind so dominated by the influence of Burke as almost entirely to have parted with its independence. In opposing the union with Ireland he insisted that Burke, had he lived, would have done so likewise. Laurence was a member of the committee appointed in 1806 to frame the articles of impeachment against Lord Melville [see Dundas, Henry, first Viscount Melville]. He was chancellor of the diocese of Oxford and a judge of the court of admiralty of the Cinque ports. He died suddenly on 26 Feb. 1809, while on a visit to one of his brothers at Eltham, Kent, and was buried in Eltham Church, where a marble tablet was placed to his memory.

Laurence did not marry. His leisure time he spent in society—he was a member of the Eumelean Club—or in trifling with literature and divinity. As his contributions to the 'Rolliad' abundantly evince, he did not lack wit, but he had not the readiness necessary for brilliant social success, and an indistinct enunciation made his conversation 'like a learned manuscript written in a bad hand.' His person was unwieldy, and his

mouth was said to bear a striking resemblance to that of a shark. His 'Poetical Remains,' published with those of his brother Richard [q. v.], archbishop of Cashel (Dublin, 1872, 8vo), include some odes (one of which, on the 'Witches and Fairies' of Shakespeare, written as a school exercise in his sixteenth year, was much admired by Warton), and a few sonnets and some translations from the Greek, Latin, and Italian. Laurence was also a frequent contributor to the 'Gentleman's Magazine.' His dabblings in divinity appeared as 'Critical Remarks on Detached Passages of the New Testament, particularly the Revelation of St. John,' Oxford, 1810, 8vo, edited by his brother. They are wholly worthless.

[Memoirs prefixed to Epistolary Corresp. and Poetical Remains; Coote's Cat. of English Civilians; Cat. of Oxford Graduates; Brougham's Statesmen of the Reign of George III; Life and Letters of Sir Gilbert Elliot, first Earl of Minto, i. 139; Nichols's Literary Anecdotes, ii. 638; Gent. Mag. 1809, pt. i. p. 282; European Mag. 1809, pt. i. p. 241; Ann. Reg. 1809, p. 664.] J. M. R.

LAURENCE, JOHN (*d.* 1732), writer on gardening, a native of Stamford Barnard, Northamptonshire, entered at Clare Hall, Cambridge, 20 May 1665, and graduated B.A. in 1668. He became fellow of Clare Hall, prebendary of Sarum, and chaplain to the Bishop of Salisbury. He was rector of Yelvertoft, Northamptonshire, and afterwards became rector of Bishop's Wearmouth, where he died 18 May 1732. A copperplate of Laurence, by Vertue, is prefixed to his 'Clergyman's Recreation.' He left one son, John, rector of St. Mary, Aldermanbury, and three daughters. His brother Edward is separately noticed.

Laurence's chief works apart from sermons were: 1. 'The Clergyman's Recreation, shewing the Pleasure and Profit of the Art of Gardening,' 1714; 4th edit. 1716. 2. 'New System of Agriculture, being a Complete Body of Husbandry and Gardening,' 1726; the ordering of fish ponds, brick-making, and other employments of rural economy are treated at length. 3. 'On Enclosing Commons,' 1732. 'Paradice Regain'd, or the Art of Gardening, a Poem,' 1728, a poor piece of versifying, is doubtfully attributed to Laurence.

[Works; information kindly supplied by L. Ewbank, esq.; Nichols's Lit. Anecd. viii. 298, ix. 585; Gent. Mag. 1732, p. 775.] M. G. W.

LAURENCE, RICHARD (1760–1838), archbishop of Cashel, born at Bath in 1760, was younger brother of French Laurence [q. v.] He was educated at Bath grammar school and at Corpus Christi College, Oxford, where he matriculated on 14 July 1778 with an exhibition. After graduating B.A. in 1782 (M.A. in 1785), he in 1787 became vicar of Coleshill, Berkshire, where he took pupils. He also contributed to the 'Monthly Review' and undertook the historical department of the 'Annual Register.' Shortly afterwards he held the vicarage of Great Cheverell, and the rectory of Rollstone, Wiltshire. In June 1794 he took the degrees of B.C.L. and D.C.L. as a member of University College. Upon his brother's appointment to the regius professorship of civil law, in 1796, he was made deputy professor, and again settled in Oxford. In 1804 he delivered the Bampton lectures, 'An Attempt to illustrate those Articles of the Church of England which the Calvinists improperly consider Calvinistical,' 1805; 2nd edit. 1820; 3rd edit. 1838. The Archbishop of Canterbury presented him in 1805 to the rectory of Mersham, Kent; and in 1811 he was collated to the valuable rectory of Stone, near Dartford, in the same county.

From youth Laurence read widely in theology and canon law, and in later life he studied oriental languages. Accordingly in 1814 he was appointed regius professor of Hebrew and a canon of Christ Church, Oxford. In 1822, after the death of his wife, he reluctantly accepted the archbishopric of Cashel, Ireland. He resided at Cashel until the Church Temporalities Act of 1833 annexed the dioceses of Waterford and Lismore to that of Cashel and Emly, when he selected Waterford as the future place of residence for himself and his successors.

Laurence governed his dioceses with ability and tact. He died on 28 Dec. 1838 in Merrion Square, Dublin, and was buried in the vaults of Christ Church Cathedral there, in the choir of which a marble tablet was erected to his memory. The clergy of Cashel also erected a handsome monument to him in their cathedral; and in that of Waterford a small slab records the fact that it was owing to Laurence that Waterford remained the home of a resident bishop.

Laurence's wife was Mary Vaughan, daughter of Vaughan Prince, merchant, of Faringdon, Berkshire. Henry Cotton [q. v.], dean of Lismore, was his son-in-law.

Laurence's writings are models of exactness and judicious moderation. His erudition is well illustrated by the three volumes in which he printed, with Latin and English translations, Ethiopic versions of apocryphal books of the bible. The first, the 'Ascensio Isaiæ Vatis' (8vo, Oxford, 1819), which he dated A.D.

68 or 69, furnished in his opinion arguments against the unitarian falsification of passages in the New Testament. The second, 'The Book of Enoch the Prophet' (8vo, Oxford, 1821; other editions, 1832, 1838), was printed from the Ethiopic manuscript which James Bruce had brought from Abyssinia and presented to the Bodleian Library. The third was the Ethiopic version of the first book of 'Esdras' (8vo, Oxford, 1820).

Meanwhile Laurence was as zealously defending the church from the Calvinists as from the unitarians. 'The Doctrine of the Church of England upon the efficacy of Baptism vindicated from misrepresentation' appeared in 2 parts, 8vo, Oxford, 1816–18; other editions 1818 and 1838. While occupied by these investigations Laurence published 'Authentic Documents relative to the Predestinarian Controversy, which took place among those who were imprisoned for their adherence to the Doctrines of the Reformation by Queen Mary,' 8vo, Oxford, 1819.

Laurence's other writings include: 1. 'A Dissertation upon the Logos of St. John,' 8vo, Oxford, 1808. 2. 'Critical Reflections upon some important misrepresentations contained in the Unitarian version of the New Testament,' 8vo, Oxford, 1811. 3. 'Remarks upon the Systematical Classification of Manuscripts adopted by Griesbach in his edition of the New Testament,' 8vo, Oxford, 1814. 4. 'Remarks upon the Critical Principles . . . adopted by Writers who have . . . recommended a new Translation of the Bible,' 8vo, Oxford, 1820. 5. 'The Book of Job, in the words of the authorized version, arranged and printed in general conformity with the Masoretical text' (anon.), 8vo, Dublin, 1828. 6. 'Remarks on the Medical Effects of the Chlorides of Lime and Soda' (anonymously and privately printed), 8vo, Dublin, 1832. 7. 'On the Existence of the Soul after Death; a Dissertation opposed to the principles of Priestley, Law, and their respective followers. By R. C.,' 8vo, London, 1834. 8. 'Extracts from a Formulary for the Visitation of the Saxon Church, A.D. 1528,' 8vo, Oxford, 1838 (this is inserted in the last edition of the Bampton lectures; a few copies were struck off separately). 9. 'The Visitation of the Saxon Reformed Church, in 1527 and 1528, with an Introduction and some Remarks on Mr. Newman's "Lectures on Justification,"' 8vo, Dublin, 1839, a posthumous work, edited by Dean Cotton. 10. 'Poetical Remains,' 8vo, Dublin, 1872 (twenty-five copies privately printed), edited with those of French Laurence by Dean Cotton.

[Gent. Mag. new ser. xi. 205–7, xiv. 677; Cotton's Fasti Eccles. Hib. i. 98–103; Cotton's Memoir prefixed to Laurence's Poetical Remains (with photograph); Martin's Cat. of Privately Printed Books, pp. 314, 371.] G. G.

LAURENCE, ROGER (1670–1736), nonjuror, 'son of Roger Laurence, cittizen and armorer,' was born 18 March 1670, and admitted on the royal mathematical foundation of Christ's Hospital in April 1679, from the ward of St. Botolph, Bishopsgate, on the presentation of Sir John Laurence, merchant, of London. On 22 Nov. 1688 he was discharged and bound for seven years to a merchant vessel 'bound for the Streights' (*Christ's Hospital Reg.*) He was afterwards employed by the firm of Lethieullier, merchants, of London, and was sent by them to Spain, where he remained some years. He studied divinity, became dissatisfied with his baptism among dissenters (Laurence, *Lay Baptism Invalid*, 1709, p. 25), and was informally baptised in Christ Church, Newgate Street, on 31 March 1708, by John Bates, reader at the church. There is no entry of the baptism in the register of the church. Laurence's act attracted considerable attention, and was disapproved by the Bishop of London (White Kennett, *Wisdom of Looking Backward*, p. 228). Laurence then published his 'Lay Baptism Invalid,' which gave rise to a controversy. It was discussed at a dinner of thirteen bishops at Lambeth Palace on 22 April 1712 (*Life of Sharp, Archbishop of York*, i. 370), and a declaration was drawn up in favour of the validity of baptisms performed by non-episcopally ordained ministers. This was offered to convocation on 14 May 1712, but rejected by the lower house after some debate (Kennett, *Wisdom*, p. 237).

Through the influence of Charles Wheatly, then fellow of St. John's College, an honorary degree of M.A. was conferred upon Laurence by the university of Oxford on 16 July 1713 (*ib.* pp. 284–5). He was ordained deacon on 30 Nov., and priest on 19 Dec. 1714, by the nonjuring bishop, George Hickes. In 1716–18 nonjuring ordinations took place 'in Mr. Lawrence's chapell on College Hill within the city of London' (*Rawlinson MSS.* in Bodleian Library, D. 835, ff. 2, 4 *a*, 4 *b*). He was consecrated a bishop by Archibald Campbell [q. v.] in 1733, but his consecration was not recognised by the rest of the nonjurors on account of its having been performed by a single bishop (Perceval, *Apostolical Succession*, App. K, p. 226). A new party was thus started, of which Campbell and Laurence were the leaders, Brett being at the head of the original body of nonjurors. Laurence died on 6 March 1736 at Kent House, Beckenham, the country residence of the Lethieullers,

aged very nearly 66, and was buried at Beckenham on 11 March. In his will, made 29 Feb. 1736, he is described as 'of the parish of St. Saviours in Southwark.' He left all his property to his wife, Jane Laurence, whose maiden name was Holman.

Laurence was an able controversialist, though his style was not elegant. His collection of facts and references in support of his view on lay baptism is valuable. He published: 1. 'Lay Baptism Invalid, or an Essay to prove that such Baptism is Null and Void when administer'd in opposition to the Divine Right of the Apostolical Succession. By a Lay Hand' (anon.), London, 1708. Editions, with various alterations, appeared in 1709, 1712, 1714, 1723, and 1725, and a reprint, edited by W. Scott, in 1841. The book was attacked by Burnet in a sermon (7 Nov. 1710); by Bishop Fleetwood [q. v.] in an anonymous pamphlet; by Bishop Talbot in a charge of 1712; and by Joseph Bingham [q. v.] in his 'Scholastical History of Lay Baptism,' (1712). Laurence was supported by Hickes and Brett. 2. 'Sacerdotal Powers, or the Necessity of Confession, Penance, and Absolution. Together with the Nullity of Unauthoriz'd Lay Baptism asserted' (anon., in reply to the Bishop of Salisbury), London, 1711; 2nd edit. 1713; a reprint of the first four chapters was edited by Gresley in 1852. 3. 'Dissenters' and other Unauthoriz'd Baptisms Null and Void, by the Articles, Canons, and Rubricks of the Church of England' (in answer to Fleetwood), London, 1712; 2nd edit. 1713; 3rd edit. 1810; reprint by W. Scott with 'Lay Baptism Invalid,' 1841. 4. 'The Bishop of Oxford's Charge consider'd.' 5. 'The Second Part of Lay Baptism Invalid,' in which he tries to prove his position from Bingham's 'Scholastical History,' London, 1713. Bingham replied in a second part of his 'Scholastical History.' Laurence rejoined in: 6. 'Supplement to the 1st and 2nd Parts of Lay Baptism Invalid' (assailing also White Kennett) (anon.), London, 1714. Bingham again replied, but was not answered. An excellent bibliography of the controversy respecting lay baptism and Laurence's position is given in Elwin's 'Minister of Baptism,' pp. 258 et seq. 7. 'Mr. Leslie's Defence from some . . . Principles Advanc'd in a Letter, said to have been written by him concerning the New Separation' (anon.), 1719. 8. 'The Indispensible Obligation of Ministring the Great Necessaries of Publick Worship . . . By a Lover of Truth' (anon.), London, 1732–1734. (*a*) 'The Indispensible Obligation . . . with a Detection of the False Reasonings in Dr. B——t's Printed Letter to the Author of "Two Discourses,"' 1732. (*b*) 'A Supplement to the Indispensible Obligations,' &c., 1733. (*c*) 'The Supplement Continued,' 1734, in which Laurence quaintly comments on his own views and works in the third person.

[Registers of Christ's Hospital, communicated by W. Lempriere, esq.; Daily Post, 6 March 1736; Nichols's Lit. Anecd. iv. 227; Burnet's Hist. of his own Time, vi. 117 seq. (Oxford edit. of 1823); Life of Archbishop Sharp, i. 369–77; Laurence's Lay Baptism Invalid, 1712, pp. xii, xiii; White Kennett's Wisdom of Looking Backward; Oxford Graduates, 1659–1850, p. 398; Post Boy, 25–8 July 1713; Notes and Queries, 2nd ser. v. 475–7, 3rd ser. i. 225, iii. 243–4; Lathbury's Hist. of the Nonjurors, pp. 381–4; Elwin's Minister of Baptism, pp. 227–40; preface by W. Scott to his edition of Lay Baptism Invalid, 1841; Burnet's Two Sermons, 1710; will in Somerset House, Probate Derby, 60.] B. P.

LAURENCE, SAMUEL (1812–1884), portrait-painter, was born at Guildford, Surrey, in 1812, and early manifested a great love for art. The first portraits which he exhibited were at the Society of British Artists in 1834, but in 1836 he sent three portraits, including that of Mrs. Somerville, to the exhibition of the Royal Academy. These were followed at the Academy by portraits of the Right Hon. Thomas Erskine, 1838; Thomas Carlyle, 1841; Sir Frederick Pollock, bart., 1842 and 1847; Charles Babbage, 1845; Dr. Whewell, 1847; James Spedding, 1860; the Rev. William H. Thompson, master of Trinity, and Robert Browning, 1869; Sir Thomas Watson, bart., M.D., 1870; and the Rev. Frederick Denison Maurice, 1871. He exhibited also crayon drawings of Charles Dickens ('Sketch of Boz'), 1838; John Hullah, 1842; Professor Sedgwick, 1845; the Rev. Frederick Denison Maurice, 1846; George Grote, 1849; Lord Ashburton and Bernard Barton, 1850; Sir Henry Taylor, 1852; Sir William Bowman, bart., 1853; Sir Frederick Pollock and Lady Pollock, 1863; James Anthony Froude, Rev. Hugh Stowell, and William Makepeace Thackeray, 1864; Anthony Trollope, 1865; Sir Henry Cole and Dean Howson, 1866; William Spottiswoode, 1869; Lord-justice Sir Edward Fry, 1871; and Sir Theodore Martin, 1875. He ceased to exhibit at Suffolk Street in 1853, but his works continued to appear at the Royal Academy until 1882, when he sent a drawing of Mrs. Cross ('George Eliot'), made in 1860.

Early in life Laurence was brought into close relations with many of the eminent literary men of his time, and was on terms of great intimacy with George Henry Lewes and Thornton Leigh Hunt; but his most in-

timate friend was James Spedding, the editor of Bacon. Many of his portraits of them have been engraved, the best-known being those of Thackeray reading a letter, Carlyle writing at his desk, Harriet lady Ashburton (in Lord Houghton's 'Monographs'), Frederick Denison Maurice, Mrs. Gaskell, Archbishop Trench, and William Edward Forster. His portraits of Tennyson and Carlyle are engraved in Horne's 'New Spirit of the Age,' 1844. One of his most successful portraits in oil is that of Leigh Hunt, painted in 1837, but never quite finished. It was exhibited in the National Portrait Exhibition of 1868, and photographed for Leigh Hunt's 'Correspondence,' published in 1862.

Laurence married Anastasia Gliddon, cousin and adopted sister of Mrs. Thornton Leigh Hunt, and during his early married life he visited Florence and Venice, studying diligently the methods of the old masters, and endeavouring to discover the secrets of their success. In 1854 he visited the United States, and while staying at Longfellow's residence in Massachusetts he drew a portrait of James Russell Lowell, which has been engraved.

He died at 6 Wells Street, Oxford Street, London, from the effects of an operation, on 28 Feb. 1884, in the seventy-second year of his age. There are by him in the National Portrait Gallery portraits in oil of Charles Babbage and Sir Thomas Bourchier, R.N., and an unfinished head of Thackeray, as well as chalk drawings of Sir Frederick Pollock, bart., and Sir Charles Wheatstone, and an unfinished sketch of Matthew James Higgins ('Jacob Omnium'). The Scottish National Portrait Gallery has a head in crayons of Thomas Carlyle. His portrait of Dr. Whewell is in Trinity College, Cambridge, and one of Thackeray is in the Reform Club, London.

[Athenæum, 1884, i. 318; Bryan's Dict. of Painters and Engravers, ed. Graves, 1886–9, ii. 28; Exhibition Catalogues of the Royal Academy, 1836–82; Exhibition Catalogues of the Society of British Artists, 1834–53; information from Horace N. Pym, esq., of Foxwold, Brasted.]

R. E. G.

LAURENCE, THOMAS (1598–1657), master of Balliol College, Oxford, born in 1598 in Dorset, was the son of a clergyman. According to Wood he obtained a scholarship at Balliol College, Oxford, in 1614, when only sixteen, and matriculated 11 May 1615. Before 1618 he was elected a fellow of All Souls, and graduated B.A. on 9 June 1618, M.A. on 16 May 1621, B.D. 1629, and D.D. 1633. He incorporated M.A. at Cambridge in 1627. On 31 Jan. 1629 he was made treasurer of Lichfield Cathedral, and held the post of private chaplain to the Earl of Pembroke. At Oxford, where he chiefly resided, he seems to have been much esteemed as a preacher and man of learning, being specially notable for his scholastical divinity. Wood calls him 'a profound theologian.' By Laud's influence he became chaplain to Charles I, and was elected on 11 Nov. 1637 master of his old college, Balliol. John Evelyn, one of his undergraduates, described him as 'an acute and learned person' and a severe disciplinarian, who tried to counteract the effects of 'the extraordinary remissness' of his predecessor Parkhurst (Evelyn, *Diary*, sub 10 May 1637). On 20 March following he received, in succession to Dr. Fell, the Margaret professorship of divinity, to which chair a Worcester canonry was then attached. Laud, writing on the occasion, advised him to be 'mindful of the waspishness of these times.' With his other preferments Laurence also held the living of Bemerton with Fugglestone in Wiltshire, worth about 140*l.* a year. On 6 Dec. 1639 Laud wrote that as Laurence had been almost every week at death's door, he had better be dispensed from lecturing at Oxford for the next term. On the seventeenth day of Laud's trial Laurence was instanced as one popishly affected whom Laud had promoted. The parliamentary visitors compelled him in 1648 to resign his mastership and professorship in order to avoid expulsion, but he afterwards submitted to them, and received a certificate, dated 3 Aug. 1648, attesting that he engaged to preach only practical divinity, and to forbear from expressing any opinions condemned by the reformed church. His Wiltshire benefice was sequestrated before 1653. Dismissed from Oxford with the loss of everything, he was fortunate enough to be appointed chaplain of Colne, Huntingdonshire, by the parliamentarian, Colonel Valentine Walker, whose release Laurence had brought about when the colonel was imprisoned by the royalists at Oxford. Charles II appointed him to an Irish bishopric, but he was never consecrated, for he died on 10 Dec. 1657. During his latter days at Colne, Laurence is said to have grown degenerate and careless both in his life and conversation He left a widow and children in very poor circumstances.

He published three sermons: 1. 'The Duty of the Laity and Privilege of the Clergy, preached at St. Mary's in Oxon. on 13 July 1634,' Oxford, 1635, 4to (Bodleian). 2. 'Of Schism in the Church of God, preached in the Cathedral Church at Sarum, at the visitation of Will. Archbishop of Canterbury, on 23 May 1634, on 1 Cor. i. 12,' Oxford, 1635, 4to (Wood). 3. 'Sermon before the King's

Majesty at Whitehall on 7 Feb. 1636, on Exod. iii. 5' (Bodleian), in which, according to Wood, 'he moderately stated the real presence, and suffered trouble for it.'

Laurence is said to have left much manuscript ready for the press. A collection of his manuscripts, called 'Index Materiarum et Authorum,' is in the Bodleian Library (E. Musæo Collection. C. Mus. 40).

[Wood's Athenæ, ed. Bliss, iii. 438; Wood's Hist. of Univ. of Oxford (Gutch), i. 84, ii. 215; Oxf. Univ. Reg. (Oxf. Hist. Soc.), II. ii. 338, iii. 364; Abingdon's Antiquities of the Catholic Church of Worcester, 1723, p. 148; Willis's Survey of Cathedrals, ii. 411; Le Neve's Fasti, i. 583, iii. 85, 519, 541; Walker's Sufferings of the Clergy, p. 100; Laud's Works, iv. 295, v. 186, 194, 244, 289, 398; Lloyd's Memoirs, ed. 1777, pp. 544, 545. A curious rhyming epitaph on Laurence is given by Lloyd.] E. T. B.

LAURENT, PETER EDMUND (1796–1837), classical scholar, born in 1796, was a native of Picardy in France, and studied at the Polytechnic School at Paris, where he gained several prizes. He came to England at an early age, and was engaged for several years as a teacher of modern languages in the university of Oxford. He was also French master at the Royal Naval College, Portsmouth. He was a good mathematician, and is stated (*Gent. Mag.*) to have spoken fluently 'nearly all the European languages,' and to have been 'well versed in Arabic, Latin, and Greek.' In 1818 he left Oxford with two university friends and visited the towns of northern Italy. Starting from Venice on 9 July 1818 he visited Greece and the Ionian Islands, and came home in 1819 through Naples, Rome, and Florence. In 1821 he published an account of his travels as 'Recollections of a Classical Tour,' London, 4to. The book is not without interest, though Laurent was neither an archæologist nor a topographer. Laurent died in the autumn (before the end of October) of 1837 at the Royal Hospital, Haslar, Hampshire, aged 41. He was the father of four children, who survived him. His wife, Anne, died at Oxford on 5 Jan. 1848, aged 50 (*ib.* 1848, new ser. xxix. 220). Besides the 'Recollections' Laurent published: 1. 'Introduction to the Study of German Grammar,' 1817, 12mo. 2. 'Pindar' (English prose translation with notes), 1824, 8vo. 3. 'Herodotus' (English translation from Gaisford's text), 1827, 8vo; 1837, 8vo; also 1846, 8vo. 4. 'Outlines of the French Grammar,' Oxford, 1827, 8vo. 5. 'An Introduction to . . . Ancient Geography,' 1830, 8vo; 1832, 8vo.

[Gent. Mag. 1837, new ser. viii. 436; Brit. Mus. Cat.] W. W.

LAURENTIUS (*d.* 619), archbishop of Canterbury. [See LAWRENCE.]

LAURIE, SIR PETER (1779?–1861), lord mayor of London, born about 1779, was son of John Laurie, a small landowner and agriculturist, of Stitchell, Roxburghshire. He was at first intended for the ministry of the established church of Scotland, but his tastes inclining him to a commercial life, he came to London as a lad to seek his fortune. He obtained a clerkship in the office of John Jack, whose daughter Margaret he afterwards married, and subsequently set up for himself as a saddler, carrying on business at 296 Oxford Street (*Post Office London Directory*, 1807). Becoming a contractor for the Indian army his fortune was rapidly made, and in 1820 he took his sons into partnership; he himself retired from the business in 1827. He was chairman of the Union Bank from its foundation in 1839 until his death. In 1823 he served the office of sheriff, and on 7 April 1824 received the honour of knighthood. On 6 July 1826 he was chosen alderman for the ward of Aldersgate. In 1831 he contested the election for the mayoralty with Sir John Key, who was put forward for re-election. Laurie was defeated, but served the office in the following year in the ordinary course of seniority. He was master of the Saddlers' Company in 1833. During his mayoralty and throughout his public life Laurie devoted himself largely to schemes of social advancement. He gained the reputation of being a good magistrate, and took an active part in the proceedings of the court of common council, where he showed himself a disciple of Joseph Hume [q. v.] In 1825 he succeeded in throwing open to the public the meetings of the court of Middlesex magistrates, and in 1835 the meetings of the court of aldermen were also held in public through his endeavours. He was president of Bridewell and Bethlehem Hospitals, and a magistrate and deputy-lieutenant for the city of Westminster and the county of Middlesex. His town residence was situated in Park Square, Regent's Park, where he died of old age and infirmity on 3 Dec. 1861. He was buried in Highgate cemetery on the 10th of that month. Laurie had no children, and was left a widower in 1847.

There is a mezzotint portrait of him engraved by James Scott from a painting by Thomas Philipps, R.A., and published in 1839; and an inferior lithographic print from a drawing by F. Cruikshank was published by Hullmandel. A portrait by an unknown painter, presented to him by the company on 24 Feb. 1835, hangs in Saddlers' Hall.

Laurie published: 1. 'Maxims . . .,' 12mo,

London, 1833. 2. 'Substance of the Speech of Sir P. Laurie on the Question of the Periodical Election of Magistrates in the Court of Common Council,' 28 March, privately printed, 8vo, London, 1835. 3. 'Correspondence between C. Cator . . . and Sir P. L. upon the Minutes of the Court of Common Council,' 8vo [1839]. 4. 'Speech . . . at the Public Breakfast of the Wesleyan Missionary Society,' pp. 8, 8vo, London, 1843. 5. 'Killing no Murder, or the Effects of Separate Confinement . . .,' 8vo, London, 1846. 6. 'A Letter on the Disadvantages and Extravagances of the Separate System of Prison Discipline for County Gaols . . .,' 8vo, London, 1848.

[Townsend's Calendar of Knights; City Press, 7 Dec. 1861; Gent. Mag. 1862, pt. i. pp. 91–3; Sherwell's Historical Account of the Saddlers' Company, 1889; Catalogues of the British Museum and the Guildhall Library.] C. W–H.

LAURIE, ROBERT (1755?–1836), mezzotint engraver, born about 1755, was descended from the Lauries of Maxwelton, Dumfriesshire. He received from the Society of Arts in 1770 a silver palette for a drawing from a picture, and in 1773, 1775, and 1776 premiums for designs of patterns for calico-printing. His earliest portraits in mezzotint are dated 1771, and from that time until 1774 his name appears on them variously as Lowery, Lowry, Lowrie, Lawrey, Lawrie, or Laurie. He invented a method of printing mezzotinto engravings in colours, and for its disclosure he received from the Society of Arts in 1776 a bounty of thirty guineas. Early in 1794, in partnership with James Whittle, he succeeded to the business long carried on by Robert Sayer at the Golden Buck in Fleet Street, as a publisher of engravings, maps, charts, and nautical works. The most important charts published by this firm were Cook's 'Survey of the South Coast of Newfoundland' (1776) and the 'Surveys of St. George's Channel,' &c. (1777). Laurie then gave up the practice of engraving. He retired from business in 1812, and the firm was continued as Whittle & Laurie, but the business was conducted by his son, Richard Holmes Laurie, who, on the death of Whittle in 1818, became the sole proprietor. De la Rochette and John Purdy were the hydrographers to the firm. Robert Laurie died at Broxbourne, Hertfordshire, on 19 May 1836, aged 81. His son died at 53 Fleet Street, on 19 Jan. 1858, also at the age of eighty-one, leaving two daughters.

Laurie's plates are well drawn and carefully finished, and his groups possess considerable merit. His principal subject prints are: 'The Adoration of the Magi,' 'The Return from Egypt,' 'The Crucifixion,' and 'St. John the Evangelist,' after Rubens; 'The Crucifixion,' after Vandyck; 'The Incredulity of St. Thomas,' after Rembrandt; 'The Holy Family,' after Guercino; 'Christ crucified,' after Annibale Carracci; 'The Adoration of the Magi,' after Andrea Casali; 'The Quack Doctor,' after Dietrich; 'The Flemish Rat-catcher' and 'The Itinerant Singer,' after Ostade; 'The Wrath of Achilles,' after Antoine Coypel; 'A Hard Gale' and 'A Squall,' after Joseph Vernet; 'The Oath of Calypso,' 'Diana and her Nymphs bathing,' and a 'Madonna,' after Angelica Kaufmann; 'Sunrise: landscape with fishermen,' after George Barret; 'The Naval Victory of Lord Rodney,' after Robert Dodd; 'Young Lady confessing to a Monk,' after William Millar; 'Court of Equity, or Convivial City Meeting,' after Robert Dighton; 'The Rival Milliners' and 'The Jealous Maids,' after John Collet; 'The Full of the Honeymoon' and 'The Wane of the Honeymoon,' after Francis Wheatley, R.A.; a scene from 'She Stoops to Conquer,' with portraits of Shuter, Quick, and Mrs. Green, after Thomas Parkinson; and a scene from the 'School for Scandal,' with portraits of Mrs. Abington, King, Smith, and Palmer, from a drawing by himself.

His best portraits are those of George III and Queen Charlotte, after Zoffany; Queen Charlotte, with the Princess Royal and Princess Sophia Augusta, and George, prince of Wales, with Frederick, duke of York, two groups after his own designs; David Garrick, after Sir Joshua Reynolds; 'Garrick led off the Stage by Time towards the Temple of Fame,' after Thomas Parkinson; Garrick with Mrs. Bellamy, as Romeo and Juliet, after Benjamin Wilson; Mrs. Baddeley, the actress, after Zoffany; Elizabeth Gunning, duchess of Argyll, two plates after Catharine Read; Jemima, countess Cornwallis, after Sir Joshua Reynolds; Richard, earl Howe, after P. Mequignon; John, earl St. Vincent, after T. Stewart; Étienne François, duke of Choiseul, full-length, after J. B. Van Loo; Georgiana, duchess of Devonshire; Joseph Ames, F.R.S.; and a series of twelve portraits of actors, after Dighton.

[Gent. Mag. 1836 ii. 108, 1858 i. 561–3; Bryan's Dict. of Painters and Engravers, ed. Graves, 1886–9, ii. 26; Chaloner Smith's British Mezzotinto Portraits, 1878–83, ii. 796–810; Dodd's Memorials of Engravers (Brit. Mus. Add. MSS. 33394–407), ix. ff. 259–61.] R. E. G.

LAVENHAM or **LAVYNGHAM, RICHARD** (*fl.* 1380), Carmelite, was born at Lavenham, Suffolk, and, after becoming a Carmelite friar at Ipswich, studied at Oxford,

where he is said to have graduated D.D.; but in the colophon to his tract against John Purvey [q. v.] he is called simply 'magister' (*Fasciculi Zizaniorum*, p. 399, Rolls Ser.) Lavenham was afterwards prior of the Carmelite house at Bristol. He was confessor to Richard II, and a friend of Simon Sudbury, archbishop of Canterbury. De Villiers, on the authority of a reference in Polydore Vergil (p. 403, ed. 1557) to a Carmelite called Richard, says that Lavenham was one of those who were killed with the archbishop in 1381; but Bale states that he died at Bristol, and Leland at Winchester, both giving the date as 1383. Lavenham must, however, have long survived that date, if Dr. Shirley is correct in his opinion that Purvey's 'Ecclesiæ Regimen,' from which Lavenham extracted certain heresies, was written as late as 1410 (*Fasc. Ziz.* p. lxviii). The reason given for this date does not, however, seem conclusive. The 'Ecclesiæ Regimen' would appear to be the basis of the charges against Purvey at his trial in 1401 (cf. the articles of accusation given in Wilkins, *Concilia*, iii. 260–2), and we know that Purvey taught very similar doctrine at Bristol in the reign of Richard II (Knighton, cols. 2660–1, apud Twysden, *Scriptores Decem*). Purvey was a prominent Wiclifite before Wiclif's death in 1384, and his preaching at Bristol and controversy with Lavenham may quite possibly have been anterior to 1383.

Lavenham enjoyed a great reputation as a theologian and schoolman. Bale gives a list of sixty-one treatises ascribed to him (*Catalogus*, vii. 1), De Villiers names sixty-two, and Davy sixty-three. In Sloane MS. 3899 (fourteenth century) in the British Museum there are twenty-four short treatises by Lavenham on logical subjects ('De Propositionibus,' 'De Terminis,' &c.); the majority of these are included in the lists given by Bale and De Villiers. One of these tracts, 'De Causis Naturalibus,' is also contained in MS. Hh. iv. 13, ff. 55–8, in the Cambridge University Library. Other extant works ascribed to Lavenham are: 1. 'In Revelationes S. Brigittæ Lib. vii.' in MS. Reg. 7, C. ix, in the British Museum, a folio volume of the fifteenth century; the fourth book is also in Bodl. MS. 169 (No. 2030 in Bernard, *Cat. MSS. Angliæ*) in the Bodleian Library. De Villiers describes this work as 'Determinationes notabiles Oxonii et Londini lectæ.' 2. 'Contra Johannem Purveium,' heresies extracted from Purvey's 'Ecclesiæ Regimen,' printed in 'Fasciculi Zizaniorum,' pp. 383–99. 3. 'Super Prædicamentis,' in Digby MS. 77, f. 191 *b*, mutilated at the end, inc. 'Tractaturus de Decem Generibus.' 4. 'Speculum Naturale sive super viii. lib. Physicorum;' a copy, which was formerly in the Carmelite Library at Oxford, is now at Gonville and Caius College, Cambridge (Smith, *Cat. MSS.* p. 224), where it is styled 'Commentarius super viii. libros Aristotelis Physicorum, qui dicitur supplementum Lavenham.' Tanner ascribes this work both to Richard and to a Thomas Lavenham, who was in 1447 one of the first fellows of All Souls' College. 5. 'De Septem Peccatis Mortalibus,' an English treatise beginning 'Crist y^{t} deyde upon y^{e} crosse.' In Harleian MS. 211, ff. 35 *a*–46 *b*, an early fifteenth-century manuscript, with a contemporary ascription to Lavenham. 6. 'De Gestis et Translationibus sanctorum trium regum de Colonia,' ascribed to Lavenham by a late hand in Laud. MS. Misc. 525 in the Bodleian. This is, however, a once famous work by John of Hildesheim (*fl.* 1370), a German Carmelite, but there were several English translations, and Lavenham may have been the author of one of these. The Latin and two English versions were edited by C. Horstmann for the Early English Text Society in 1886. Among the other treatises given by De Villiers are 'Abbreviationes Bedæ' (it has been suggested that this is the abbreviation printed by Wheloc in his edition of Bede), 'Compendium Gualteri Reclusi' (perhaps Hilton), 'De Fundatione sui Ordinis,' a treatise called 'Clypeus Paupertatis' (this looks as if Lavenham had taken part in the controversy concerning evangelical poverty), a commentary on Aristotle's 'Ethics,' tracts on physics and astronomy ('De Cœlo et Mundo,' 'De Proprietatibus Elementorum'), together with 'Quæstiones,' sermons, and other theological works.

[Bale's Heliades in Harl. MS. 3838, ff. 68–9; Leland's Comment. de Scriptt. Brit. pp. 37–8; Tanner's Bibl. Brit.-Hib. pp. 470–1; C. de Villiers's Bibl. Carmel. ii. 678–82; Davy's Athenæ Suffolcienses in Addit. MS. 19165; Catalogues of MSS. in British Museum and Bodleian Library.]

C. L. K.

LAVINGTON, GEORGE (1684–1762), bishop of Exeter, a descendant of a family long resident in Wiltshire, was son of the Rev. Joseph Lavington, who married at Mildenhall in that county, on 27 April 1675, Elizabeth, daughter of the Rev. Stephen Constable, rector of the parish and prebendary of Slape in Salisbury Cathedral. He was born at Mildenhall rectory and baptised on the same day, 18 Jan. 1683–4. According to the accepted biographies, his father exchanged his benefice of Broad Hinton in Wiltshire for that of Newnton Longville in Buckinghamshire, which was in the gift of New College, Oxford, and through this connection with

the members of that college the boy was sent to Winchester College; but no incumbent of the name of Lavington ever held the living of Broad Hinton, and the rector of Newnton Longville was John Lavington. George was elected scholar of Winchester College in 1698, and among the school exercises preserved there was a Greek translation by him, in imitation of Theocritus, of the eclogues of Virgil. On 1 March 1705–6 he was admitted scholar of New College, Oxford, and two years later he became a fellow. He graduated B.C.L. in 1713, and D.C.L. in 1732. The university was mainly Jacobite, but he was conspicuous for his devotion to the house of Hanover. Ayliffe depicts him 'as (even among his enemies) esteem'd a person of admirable natural parts, good manners, sound judgment, and of a very remarkable sweetness of temper in all conversation.' The college presented him in 1717 to the rectory of Heyford Warren, Oxfordshire, which he resigned in 1730, and Bishop Potter gave him the rectory of Hook Norton in that county. His political principles endeared him to Lord Coningsby [q. v.], who selected him as his domestic chaplain and procured for him the position of chaplain to George I. On the nomination of the crown he was instituted, on 23 Nov. 1719, to the fourth stall in Worcester Cathedral, where Francis Hare [q. v.] was dean, and retained it until 1731, when, on Hare's promotion to the deanery of St. Paul's, Lavington procured the prebendal stall of Wildland in that cathedral (2 Nov. 1731). He also held the rectories of St. Michael Bassishaw (1730–1742) and St. Mary Aldermary (1742–7) in the city of London. Without his solicitation or knowledge the whig peers, Newcastle and Hardwicke, recommended him for the see of Exeter, and on 8 Feb. 1746–7 he was consecrated at Lambeth as its bishop, holding *in commendam* during his tenure of the bishopric the archdeaconry of Exeter, a prebendal stall in the cathedral, and the rectory of Shobrooke in Devonshire. John Wesley records in his 'Journal' (ed. 1827, iii. 107) that he was 'well pleased to partake in the cathedral of the Lord's supper with my old opponent Bishop Lavington' on Sunday, 29 Aug. 1762. A fortnight later (13 Sept.) the bishop died at Exeter, and was buried on 19 Sept. in a vault in the south aisle of the choir of the cathedral. A plain white marble tablet was placed to his memory behind the throne, the inscription on which, written by Sub-dean Barton, is printed in Polwhele's 'Devonshire,' ii. 14. His wife was Frances Maria Lave of Corfe Mullen, Dorsetshire, daughter of a Huguenot refugee. They were married about 1722, and she outlived the bishop, being buried by his side 29 Nov. 1763. Two of their children were buried in Worcester Cathedral—George on 20 April 1723, and Margaret Frances on 30 April 1726 (Green, *Worcester*, ii. App. p. xxix). Their only surviving daughter, Ann, married in Exeter Cathedral, on 22 Aug. 1753, the Rev. George Nutcombe Quicke, then rector of Morchard Bishop, near Exeter, who afterwards took the surname of Nutcombe and became chancellor of Exeter Cathedral. She died 16 Jan. 1811. A half-length portrait of the bishop at the episcopal palace represents his features as gross.

Lavington, as a strenuous opponent of methodism, acted with great severity to the Rev. George Thompson, one of its chief supporters in Cornwall, and refused to accept the testimonials of Thomas Haweis [q. v.] because he disliked the views of the signatory clergymen. In 1748 there was printed a fictitious extract from a charge just delivered by him in his diocese which exposed him to the charge of favouring methodism, whereupon he publicly accused its leaders of having promoted the fraud. Through the aid of the Countess of Huntingdon their innocence was proved, and Lavington was induced to retract his accusation. Out of this incident grew 'A Letter to the Bishop of Exeter, by a Clergyman of the Church of England, in Defence of the Methodists,' and it provoked the bishop into issuing, but without his name, his famous work, 'The Enthusiasm of Methodists and Papists compared [pt. i.], 1749,' in which he paraded the natural excesses committed by the original followers of John Wesley. To this part there speedily appeared answers by Wesley, Whitefield, and Vincent Perronet, and when the bishop wrote a second part in the same year (1749) he prefixed to it a long letter to Whitefield in reply to his pamphlet. Lavington issued a third part in 1751, with a lengthy preface to Wesley in answer to his letter, with the result that Wesley published a second letter (January 1752), and Vincent Perronet composed another pamphlet in refutation of the bishop. In April 1752 there came out 'The Bishop of Exeter's Answer to Mr. Wesley's late Letter to his Lordship,' pp. 15, to which Wesley replied from Newcastle-upon-Tyne on 8 May 1752. The three parts of Lavington's work were published together in 1754, and they were reprinted, 'with notes, introduction, and appendix,' by the Rev. Richard Polwhele so late as 1820. Warburton, in his 'Letters to Hurd' (2nd ed. 1809), acknowledges that Lavington's book was 'on the whole composed well enough—though it be a bad copy of Stillingfleet's famous book of "The Fanaticism of the Church of Rome"—to do the

execution he intended,' but sneers at his attempt to make the methodists resemble 'everything that is bad,' while Southey contented himself with vouching 'for the accuracy of Lavington's Catholic references' (*Life and Corresp.* ii. 345).

A cognate work by Lavington was entitled 'The Moravians compared and detected,' 1755, in which they were likened to 'the ringleaders and disciples of the most infamous Antient Heretics,' but it attracted little attention. He published many sermons, one of which, called 'The Influence of Church Music,' was preached in Worcester Cathedral at the meeting of the three choirs on 8 Sept. 1725, and passed into a third edition in 1753. Two of his letters, the property of Mr. Lewis Majendie, are described in the Hist. MSS. Comm. 5th Rep. App. pp. 322–323, and in the 'Discourses and Essays' of Dr. Edward Cobden [q. v.], a contemporary at Winchester College, is a Latin strena in praise of Lavington when made a bishop.

[Kirby's Winchester Scholars, p. 215; Le Neve's Fasti, i. 382, 396, 429, ii. 450, iii. 83; Gent. Mag. 1762, p. 448; Tyerman's John Wesley, ii. 23–5, 91–4, 134, 149–53; Tyerman's Whitefield, ii. 201, 219–22, 230–2; Life and Times of Countess of Huntingdon, ed. 1840, i. 95–6, ii. 55; Notes and Queries, 2nd ser. v. 365, 1858; Halkett and Laing's Anon. Lit. pp. 774, 1659; Green's Worcester, ii. App. p. xxix; Polwhele's Devonshire, i. 313–14, ii. 14–15, 36; Oliver's Bishops of Exeter, pp. 163, 273; Trans. Devon. Assoc. xvi. 130; information from Dr. Sewell, New College, Oxford, the Rev. C. Soames of Mildenhall, and Mr. Arthur Burch of the Diocesan Registry, Exeter.] W. P. C.

LAVINGTON, JOHN (1690?–1759), presbyterian divine, born about 1690 or a little later, was probably educated for the ministry in London. In 1715 he was chosen colleague to John Withers in the pastorate of Bow Meeting, Exeter, and was ordained on 19 Oct. along with Joseph Hallett (1691?–1744) [q. v.] The two pastors of Bow Meeting preached also at the Little Meeting, in rotation with the two pastors of James' Meeting. Of all four, Lavington was the only one unaffected in his theology by the movement towards Arianism, initiated by the publication of the 'Scripture Doctrine of the Trinity' (1712), by Samuel Clarke (1675–1729) [q. v.] Hence, in the controversies which belong to the life of James Peirce [q.v.], he took, though a young man, a leading part on the orthodox side. Lavington drew up the formula of orthodoxy adopted (by a majority of more than two to one) in September 1718 by the Exeter assembly of divines (including the presbyterian and congregationalist ministers of Devon and Cornwall), viz.: 'that there is but one living and true God; and that Father, Son, and Holy Ghost are the one God.' For thirty-five years an adhesion to this formulary, or its equivalent, was the condition of license or ordination by the Exeter assembly. Micaijah Towgood [q. v.], who became one of the pastors of James' Meeting in 1750, moved that it be set aside. Acting in concert with congregationalists, Lavington, in 1752, instituted a 'Western academy' at Ottery St. Mary, Devonshire, for the training of an orthodox ministry; the principal tutor was his son John. The names of six students are preserved, the best known being John Punfield, a predecessor of John Angell James [q. v.] at Birmingham. In 1753 the assembly repealed the resolution of 1718, thus making belief in the doctrine of the Trinity an open question. By this time the ministers of Cornwall had left the assembly; the vote for repeal was 14 to 9, with three neutrals; among the majority was William Harris (1720–1770) [q. v.] the biographer. Lavington died in 1759. He published nothing with his name, but had a hand in several of the anonymous pamphlets issued during the Exeter controversy, 1719–20.

His son, JOHN LAVINGTON (*d.* 1764), ordained 29 Aug. 1739, died 20 Dec. 1764. He published several sermons, 1743–59; others were published in 1790.

[Murch's Hist. Presb. and Gen. Baptist Churches in West of England, 1835, pp. 386 sq.; Christian Moderator, September 1826, pp. 153 sq.; Christian Life, 16 and 23 June 1888; manuscript list of ordinations preserved with minutes of Exeter Assembly; Walter Wilson's manuscript account of Dissenting Academies, in Dr. Williams's Library.] A. G.

LAW, CHARLES EWAN (1792–1850), recorder of London, second son of Edward Law, first baron Ellenborough [q.v.], by his wife, Anne, daughter of George Phillips Towry of the victualling office, was born on 14 June 1792. He was educated at St. John's College, Cambridge, where he graduated M.A. 1812 and LL.D. 1847. Having been admitted a member of the Inner Temple in 1813, Law was called to the bar on 7 Feb. 1817, and subsequently became a member of the home circuit. Previously to his call he was appointed by his father clerk of the nisi prius in London and Middlesex in the court of king's bench, and shortly afterwards became a commissioner of bankruptcy. On 30 Jan. 1823 he was elected by the court of common council one of the four common pleaders of the city of London, and in 1828 was appointed a judge of the sheriff's court. In 1829 he

became a king's counsel, and in the same year was elected to the bench of the Inner Temple, of which society he was treasurer in 1839. In November 1830 he was appointed to the office of common serjeant in succession to Denman, who had become attorney-general. Upon the resignation of Newman Knowlys in 1833 Law was elected to the post of recorder, which he continued to hold until his death. At a by-election in March 1835, occasioned by the elevation of Charles Manners-Sutton [q. v.] to the House of Lords as Viscount Canterbury, Law was returned unopposed to the House of Commons for the university of Cambridge as the colleague of Henry Goulburn [q. v.], with whom he continued to represent the constituency until his death. The only occasion on which his seat was contested was at the general election of 1847, when he was returned at the head of the poll as a protectionist, while Goulburn only narrowly escaped being defeated by Viscount Feilding. Law was a staunch tory, but did not take any prominent part in the debates of the House of Commons. He was a man of moderate abilities (*Law Magazine*, xliv. 291). He died at No. 72 Eaton Place, Belgrave Square, London, on 13 Aug. 1850, aged 58, and was buried on the 20th of the same month at St. John's Church, Paddington, whence his remains were subsequently removed to Wargrave, Berkshire.

Law married, first at Gretna Green on 8 March, and again on 22 May 1811, Elizabeth Sophia, third daughter of Sir Edward Nightingale, bart., of Kneesworth, Cambridgeshire, by whom he had three sons and seven daughters. His widow survived him many years, and died at Twyford, Berkshire, on 25 Jan. 1864, aged 74. His second son, Charles Edmund Towry Law, succeeded his uncle, Edward, earl of Ellenborough, as the third baron Ellenborough, in December 1871.

[Gent. Mag. new ser. 1850 xxxiv. 433–4, new ser. 1864 xvi. 402; Annual Register, 1850, p. 122, App. to Chron., pp. 252–3; Law Times, 17 Aug. 1850; Illustr. London News, 17 Aug. 1850; Burke's Peerage, 1889, p. 498; Foster's Peerage, 1883, p. 264; Masters of the Bench of the Inner Temple, 1883, p. 98; Grad. Cantabr. 1856, pp. 230, 446; Official Return of Lists of Members of Parliament, pt. ii. pp. 351, 364, 379, 397; Law Lists.] G. F. R. B.

LAW, EDMUND (1703–1787), bishop of Carlisle, was born in the parish of Cartmel in Lancashire on 6 June 1703. His father, Edmund Law, descended from a family of yeomen or 'statesmen,' long settled at Askham in Westmoreland, was curate of Staveley-in-Cartmel, and master of a small school there from 1693 to 1742. During this period he resided at Buck Crag, about four miles from Staveley, and here his only son, Edmund, was born. The boy was educated first at Cartmel school, and afterwards at the free grammar school at Kendal, from which he went to St. John's College, Cambridge. He graduated B.A. in 1723, and was soon afterwards elected fellow of Christ's College, where he proceeded M.A. in 1727. He was always an earnest student. At Cambridge his chief friends were Dr. Waterland, master of Magdalene College, Dr. Jortin, and Dr. John Taylor, the editor of Demosthenes. His first literary work was his 'Essay on the Origin of Evil,' a translation of Archbishop King's 'De Origine Mali,' which Law illustrated with copious notes in 1731. In 1734, while still at Christ's College, he prepared, in conjunction with John Taylor, T. Johnson, and Sandys Hutchinson, an edition of R. Stephens's 'Thesaurus Linguæ Latinæ,' and in the same year appeared his 'Enquiry into the Ideas of Space and Time,' an attack upon *à priori* proofs of the existence of God, in answer to a work by John Jackson (1686–1763) [q. v.] entitled 'The Existence and Unity of God proved from his Nature and Attributes.' In 1737 he was presented with the living of Greystoke in Cumberland, the gift of which at this time devolved on the university, and soon afterwards he married Mary, the daughter of John Christian of Unerigg in Cumberland. In 1743 he was made archdeacon of the diocese of Carlisle, and in 1746 he left Greystoke for Great Salkeld, the rectory of which was annexed to the archdeaconry.

The work by which he is perhaps best known, 'Considerations on the State of the World with regard to the Theory of Religion,' was published by him at Cambridge in 1745. The main idea of the book is that the human race has been, and is, through a process of divine education, gradually and continuously progressing in religion, natural or revealed, at the same rate as it progresses in all other knowledge. In his philosophical opinions he was an ardent disciple of Locke, in politics he was a whig, and as a churchman he represented the most latitudinarian position of the day, but his Christian belief was grounded firmly on the evidence of miracles (cf. *Theory*, ed. 1820, p. 65 *n.*) The 'Theory of Religion' went through many editions, being subsequently enlarged with 'Reflections on the Life and Character of Christ,' and an 'Appendix concerning the use of the words Soul and Spirit in the Holy Scripture.' The latest edition, with Paley's life of the author prefixed, was published by his son, George Henry Law [q. v.], then bishop of

Chester, in 1820. A German translation, made from the fifth enlarged edition, was printed at Leipzig in 1771.

In 1754 Law advocated in his public exercise for the degree of D.D. his favourite doctrine that the soul, which in his view was not naturally immortal, passed into a state of sleep between death and the resurrection. This theory met with much opposition; it was, however, defended by Archdeacon Blackburne. In 1756 Law became master of Peterhouse, and at the same time resigned his archdeaconry. In 1760 he was appointed librarian, or rather *proto-bibliothecarius*, of the university of Cambridge, an office created in 1721, and first filled by Dr. Conyers Middleton [q. v.], and in 1764 he was made Knightbridge professor of moral philosophy (Luard, *Cat. Grad. Cant.* p. 623). In 1763 he was presented to the archdeaconry of Staffordshire and a prebend in the church of Lichfield by his former pupil, Dr. Cornwallis; he received a prebend in the church of Lincoln in 1764, and in 1767 a prebendal stall in the church of Durham through the influence of the Duke of Newcastle. In 1768 Law was recommended by the Duke of Grafton, then chancellor of the university, to the bishopric of Carlisle. His friend and biographer, Paley, declares that Law regarded his elevation as a satisfactory proof that decent freedom of inquiry was not discouraged.

In 1774 the bishop published anonymously an outspoken declaration in favour of religious toleration in a pamphlet entitled 'Considerations on the Propriety of requiring Subscription to Articles of Faith.' It was suggested by a petition presented to parliament in 1772 by Archdeacon Blackburne and others for the abolition of subscription, and Law argued that it was unreasonable to impose upon a clergyman in any church more than a promise to comply with its liturgy, rites, and offices, without exacting any profession of such minister's present belief, still less any promise of constant belief, in particular doctrines. The publication was attacked by Dr. Randolph of Oxford, and defended by 'A Friend of Religious Liberty' in a tract attributed by some to Paley, and said to have been his first literary production. In 1777 the bishop published an edition of the 'Works' of Locke, in 4 vols. 4to, with a preface and a life of the author. Law also published several sermons. His interleaved Bible, with many manuscript notes, is preserved in the British Museum. He died at Rose Castle on 14 Aug. 1787, in the eighty-fourth year of his age. He was buried in the cathedral of Carlisle, where the inscription on his monument commemorates his zeal alike for Christian truth and Christian liberty, adding 'religionem simplicem et incorruptam nisi salva libertate stare non posse arbitratus.' His biographer, who knew him well, describes the bishop as 'a man of great softness of manners, and of the mildest and most tranquil disposition. His voice was never raised above its ordinary pitch. His countenance seemed never to have been ruffled.'

Law's wife predeceased him in 1772, leaving eight sons and four daughters. His eldest son, Edmund, died a young man; four younger sons, John, bishop of Elphin, Edward (afterwards Lord Ellenborough), George Henry, bishop of Bath and Wells, and Thomas, are noticed separately.

The bishop's portrait was three times painted by Romney: in 1777 for Sir Thomas Rumbolt; in 1783 for Dr. John Law, then bishop of Clonfert; and a half-length, without his robes, in 1787 for Edward Law, afterwards lord Ellenborough (*Memoirs of G. Romney*, by Rev. J. Romney, 1830, pp. 188, 189).

[Life by Dr. William Paley; Leslie Stephen's English Thought in the Eighteenth Century, i. 406 sq.; Hunt's Religious Thought in the Eighteenth Century, iii. 313, 315, 355; art. 'Laws of Buck Crag' in Trans. of Cumberland and Westmoreland Antiq. Soc. vol. ii. 1876; cf. Aspland's Guide to Grange-over-Sands, p. 58; Le Neve's Fasti; Brit. Mus. Cat.] T. G. L.

LAW, EDWARD, first Baron Ellenborough (1750–1818), lord chief justice of England, fourth son of Edmund Law [q. v.], bishop of Carlisle, by his wife Mary, daughter of John Christian of Unerigg or Ewanrigg, in the parish of Dearham, Cumberland, was born at Great Salkeld, Cumberland, where his father was then rector, on 16 Nov. 1750. At the age of eight he went to live with his maternal uncle, the Rev. Humphrey Christian. After a short time at school at Bury St. Edmunds, Law was removed to the Charterhouse, where he was admitted a scholar on 22 Jan. 1761 upon the nomination of Dr. Sherlock, bishop of London. Here he remained six years, 'a bluff burly boy, at once moody and good-natured, ever ready to inflict a blow or perform an exercise for his schoolfellows' (Capel Lofft, quoted in Lord Campbell, *Lives of the Chief Justices*, iii. 96). He became captain of the school, and being elected an exhibitioner on 2 May 1767, matriculated on 11 July in the same year at Peterhouse, Cambridge, of which his father was then the master. While at the university he became acquainted with Vicary Gibbs [q. v.], Simon de Blanc, and Soulden Lawrence, all of whom afterwards sat with him

on the judicial bench, and with William Coxe [q. v.], who drew a flattering description of his friend as 'Philotes' (*Quarterly Review*, l. 102–3). Law was third wrangler and senior chancellor's medallist in 1771, and obtained the member's prize for the second best Latin essay in 1772 and 1773. He graduated B.A. 1771 and M.A. 1774. Though his father wished to have all his sons in the church, Law determined to try his fortune at the bar, and was admitted a student at Lincoln's Inn on 10 June 1769. Having been elected a fellow of his college on 29 June 1771, Law was enabled to go up to London, where he became the pupil of George Wood, the celebrated special pleader, who afterwards became a baron of the exchequer. In 1775 he commenced practising as a special pleader on his own account, and soon made a handsome income. After five years' drudgery in chambers he was called to the bar on 12 June 1780 (the same day as William Pitt, his fellow-student of Lincoln's Inn), and joined the northern circuit, where his family connection and the reputation which he had acquired as a special pleader stood him in good stead. He rapidly acquired a large practice, and in spite of Thurlow's objections to his whig principles was made a king's counsel on 27 June 1787, and on 16 Nov. 1787 was elected a bencher of the Inner Temple, to which society he had been admitted in November 1782 on leaving Lincoln's Inn. Hitherto Law's fame at the bar had been confined to the northern circuit; but on the suggestion of Sir Thomas Rumbold, who had married his youngest sister, Joanna, he was retained as the leading counsel for Warren Hastings, his juniors being Thomas Plumer and Robert Dallas [q. v.], both of whom were subsequently raised to the bench. The ability with which he conducted the defence was quickly recognised, and in the many wrangles with the managers on the numerous and important questions of evidence he showed that he was quite capable of holding his own. The trial commenced on 13 Feb. 1788, but it was not until 14 Feb. 1792 that Law's turn came to open the defence. His speech, which lasted three days (Bond, *Speeches of the Managers and Counsel in the Trial of Warren Hastings*, 1860, ii. 524–683), was most remarkable for the lucidity of the statements and the manly vigour of the arguments, though 'the finer passages have rarely been surpassed by any effort of forensic power . . . and would have ranked with the most successful exhibitions of the oratorical art had they been delivered in the early stage of the trial' (Lord Brougham, *Historical Sketches*, 3rd ser. p. 205). At the commencement of his speech he appears to have been exceedingly nervous, and unable to do himself justice; but on the second day 'Mr. Law was far more animated and less frightened, and acquitted himself so as to emit as much éloge as, in my opinion, he had merited censure at the opening' (*Diary and Letters of Madame d'Arblay*, 1842, v. 282–9). On 15 and 19 Feb. 1793 Law opened the defence on the second charge, relating to the treatment of the begums of Oude (*ib.* iii. 172–294), and two years later, on 23 April 1795, his client was acquitted by a large majority. Long before the conclusion of the trial Law had acquired a lucrative London practice and had established his reputation as a leading authority on mercantile questions. Alarmed at the excesses of the French revolution, Law deserted the whig party, and on 14 Nov. 1793 was appointed by the tory government attorney-general and serjeant of the county palatine of Lancaster. As one of the counsel for the crown he assisted at the trials of Lord George Gordon in 1787 (Howell, *State Trials*, xxii. 213–336), of Thomas Hardy in 1794 (*ib.* xxiv. 199–1408), of John Horne Tooke in 1794 (*ib.* xxv. 1–748), of William Stone in 1796 (*ib.* pp. 1155–1438), of John Reeves in 1796 (*ib.* xxvi. 529–96), and by his brilliant cross-examination of Sheridan procured a verdict for the crown in 1799 at the trial of Lord Thanet and others for assisting in the attempt to rescue Arthur O'Connor (*ib.* xxvii. 821–986). He also conducted the prosecutions of Thomas Walker at Lancaster in April 1794 (*ib.* xxiii. 1055–1166), of Henry Redhead, otherwise Yorke, at York in July 1795 (*ib.* xxv. 1003–1154), and, as attorney-general, of Joseph Wall at the Old Bailey in January 1802 (*ib.* xxviii. 51–178).

On the accession of Addington to power Law was appointed attorney-general (14 Feb. 1801) in the place of Sir John Mitford, who had been elected speaker on Addington's resignation of the chair. He was knighted on the 20th of the same month by George III, who asked him if he had ever been in parliament, and being answered in the negative added, 'That is right; my attorney-general ought not to have been in parliament, for then, you know, he is not obliged to eat his own words' (H. Best, *Personal and Literary Memorials*, 1829, p. 107). A few days afterwards Law was returned to the House of Commons for the borough of Newtown in the Isle of Wight, and on 18 March, in a fiery maiden speech, supported the bill for continuing martial law in Ireland, to the operation of which measure 'he conceived the house owed their debating at this mo-

ment and the preservation of their rights, their privileges, and their property' (*Parl. Hist.* xxxv. 1044). In the following month, during the debate upon the introduction of the Habeas Corpus Suspension Bill, he declared 'solemnly that the constitution of the country would not be safe if the bill . . . were not passed' (*ib.* pp. 1288–90), and on 27 May brought in the Habeas Corpus Suspension Indemnity Bill (*ib.* pp. 1507–8, 1523–1526, 1533–4), which was quickly passed through the house (41 Geo. III, c. lxvi.) In March 1802 he opposed Manners-Sutton's motion for a select committee of inquiry into the revenue of the duchy of Cornwall, and asserted that 'the elegant accomplishments and splendid endowments of the prince showed that he had experienced the highest degree of parental care, liberality, and attention' (*ib.* xxxvi. 433–5). Law was in the House of Commons but little more than a year, for on the death of Lord Kenyon, with whom his relations had always been strained, he was appointed lord chief justice of England. Having been previously called to the degree of serjeant-at-law he was sworn in before the lord chancellor on 12 April 1802, and took his seat on the king's bench on the first day of Easter term (East, *Reports*, ii. 253–4). By letters patent, dated 19 April 1802, Law was also created Baron Ellenborough of Ellenborough in the county of Cumberland, and having been sworn a member of the privy council on 21 April, took his seat in the House of Lords on the 26th of the same month (*Journals of the House of Lords*, xliii. 554). In his maiden speech on 13 May 1802 he opposed Lord Grenville's motion for an address, and spoke warmly in favour of the definitive treaty of peace with France (*Parl. Hist.* xxxvi. 718–22). Woodfall, in describing Ellenborough's speech in a letter to Lord Auckland on the following day, said that 'he seized upon Lord Grenville like a bulldog at the animal's baiting for the amazement of beings not less brutish than the poor animal himself . . . but lawyers so rapidly raised to high station cannot on the sudden forget their nisi prius manners' (*Journal and Corresp. of William, Lord Auckland*, 1862, iv. 158). In June 1803, while defending the conduct of the ministers, he showed his contempt for his opponents by declaring that 'he could not sit still when he heard the capacity of ministers arraigned by those who were themselves most incapable, and when he saw ignorance itself pretending to decide on the knowledge possessed by others' (*Parl. Hist.* xxxvi. 1572). In supporting the second reading of the Volunteer Consolidation Bill on 27 March 1804 he stoutly maintained the 'radical, essential, unquestionable, and hitherto never-questioned prerogative' of the crown to call out all subjects capable of bearing arms for the defence of the realm, and declared his readiness if the necessity should arise to cast his gown off his back, and grapple with the enemy (*Parl. Debates*, 1st ser. i. 1027–9). On 8 April 1805, in consequence of the lord chancellor's indisposition, Ellenborough sat as speaker of the House of Lords by virtue of a commission under the great seal, dated 23 April 1804 (*Journals of the House of Lords*, xlv. 135). During the debate on Lord Grenville's motion for a committee on the catholic petition in May 1805, Ellenborough expressed his strong opposition to the admission of Roman catholics to political rights, and solemnly stated his opinion that 'the palladium of our protestant, and, indeed, of our political security, consists principally in the oath of supremacy' (*Parl. Debates*, 1st ser. iv. 804–16). In the following July he strenuously opposed the bill for granting further compensation to the Athol family in respect to the Isle of Man, and fearlessly described it as 'a gross job' (*ib.* v. 776–9). In consequence of Pitt's death, while holding the office of chancellor of the exchequer, the exchequer seal was, according to the established practice, committed to the custody of the chief justice on 25 Jan. 1806 (*London Gazettes*, 1806, p. 109) until a fresh appointment should be made. Addington insisted upon bringing one friend with him into the cabinet of 'All the Talents' (February 1806), and chose Ellenborough, who refused the offer of the great seal, but unwisely consented to accept a seat in the cabinet without office; the only precedent of such a combination of political and judicial offices being that of Lord Mansfield. The appointment gave rise to much criticism, and though the vote of censure was negatived in the lords without a division, and defeated in the commons by a majority of 158 (*Parl. Debates*, 1st ser. vi. 253–84, 286–342), the government undoubtedly lost ground by it. While supporting the Slave Importation Restriction Bill in May 1806 Ellenborough entered into a violent altercation with Lord Eldon, which was only put an end to by the clerk of the table reading the standing order against taxing speeches.

Ellenborough regularly attended Lord Melville's impeachment in Westminster Hall, and on 12 June 1806 gave a verdict of guilty against him on the 2nd, 3rd, 5th, 6th, 7th, and 8th articles. Notwithstanding his views on Roman catholic emancipation, he agreed to the introduction of the Roman Catholics' Army and Navy Service Bill. When, how-

ever, the rupture occurred between the king and Grenville, Ellenborough sided with the king, and asserted that there was nothing unconstitutional in requiring the ministers to pledge themselves never to propose any further concessions to the Roman catholics. After the resignation of the cabinet Ellenborough became entirely estranged from the whigs, and acted in close alliance with Lord Sidmouth. In February 1808 he supported Lord Sidmouth's motion relative to the restitution of the Danish fleet, and condemned the expedition to Copenhagen in the strongest terms (*ib.* x. 648–50). During the debate on the third reading of the Indictment Bill Ellenborough insisted that the principle of the bill was misunderstood, and that the opposition to it was 'no better than a tub thrown out for the purpose of catching popular applause,' concluding his speech with a sharp attack upon Lord Stanhope (*ib.* xi. 710). In February 1811 he was appointed (51 Geo. III, c. i. sec. 15) a councillor to the queen as custos personæ during the regency, and in the following month opposed, in an exceedingly violent speech, Lord Holland's motion for a return of the criminal informations for libel (*ib.* 1st ser. xix. 148–52). In July 1812, while speaking against the Marquis of Wellesley's motion for the relief of the Roman catholics, he referred to 'the measure proposed by the council of which he was part, though he did not approve of their opinions on the subject of the catholics' (*ib.* xxiii. 846–7), and in the same month successfully moved the rejection of Lord Holland's ex-officio Information Bill (*ib.* pp. 1082–9). On 22 March 1813 he warmly defended his conduct in 'the delicate investigation' in which he had been concerned as one of the commissioners appointed to inquire into the charges against the Princess of Wales on 29 May 1806 (*ib.* xxv. 207–13). He roundly declared that the accusation which had been made against himself and his brother commissioners was 'as false as hell in every part,' and in the course of his speech 'hardly omitted one epithet of coarse invective that the English language could supply him with' (*Memoirs of Sir Samuel Romilly*, iii. 94). From an account of the discussion at the meeting of a committee of the privy council held in February 1813, it appears that Ellenborough refused to concur in any declaration importing the princess's innocence, 'although the proof was not legally complete, his moral conviction being that the charges were true' (*Diary of Lord Colchester*, ii. 425). In July 1815 he opposed Michael Angelo Taylor's Pillory Abolition Bill, contending that there were several offences to which that punishment 'was more applicable than any other that could be found' (*Parl. Debates*, 1st ser. xxxi. 1123–6), and in June 1816 zealously supported the Alien Bill, which he described as 'comparatively a lenient measure, imperiously called for by the existing circumstances of the world' (*ib.* xxxiv. 1069). He spoke for the last time in the House of Lords on 12 May 1817, when he opposed Lord Grey's motion censuring Lord Sidmouth's circular letter to the magistrates (*ib.* xxxvi. 496–9).

As chief justice he presided at the trials of Colonel Edward Marcus Despard for high treason (Howell, *State Trials*, xxviii. 345–528), of Jean Peltier for a libel on Napoleon Bonaparte (*ib.* pp. 529–620), of Mr. Justice Johnson for libelling the lord-lieutenant and lord chancellor of Ireland (*ib.* xxix. 422–502), of James Perry, the proprietor of the 'Morning Chronicle,' for a libel on the king (*ib.* xxxi. 335–68), of the two Hunts, joint proprietors of the 'Examiner,' for publishing an article reflecting on the excessive flogging in the army (*ib.* pp. 367–414), and of the same two defendants for libelling the Prince of Wales [see Hunt, James Henry Leigh]. On the last occasion, 9 Dec. 1812, Ellenborough made a violent attack upon Hunt's counsel, Brougham, whom he much disliked. In June 1814 he presided at the trial of Thomas, lord Cochrane, afterwards tenth earl of Dundonald [q. v.], and others for a conspiracy to defraud the Stock Exchange, when all the defendants were found guilty (*The Trial of Charles Random de Berenger*, &c., taken in shorthand by W. B. Gurney, 1814). An application by Lord Cochrane for a new trial was refused by Lord Ellenborough, and he was subsequently sentenced by the court to a year's imprisonment, an hour's detention in the pillory, and a fine of 1,000*l.* For this excessive sentence Ellenborough was greatly blamed, and though he indignantly denied the imputation of having had any political bias in the case, his house was attacked and his person insulted. On 5 March 1816 Cochrane presented in the House of Commons thirteen charges against Ellenborough for his 'partiality, misrepresentation, injustice, and oppression' at the trial (*Parl. Debates*, xxxii. 1145–1208), and on 1 April an additional charge (*ib.* xxxiii. 760–3). His motion, however, on 30 April, that these charges should be considered in a committee of the whole house, which was seconded by Burdett, was defeated by 89 to none, the tellers for the ayes (Cochrane and Burdett) having no votes to record; and on the motion of Ponsonby every notice of the charges against Ellenborough was expunged from the votes of the house (*ib.* xxxiv. 103–132). In the same session an act was passed

abolishing the punishment of the pillory, except for perjury and subornation (56 Geo. III, c. cxxxviii.) Early in 1816 Ellenborough's health had begun to show signs of giving way, and during the trial of James Watson for high treason (Howell, *State Trials*, xxxii. 20–673), in June 1817, he was obliged, while summing up, to ask Mr. Justice Bayley to read part of the evidence. In the following autumn he went on the continent in the hope of recovering his strength. He presided at Hone's second and third trial at the Guildhall in December 1817, but though he summed up strongly against the defendant, the jury, to his great mortification, on each occasion returned a verdict of not guilty (*The Three Trials of William Hone for publishing Three Parodies*, &c., 1818). So annoyed was he at 'the disgraceful events which have occurred at Guildhall within the last three or four days,' that he wrote to Lord Sidmouth on 21 Dec. 1817 announcing his intention to resign 'as soon as the convenience of government in regard to the due selection and appointment' of his successor would allow (Pellew, *Life of Lord Sidmouth*, iii. 236–7). His health now became completely broken, and his absence from court more frequent. At length, on 21 Sept. 1818, he wrote to the lord chancellor giving notice of his intention to resign 'on the first day of next term' (Twiss, *Life of Lord Chancellor Eldon*, 1844, ii. 320–1), and on 6 Nov. following executed his deed of resignation. A few weeks later, on 13 Dec. 1818, he died at his house in St. James's Square, London, aged 68, and was buried on the 22nd of the same month in the chapel of the Charterhouse, where a monument by Chantrey was erected to his memory.

Ellenborough was a man of vigorous intellect and great legal knowledge, intolerant of contradiction and overbearing in his opinions. He was essentially a strong judge, though, unfortunately for his judicial reputation, his temper was hasty and his prejudices violent. Of his integrity, and of his determination to do justice, there can be no doubt; but his judgments were frequently biassed by his political and religious feelings, and his habit of browbeating the juries was notorious. He was a forcible, but not an eloquent, speaker. In the House of Lords he often overstepped the bounds of parliamentary license, and his language, though doubtless sincere, was frequently intemperate. As a legislator his fame for the most part depends upon the act known by his name (43 Geo. III, c. lviii.), by which ten new capital felonies were created, and which has since been repealed. He thought that the criminal laws could not be too severe, and once declared that ours were superior 'to every other code of laws under the sun' (*Parl. Debates*, xxv. 526). He therefore consistently opposed all the humane efforts of Sir Samuel Romilly for the amelioration of the criminal code, and for a considerable time even resisted any measure of relief for insolvent debtors. He was treated with obsequious deference by his brother serjeants and the bar, and, though he indulged freely in sarcasm, is said to have been an extremely agreeable companion. In the course of his career he amassed a large fortune, and lived in magnificent style both in town and at Roehampton. Some seven years after his elevation to the bench he left Bloomsbury Square for St. James's Square, being the first common law judge who moved to the west end of London (Campbell, *Lives of the Chief Justices*, iii. 246 *n.*) In his person he was clumsy and awkward, with dark eyes, shaggy eyebrows, and a commanding forehead. His ungainly walk and peculiarities of manner, coupled with his Cumbrian accent and his love of long words and sonorous phrases, made him a favourite subject of mimicry. Charles Mathews the elder gave an inimitable imitation of him in the judge's charge to the jury on the first night of Kenney's farce of 'Love, Law, and Physic' at Covent Garden on 20 Nov. 1812. Though immediately withdrawn on the interposition of the lord chamberlain, whose aid it is said was invoked by the infuriated chief justice, the offending speech was subsequently given, by special request, at Carlton House for the delectation of the Prince Regent (*Life and Correspondence of Charles Mathews the Elder*, abridged by Edmund Yates, 1860, pp. 164–70).

His portrait in judicial robes, by Sir Thomas Lawrence, was exhibited at the Royal Academy in 1806, and was lent by the Earl of Ellenborough to the Loan Collection of National Portraits at South Kensington in 1868 (Catalogue No. 49). It has been engraved by C. Turner, R. W. Sievier, and others. Miss Law, of 3 Seymour Street, Portman Square, possesses a half-length by Romney, and there is another portrait in the benchers' room at the Inner Temple.

Ellenborough's judgments are recorded in Howell's 'State Trials,' and the reports of Espinasse (vols. iv–vi.), Campbell, Starkie (vols. i. and ii.), East (vols. ii–xvi.), J. P. Smith, Maule and Selwyn, and Barnewall and Alderson (vol. i.) A number of sarcastic pleasantries and judicial witticisms, which have been ascribed by tradition to Ellenborough, will be found in Moore's 'Memoirs and Lives of the Judges,' by Townsend, Campbell, and Foss respectively. His 'Opening of the Case in support of the Petitions

of the Merchants of London and Liverpool against the Bill "to Prohibit the Trading for Slaves on the Coast of Africa within certain limits" . . . at the Bar of the House of Lords,' &c., was published in 1799 [London], 4to.

He married, on 17 Oct. 1789, Anne, daughter of Captain George Phillips Towry, R.N., a commissioner superintending store accounts in the victualling office. Lady Ellenborough, whose beauty was such that passengers through Bloomsbury Square used to linger on the pavement in order to gaze at her as she watered the flowers on the balcony (Townsend, i. 307), survived her husband many years, and died in Stratford Place, Oxford Street, London, on 16 Aug. 1843, aged 74. Her portrait, painted by Sir Joshua Reynolds in March 1789, was lost at sea while being conveyed to Russia. A later portrait by Sir Thomas Lawrence was exhibited at the Royal Academy in 1813 (Catalogue No. 158). Ellenborough had thirteen children, seven sons and six daughters. Two sons and a daughter died in infancy. His eldest and second sons, Edward and Charles Ewan, are separately noticed.

The youngest son, William Towry Law (1809–1886), born on 16 June 1809, entered the army; he subsequently took orders and became chancellor of the diocese of Bath and Wells; he joined the church of Rome in 1851, and died on 31 Oct. 1886. He married, first, the Hon. Augusta-Champagne Graves (*d.* 1844), fifth daughter of Thomas North, second lord Graves; secondly, Matilda, second daughter of Sir Henry C. Montgomery, bart., and left issue by both wives. The eldest son, Augustus Henry Law (1833–1880), born on 21 Oct. 1833, after some service in the royal navy, followed the example of his father in becoming a Roman catholic, and subsequently, in January 1854, entered the Society of Jesus. After some years spent in teaching at Glasgow, where his genial humour, his sea stories, and his love for the navy made him a general favourite, Law was ordained, and was in the autumn of 1866 sent to the mission in Demerara, British Guiana. Returning in 1871, and professing the four vows in August 1872, he left England again, after an interval of a few years, for the Cape of Good Hope. In March 1879 he joined the first missionary staff to the Zambesi, and died at King Umzila's kraal on 25 Nov. 1880, worn out by starvation and fatigue incurred in the course of the expedition (Foley, vii. 439; *Some Reminiscences of Father Law, Messenger of the Sacred Heart of Jesus*, 1881, i. 333; *Memoir of the Life and Death of A. H. Law*, Lond. 1883, 8vo, 3 pts.)

Of Lord Ellenborough's five surviving daughters (1) Mary Frederica, born on 27 June 1796, became the wife of Major-general Thomas Dynely, R.A., C.B., on 10 July 1827, and died on 16 Sept. 1851; (2) Elizabeth Susan, born on 6 Sept. 1799, married on 3 Feb. 1836 Charles, second baron Colchester, and died on 31 March 1883; (3) Anne, born on 5 Dec. 1800, became the second wife of John, tenth baron Colville, on 15 Oct. 1841, and died on 30 May 1852; (4) Frederica Selina, born on 6 April 1805, married on 8 Aug. 1829 Henry James Ramsden of Oxton Hall, Yorkshire, and died on 16 April 1879; and (5) Frances Henrietta, born on 11 Feb. 1812, married first, on 8 March 1832, Charles Des Vœux, and secondly, on 29 Sept. 1841, Sir Robert Charles Dallas, bart.

[Lord Campbell's Lives of the Chief Justices of England, 1857, iii. 94–247; Townsend's Lives of Twelve Eminent Judges, 1846, i. 299–397; Foss's Judges of England, 1864, viii. 317–24; Lord Brougham's Historical Sketches of Statesmen in the Time of George III, 3rd edit. 1843, pp. 198–222; Memoirs of Sir Samuel Romilly, 1840; Diary and Correspondence of Lord Colchester, 1861; Pellew's Life of Lord Sidmouth, 1847; Life and Times of Lord Brougham, 1871; Spencer Walpole's History of England, 1878, vol. i.; W. H. Bennet's Select Biog. Sketches from the Note-books of a Law Reporter, 1867, pp. 7–17, with photograph; Law Review, iii. 8–16; Jerdan's National Portrait Gallery, 1831, vol. ii. with portrait; European Mag. lxx. 99–102, with portrait, lxxiv. 541–2, 546; Gent. Mag. 1818 vol. lxxxviii. pt. ii. pp. 565–6, 1819 vol. lxxxix. pt. i. pp. 83–4; Annual Register, 1818, Chron. p. 204; Annual Biography and Obituary for 1819, iii. 444 [442]; Georgian Era, 1833, ii. 316–17; Law and Lawyers, 1840, i. 15, 32, 193–8, 344–51, ii. 18–19; Lodge's Peerage, 1857, pp. 219–20; Doyle's Official Baronage, 1886, i. 673–4; Masters of the Bench of the Inner Temple, 1883, p. 85; Lincoln's Inn and Inner Temple Registers; Grad. Cantabr. 1856, p. 230; Cambridge Univ. Calendar, 1889, pp. 113, 409, 431; Official Return of Lists of Members of Parl. pt. ii. p. 206; London Gazettes; Notes and Queries, 6th ser. v. 326.] G. F. R. B.

LAW, EDWARD, Earl of Ellenborough (1790–1871), governor-general of India, eldest son of Edward, baron Ellenborough and chief justice of England [q. v.], by his wife Anne, daughter of Captain Towry, R.N., was born 8 Sept. 1790. He was educated at Eton and at St. John's College, Cambridge, where he graduated M.A. in 1809. He was the author of the prize ode on the house of Braganza, published in the 'Musæ Cantabrigienses,' but he seems to have conceived the lowest opinion of the tutors of Cambridge generally. His tutor was J. D. Sumner, afterwards archbishop of Canter-

bury, whom in 1828 he successfully recommended to the Duke of Wellington for the bishopric of Chester (cf. LANE-POOLE, *Life of Lord Stratford de Redcliffe*, i. 25). After leaving college he made a tour in Sicily, and was ambitious of a military career, but by his father's desire he entered parliament as member for St. Michael's, Cornwall, in the tory interest in 1813, and gratified his military passion by specially devoting himself to army questions. As the best means of obtaining political influence appeared to him to be oratory, he assiduously cultivated his strong natural gifts of rhetoric. While supporting the tory administration he reserved, however, his independence on the catholic question.

In 1813 he married Lady Octavia Stewart, and was thus brought into close relations with her brother, Lord Castlereagh, visited him at Vienna during the congress, and became familiar with foreign affairs. Castlereagh offered him a post on the commission for carrying into effect the transfer of Genoa to Sardinia, but Law, whose sympathies were with Genoese independence then and with Italian unity in 1860, declined the offer, and in debates both on the treaty of Vienna and on the Six Acts he criticised with some freedom the proposals of the government. At the end of 1818 he succeeded his father in the peerage, and after Canning's appointment as foreign secretary he spoke not unfrequently in opposition, actively attacked the ministerial policy with regard to the French intervention in Spain in 1823, and complained of the slight to Spain, England's old ally, which he thought was implied in Canning's recognition of the new South American republics. On 24 April 1823 he even proposed an address of censure upon the ministry for its policy in regard to the congress of Verona and the negotiations at Paris and Madrid. When Lord Liverpool resigned early in 1827, Ellenborough openly avowed his hostility to Canning's administration, and, inclining to a junction with Grey, endeavoured to induce him to join the Duke of Wellington. In the Wellington administration of 1828 he accepted the office of lord privy seal, which, as he was anxious for work and responsibility, soon became irksome to him. He desired promotion to a higher post, but he had opposed the third reading of the King's Property Bill in 1823, and had consequently become personally obnoxious to the king. The foreign office was his especial ambition; he piqued himself on his capacity for business, diligently studied foreign affairs, and took a considerable share in the business of the foreign office, partly as a personal friend of the foreign secretary, Lord Dudley, partly as an unofficial assistant of the Duke of Wellington, who highly esteemed him for his talents and was generously tolerant of his failings. Accordingly he was bitterly disappointed when, in May 1828, Dudley was succeeded by Aberdeen. He drew up his resignation, but withheld it out of loyalty to the duke, then in great difficulties. His sympathies were strongly with Turkey in the dispute with Russia which culminated in the war of 1828 (cf. *Correspondence of Earl Grey and Madame de Lieven*, i. 101); he pressed for the despatch of the English fleet to the Bosphorus, and in office would probably have carried matters with a high hand against Russia. His general position in the cabinet had been that of an anti-Canningite, and he was in particular a personal opponent of Huskisson. Although favourable to free trade, so far as it seemed compatible with political necessities, he was anxious to see the cabinet cleared of Huskisson and his friends—the 'Canning leaven,' as he called them. Yet, in spite of this antipathy, he disappointed the expectations of the whigs by proving himself a tractable member of the government, and a useful debater in the House of Lords; and at length on 5 Sept. was transferred to the presidency of the board of control, where he found an ample field for his energies, and began his connection with Indian affairs. His administration was energetic, and he was popular with the permanent officials. The question of the revision of the East India Company's charter was approaching. He was strongly against any continuation of the monopoly of the China trade, and viewing India not as a commercial speculation, but as an administrative trust, he complained of the slowness of the company's mode of doing business, and the difficulty of getting the directors to realise that they were in truth the rulers of a state. Already he was for transferring the government of India directly to the crown. Apprehensive of the tendency of Russian policy, he was impressed with the general ignorance of the geography of Central Asia, a deficiency which might prove disastrous in the event of a Russian march towards India. His policy was to meet such an advance by a counter advance. He was also already eager to open up the Indus as a highway of commerce, to which it was then closed by the ameers of Scinde. Accordingly he despatched Alexander Burnes [q. v.] on a mission to Lahore, nominally to convey a present of English horses to Runjeet Singh, in fact to explore the Indus, and subsequently the passes of Cabul and the countries of Central Asia. Negotiations were entered into with the ameers for the opening of the Indus to trade, and although

the passage of troops and munitions of war was refused, the ameers were induced to concede free passage to the trade of Hindostan. During even this, his first, term of office his unguarded language brought on him a fierce attack. Writing privately in 1829 to Sir John Malcolm, governor of Bombay, who was engaged in a dispute with the supreme court there, Ellenborough advised that two puisne judges should be appointed to sit with the chief justice, Sir J. P. Grant, and keep him in check, 'like a wild elephant between two tame ones.' Malcolm's secretary, by mistake, treated this letter as a public despatch, and about a year later it found its way into the 'Times,' as was supposed through the agency of Joseph Hume (see KAYE, *Life of Sir John Malcolm*, ii. 528). To reform the disorderly system of Indian finance Ellenborough proposed to send J. C. Herries to India, and to appoint him to a post specially created, as a general chancellor of the exchequer to the governor-general, but Herries declined the offer (see *Memoirs of J. C. Herries*). Ellenborough remained at the India office until the Wellington administration fell in 1830.

After quitting office he vigorously opposed Lord Grey's measures, and especially the Reform Bill and the Corporation Bill. He returned to the board of control during Peel's 'hundred days' (December 1834 to April 1835), but did not figure prominently in politics again until the formation of Peel's second administration in September 1841, in which he for the third time held the office of president of the board of control. On 20 Oct. 1841 he was almost unanimously appointed by the court of directors to succeed Lord Auckland as governor-general of India. He set out for India resolved upon a peace policy, a policy which, at a farewell dinner given to him by the directors on 3 Nov. 1841, he summarised in the words 'to restore peace to Asia.' The whole of his term of office in India was, however, occupied in wars, one a war of vengeance and two wars of annexation and aggression.

After a tedious voyage of five months on board the frigate Cambrian, he found himself, on 21 Feb. 1842, off Madras. The first news he had received since leaving England was signalled to him from shore. It announced the massacre of Cabul and the sieges of Ghuzni and Jellalabad (see Ellenborough's speech in the House of Lords, 10 Aug. 1860), and going ashore he found that the sepoys of Madras were on the verge of open mutiny. So serious a crisis had not occurred in India for many generations. To increase the difficulty of the position, neither in the Punjab nor in Nepaul was peace secure, and the government was committed to extensive operations in China, which tended to drain India of troops. Ellenborough at once set himself, by his personal intervention, to restore the discipline of the Madras sepoys. He increased the force intended for China, and refused, on grounds of policy, to allow the disasters in Afghanistan to curtail the programme of operations already decided upon for China. The original design of the government had been to operate by the Yang-tsze-kiang, which was subsequently changed for a movement by the Peiho. Ellenborough, convinced by the information of Lord Colchester that the Chinese empire was most vulnerable along the line of the former river, on his own responsibility reverted to the original scheme (see SIR H. DURAND, *History of the First Afghan War*), pressed forward the reinforcements from India, and by the summer of 1842 was able to report to the cabinet the successful conclusion of the Chinese war.

Meantime he had set himself vigorously to work upon the further conduct of the Afghan war. Reaching Calcutta on 28 Feb., he at once induced the council to invest him with all the authority it had power to confer upon him, and hastened to Allahabad. His general policy he set forth in a despatch to the commander-in-chief, Sir Jasper Nicholls, dated 15 March 1842. The conduct of Shah Soojah, and his inability to perform his obligations under the tripartite treaty, had absolved the company also from its obligations, and henceforth the British policy in Afghanistan must be guided by military considerations alone. Separated from the Khyber by the whole width of the Sikh kingdom, then in a state of merely untrustworthy alliance with England, the company's government could not hope permanently to maintain any Afghan conquest. This Ellenborough felt strongly, though he did not as yet openly avow a policy of withdrawal. He aimed at rescuing the garrisons, and rehabilitating our lost prestige by dealing the Afghans some signal blow. He has been charged with timidity and vacillation in his Afghan operations, and with indifference to the fate of the English captives. After hearing of the defeat of General Richard England [q. v.] at Hykulzye, and of the fall of Ghuznee on 28 March, he despatched to General Nott (19 April) orders to fall back upon Quetta as soon as he had withdrawn the garrison from Khelat-i-Ghilzai, and ultimately to withdraw to the Indus. At the same time he directed Pollock to retreat to Peshawur at the earliest opportunity. Want of transport, however, and the approach of the hot season necessarily postponed the execution of these orders. It is said, but

this is more than doubtful, that Pollock on his own responsibility directed Nott to disobey the order for retreat. At any rate the retreat was not begun, and on 4 July Ellenborough sent fresh directions to Nott, giving him permission, if he thought fit, to retire from Candahar by way of Cabul and Peshawur. 'Nothing has occurred,' he wrote, 'to change my first opinion that the measure commended by considerations of political and military prudence is to bring back the armies now in Afghanistan at the earliest period at which their retirement can be effected consistently with the health and efficiency of the troops'—a phrase which has been fastened upon as conclusive proof of an attempt to reverse his previous policy under the disguise of adhering to its object and only varying its details. This, however, is unjust. He saw that the readiest mode of recovering the captives was to restore the English military superiority, and that this must be a work of time. Much he was obliged to leave to the discretion of the officer in command in the field, but his vigour inspired new energy in the disheartened armies, and it was upon the lines which he laid down that the victory was eventually won.

After the successful termination of the war he indulged in grandiose displays, which have been universally ridiculed. He arranged to receive the returning armies at Ferozepore on 17 Dec., with more than oriental pomp; they were to march beneath a triumphal arch and between double lines of gilded and salaaming elephants, but the arch was a gaudy and tottering structure, and the ill-tutored elephants forgot to salaam and ran away. He had ordered the sandal-wood gates of the temple of Somnauth, said to have been carried off by Mahmoud to Ghuzni, to be brought back by the army to India, and issued a proclamation, 6 Oct. 1842, to the princes of India, whom he addressed as 'my brothers and friends,' and congratulated on the restoration of the gates to India, and declared that 'the insult of eight hundred years is at last avenged' (cf. his letter to the Duke of Wellington, 17 May 1842, in *The Indian Administration of Lord Ellenborough*). Ellenborough seems to have sincerely thought that he would thus appeal to the oriental imagination, and would conciliate the Hindoos, whom he conceived to be our true friends in India, as the Mohammedans were, he believed, our irreconcilable foes. But it was doubtful if the gates had been carried away from India at all, and the temple of Somnauth, to which they were said to belong, had long been a deserted ruin; while their removal from a Mohammedan mosque might well offend the Indian Moslems, and would certainly be indifferent to the Brahmins, who, on the assumption that they were genuine, had forgotten their removal eight or nine centuries before. Finally, the recovered gates were found to be made of deal, and not of sandal-wood, and to be much later in date than the eleventh century. They were carried no further than Agra, and remain there still in a lumber-room in the fort. Another proclamation, published on 1 Oct. 1842, referred to Lord Auckland's administration, and boasted that 'disasters unparalleled in their extent, unless by the errors in which they originated,' had been avenged in one campaign—terms alike unwise in Lord Auckland's successor and ungenerous in his personal friend.

Ellenborough, however, has not yet had justice done him with regard to the Afghan campaign. On his arrival in India a 'political' agent was attached to each commander on the frontier, and in charge of every frontier district there was a separate officer, sometimes incapable, and generally anxious for decisive measures at all hazards. By this division of the responsibility, the military chief became lax and the political agent irresponsibly bold. Ellenborough to a large extent superseded the 'politicals.' The political functions of Rawlinson and Macgregor were transferred to the military chiefs, Pollock and Nott. This he was all the more glad to do because the 'politicals' as a body brought severe pressure to bear upon him to advance precipitately into Afghanistan, and to annex fresh territory in the direction of Candahar, contrary to his settled convictions. But such a general supersession, however honest an exercise of his powers of appointment, carried with it some appearance of harshness, notably in the case of Captain Hammersley, political agent at Quetta, and Ellenborough's unquestionable ill opinion of civilians generally and preference for military men excited an hostility from which his reputation as an Indian administrator has never recovered (cf. Kaye, *History of the War in Afghanistan*, which is written from the civilian's standpoint, and is very hostile, and Kaye's charges answered in the appendix to Durand's *Life of Sir Henry Durand*, vol. i.) Those, however, who have had access to special papers of Ellenborough, and have had military experience to inform their criticisms, speak in the highest terms of his knowledge of every detail of military administration, and of the zeal and energy with which from his position in the north-west he supported the armies in Afghanistan. His military dispositions one and all had the cordial approval of Wellington, and Greville records how the storm of censure which raged

against him in England on the first news of his Afghan policy was, except as to the proclamations, completely allayed upon the publication of the despatches in the Afghan Blue Book. Still, he had alienated almost every powerful interest in India except the army. His supersession of the 'politicals' offended both the civil service and the directors, who saw their field of patronage thus seriously reduced. Ellenborough for military reasons declined to adopt Lord Auckland's practice of favouring the Indian press with constant official communiqués, and of allowing his council to freely make known to it official matters. By a circular dated 26 May 1842 he enjoined all officials to preserve inviolable secrecy, and he even, from June 1842 till the capture of Cabul, kept all his correspondence with Nott and Pollock from the knowledge of his own council, because he could not trust them not to betray the secret. His council was highly indignant, the Indian press was furious, and English opinion in the press, in parliament, and among the directors of the company was prepared to expect the worst of Ellenborough, and to misconstrue all he might do.

His next measures were certainly questionable. He annexed Scinde, and he invaded Gwalior. With a view to the Afghan war, Lord Auckland had concluded treaties with the ameers of Scinde, by which free navigation of the Indus and the right to occupy certain points at its mouth and on its lower waters was secured to the East India Company. With the conclusion of the Afghan war these positions would be lost. Ellenborough had long coveted the complete opening, if not the possession, of the Indus. In the uncertain temper of the subjects of the ameers, it was doubtful if the troops could be withdrawn from their cantonments and the fact of evacuation be thus made patent, without provoking an outbreak and an attack. It was feared that the troops, if withdrawn at all, must cut their way out. Ellenborough seized on the fact that the ameers had not in all points fulfilled the treaty with Lord Auckland, and tendered to them fresh and more stringent terms. They were accused of treachery to the company, of which the guilt was doubtful and the evidence shadowy. Ellenborough found in Sir Charles Napier the weapon that he required. Sir Charles, in a campaign of the most brilliant temerity, conquered the whole country, and the governor-general annexed Scinde at a stroke, 26 Aug. 1842. This proceeding has been generally treated as an act of sheer rapine. It is pronounced to have been a war of aggression, resting upon no grounds of justice, and prompted by no motive but that of territorial greed. There is, however, no doubt of the value of the Indus as a highway for sea-going vessels into the heart of the Punjab, at a time when railway communications in India were still undreamt of, and sooner or later Scinde must have been occupied. The advocates of Ellenborough, like Sir William Napier, justify his policy on the ground that, however unjust Lord Auckland's treaties may have been, the ameers had broken them, and that therefore Ellenborough had nothing to do but to enforce submission at any cost. Others defend him on the ground of the bad government of the ameers.

In Gwalior the death of the maharajah on 9 Feb. 1843 had been followed, according to Mahratta custom, by the adoption by his widow of a successor, in the person of a child of eight years of age. For some weeks the new prince and Mama Sahib, the regent who carried on the government, were accepted without dispute; but in May the ranee's intrigues culminated in the downfall of the regent, and the state of Gwalior, well armed, and situated in the very heart of India, was on the verge of civil war. In November 1843 Ellenborough, who, after almost a year's absence from the seat of government, had at length taken up his residence at Calcutta, not in obedience to the complaints of the directors, but probably in deference to a private hint from Wellington, again proceeded up country to Agra, and joined the army under the command of the commander-in-chief. He laid down the doctrine, since generally accepted by all the successive governments of India, that the English government, as the paramount power of the peninsula, is concerned in the internal order even of independent states, and may justifiably interfere in the interest of the general peace, to repress misgovernment and disorder (see his minute, 1 Nov. 1843). War with the Punjab was imminent, and at the distance of only forty miles, Agra, one of the most important arsenals and military stations in India, was too near for safety to the turbulent Mahratta army, forty thousand strong. The English forces entered the Gwalior territory anticipating only a prompt submission. The Mahrattas boldly took the field, and only yielded after being defeated at Maharajpore on 28 Dec. In this battle Ellenborough was not only present, but, by an accident, and not as his enemies asserted, from mere hardihood, was exposed to the hottest fire, and narrowly escaped. By the treaty of 13 Jan. 1844, Gwalior, though not formally annexed, was virtually subjugated; the Mahratta army was disbanded, and the Gwalior contingent of ten

thousand men, commanded by British officers and controlled by the British resident, though paid by the native government, became in truth an English garrison.

By this time the patience of the directors was exhausted. Ellenborough's despatches to them had been haughty and disrespectful. They had no control over his policy. With the civil servants, from whom their information was derived, he was in the worst odour, and he had undoubtedly violated the regulation approved by himself in 1830, and had expended large sums on barracks and other military objects without obtaining the sanction of the court of directors. They at length, in spite of ministerial protests, resolved to exercise their undoubted but most extreme powers. Since November 1842 Ellenborough had been prepared to receive his recall by every mail. In June 1844 it came. He left Calcutta by the Tenasserim on 1 Aug., having restored the English military prestige in Afghanistan, enlarged the bounds of the empire, improved the condition of the army, and systematised the methods of the various civil departments of state. For these services he was, on his return in October, created Earl of Ellenborough and Viscount Southam. He had previously received the thanks of parliament. The whigs, who had acceded to this honour, inconsistently attacked his administration in two debates in February and March 1843. His policy was successfully vindicated in the two houses by the Duke of Wellington and Sir Robert Peel, and the attack of the opposition failed (see the papers on Afghanistan, 1843, and supplementary papers, Afghanistan, 1843; *Correspondence relating to Scinde*, 1843; *Calcutta Review*, i. 508, vi. 570; Hansard, *Parl. Debates*, lxxiv. 275; *Lord Ellenborough's Administration of India*, 1874; W. Broadfoot, *Life of Major George Broadfoot*; H. Durand, *Life of Sir H. Durand*; C. R. Low, *Life of Sir George Pollock*; J. H. Stocqueler, *Life of Sir W. Nott*; Kaye, *History of the War in Afghanistan*; Sir W. Napier, *Conquest of Scinde*).

When Sir Robert Peel's cabinet was reconstituted in 1846, Ellenborough entered it as first lord of the admiralty, and he resigned with Peel in the summer of that year. During the Crimean war he fiercely attacked the administration of the army in the House of Lords on 12 May 1855, but he was defeated by a majority of 120. He was anxious that Lord Derby should attempt the formation of a government in that year, and offered him his support. In 1858 he took office with him as president of the board of control, for the fourth time. The opposition which the tories had offered to Lord Palmerston's Government of India Bill obliged the new administration to introduce a substantive scheme of their own. This bill was the work of Ellenborough in its original form. His complicated plan for electing an Indian council by the votes of a variety of interests and classes, commercial, official, and popular, excited so much opposition that the bill was postponed. Meantime the proclamation which Lord Canning had issued after the fall of Lucknow, declaring the confiscation of the soil of Oudh, arrived at the India office. While it was in course of post the change of ministry had occurred. Lord Canning accompanied it by no official statement of his motives and policy, but in a private letter to Vernon Smith, Ellenborough's predecessor, he promised his reasons by the next mail, when he would be more at leisure. This private letter Vernon Smith kept to himself. Ellenborough, having before him no explanation of Canning's reasons, immediately addressed to him a caustic despatch, in which he strongly censured the proclamation, and at once allowed the terms of his despatch to be known. Both proclamation and despatch were published in the 'Times' of 8 May. He had not consulted his colleagues, who heard of his act from the newspapers; he had not submitted a draft of the despatch to the queen. The queen complained of the discourtesy; questions were asked in the House of Commons about the despatch, and Disraeli, in laying a copy on the table, disavowed it on behalf of the government. Cardwell gave notice of a motion for a vote of censure in the commons, Lord Shaftesbury in the lords. The passage of the vote would have been fatal to the government. Ellenborough wisely took the whole responsibility upon himself, and on 10 May resigned. The motion in the House of Lords was defeated by a narrow majority of nine, that in the commons was withdrawn after four nights' debate, and the Indian Government Bill was entirely recast. From this time Ellenborough, though almost the foremost orator in the House of Lords and a frequent speaker, remained out of office. He spoke repeatedly on national defences and on the Danish question in 1864. In 1868 he was in favour of concurrent endowment of the Roman catholic church in Ireland, and in 1869, as the last survivor of the cabinet which passed the Catholic Relief Act, he was prepared to speak against the Disestablishment Bill; but he did not rise, as his argument was forestalled by the Bishop of Peterborough. His health then failed, and on 22 Dec. 1871 he died, and was buried at Oxenton Church, near Cheltenham. He held till his death a sinecure place given him by

his father, the office of joint chief clerk of the pleas in the queen's bench, which is said to have been worth 7,000*l.* a year.

Ellenborough's talents, both as a military authority and as an orator, were conspicuous, and time has justified many of his acts which were in their day most condemned (for criticisms of his oratory see *Revue Britannique*, September 1828, p. 35, and March 1837). He was vain (see *Greville Memoirs*, 2nd ser. ii. 139, 141), and often theatrical, and was too masterful and self-confident to be a good tenant of office; but his follies and failures are now seen to have been relatively insignificant, and the brilliancy of his abilities, which was never doubted, remains almost undimmed. He was twice married, first, in 1813, to Lady Octavia Stewart, youngest daughter of Robert, first marquis of Londonderry (she died 5 March 1819); and secondly, 15 Sept. 1824, to Jane Elizabeth, daughter of Rear-admiral Henry Digby, from whom he was divorced by act of parliament in 1830 for her adultery with Prince Schwartzenburg in 1828. She was a woman of great beauty and linguistic and artistic talents. After an adventurous but dubious career in Europe she married at Damascus the Sheikh Mijwal of the tribe Mezrab, a branch of the Anazeh Bedouins. She subsequently resided for many years in camp in the desert near Damascus (see *Revue Britannique*, March and April 1873, pp. 256 and 511, quoting an account of her by her friend Isabel (Lady) Burton). His only child, a son by his second wife, died in 1830, and, as he left no issue, the earldom became extinct on his death. He was succeeded in the barony by his nephew, Charles Edmund.

[In addition to the authorities cited above, see Lord Colchester's Memoir prefixed to Lord Ellenborough's Diary, 1828–30; Martin's Life of the Prince Consort, vol. iv.; Greville Memoirs, 2nd ser.; Times, 23 Dec. 1871; Hansard's Parl. Debates; Lord Malmesbury's Memoirs; Lord Colchester's Diary; Sir W. Fraser's Disraeli and his Day, p. 230.] J. A. H.

LAW, GEORGE HENRY, D.D. (1761–1845), bishop successively of Chester and of Bath and Wells, the thirteenth child and seventh son of Edmund Law [q. v.], bishop of Carlisle, by his wife Mary, daughter of John Christian, esq., was born at Peterhouse Lodge, Cambridge, 12 Sept. 1761. He received his early education under the Rev. John King at Ipswich, and 23 Jan. 1775 was placed on the foundation of Charterhouse under Dr. Berdmore. Matriculating at Queens' College, Cambridge, 19 Dec. 1776, he commenced to reside the following October under the tuition of Dr. Isaac Milner [q. v.], was elected scholar 23 Jan. 1779, and graduated B.A. in 1781 as second wrangler and senior chancellor's medallist, a combination of honours which had been previously gained by his two elder brothers, John Law [q. v.], afterwards bishop of Elphin, and Edward Law [q. v.] (Lord-chief-justice Ellenborough). His subsequent degrees were M.A. 1784, B.D. and D.D. 1804. He was elected fellow of Queens' in June 1781, became 'prælector Græcus' 5 Oct. of that year, and 'prælector mathematicus' the following year. He vacated his fellowship 29 July 1784, on his marriage to Jane, the eldest daughter of General Adeane, M.P. for the county of Cambridge. He was collated by his father in 1785 to a prebendal stall in Carlisle Cathedral, and two years later was presented by him, a few days before his death, to the vicarage of Torpenhow, Cumberland. In 1791 he was presented by Bishop Yorke of Ely to the rectory of Kelshall, Hertfordshire, where he resided eleven years, and in 1801 by the same patron to Willingham, Cambridgeshire. In 1812 he was nominated to the see of Chester, owing his elevation partly to the powerful influence of his brother the lord chief justice, but chiefly to the personal favour of the prince regent. He was consecrated in Whitehall Chapel, 5 July 1812, by Archbishop Harcourt. At Chester he proved himself an active and practical bishop, personally visiting every parish in what was then a very extensive and laborious diocese, and doing much for the augmentation of the small livings, the improvement of the churches and parsonage-houses, and the restoration of the cathedral. He conferred what was at the time a great benefit on an impoverished diocese by the establishment in 1817 and partial endowment of the college of St. Bees for the training of candidates for holy orders, whose means did not permit of their going to either university (Carlisle, *Endowed Grammar Schools*, i. 169). In 1824, on the death of Bishop Richard Beadon [q. v.], he was translated to the see of Bath and Wells, which he held till his death. In his new diocese he pursued the beneficial policy which he had adopted at Chester. In 1836 a church building society was established under his auspices, and he set on foot a system of cottage allotments. He died 22 Sept. 1845, aged 84, at his favourite retreat, Banwell Cottage, after a gradual decay of mind and body, which had for some years prevented him from performing his duties, and was buried at Wells. He left four sons and five daughters. Among the sons three were in holy orders: James Thomas [q. v.], chancellor of Lichfield; Henry [q. v.], dean of Gloucester; and Robert Vanbrugh, canon of Chester and

treasurer of Wells. Though in politics a whig, and speaking of himself, in a letter to Dr. Parr, as 'known wherever my name is known as a friend of civil and religious liberty' (seven letters to Parr, *Works*, vii. 45–51), in all ecclesiastical matters Law was a staunch conservative, and strenuously opposed the repeal of the Test and Corporation Acts, and all measures of church reform. He is described by Sir Egerton Brydges as 'a milder man and possessing better talents than his brother Lord Ellenborough' (*Autobiography*, i. 293). In 1814, on the departure of Bishop Thomas Fanshaw Middleton [q. v.] for the newly founded see of Calcutta, he was selected to deliver the valedictory address, which was subsequently printed. Law was very fond of publishing his sermons, charges, and addresses. He was a fellow of the Royal Society and of the Society of Antiquaries.

[Cassan's Lives of the Bishops of Bath and Wells; Biog. Dict. of Living Authors; Gent. Mag. 1845, ii. 529.] E. V.

LAW, HENRY (1797–1884), dean of Gloucester, born 28 Sept. 1797 at Kelshall rectory, Hertfordshire, of which parish his father was then rector, was third son of George Henry Law [q. v.], bishop successively of Chester and of Bath and Wells, by his wife Jane, eldest daughter of General James Whorwood Adeane of Babraham, Cambridgeshire, formerly M.P. for that county. Archdeacon Paley, a great friend of his grandfather and father, was his godfather. He went first to a private school at Greenwich, kept by Dr. Charles Burney [q. v.], and, in 1812, to Eton, then under Dr. Keate. On 10 Oct. 1816 Law entered St. John's College, Cambridge, graduating B.A. in 1820 as fourth wrangler. In 1821 he was elected classical fellow of his college, and was soon after appointed assistant classical tutor, becoming tutor in due course; in 1823 he proceeded M.A. He took great interest in the establishment of the classical tripos, and was one of the first examiners (1824–5). In 1821 Law was ordained deacon and priest by his father, then bishop of Chester, who appointed him in 1822 to the vicarage of St. Anne, Manchester, which he resigned the next year on becoming vicar of Childwall, near Liverpool. In 1824 he was appointed archdeacon of Richmond; in 1825 vicar of West Camel, Somerset; in 1826 archdeacon of Wells and prebendary of Huish and Brent in Wells Cathedral, when he took up his residence at Wells; and in 1828 residentiary canon of Wells. The last office he held, with the archdeaconry, till his removal to Gloucester. As canon of Wells he took an active part in, and was a large contributor to, the restoration of Wells Cathedral. After holding for a short time the vicarage of East Brent, Law became in 1834 rector of Weston-super-Mare, then only a fishing village; and in 1838 accepted from the Simeon trustees the rectory of Bath. In this laborious and responsible post his health soon broke down; he resigned it in 1839, and for a time travelled on the continent. On his return in 1840 he was again appointed to Weston-super-Mare, and remained there twenty-two years. During that time the little village became an important watering-place, and Law was foremost in promoting the religious, educational, and social interests of the town. The parish church was thrice enlarged; three other churches were built and endowed, largely at Law's own expense; and excellent schools were built. A dispute having arisen among the townspeople about the purchase of a town-hall, Law bought the building at a cost of 4,000*l.* and presented it to the town. In 1862, on the death of Dean Rice, Law was nominated by Lord Palmerston to the deanery of Gloucester. The state of the cathedral at that time was far from satisfactory, and immediate steps for its improvement were taken. The deanery was restored at considerable cost; the restoration of the choir and chapels was successfully carried out under Sir G. G. Scott, the dean being the largest contributor; the beautiful reredos was erected; and the musical character of the services, which had fallen very low, was raised to high excellence. Law was a most liberal supporter of religious societies and public charities, and his private beneficence, for the most part secret, was munificent. He died 25 Nov. 1884, aged 87, and was buried in the Gloucester cemetery. He was unmarried.

Law was throughout his life one of the leaders of the evangelical party in the church, and one of the last of the old school. While at Weston he held from time to time large meetings of the chief members of his school of thought, at which were originated many institutions which have since become important. Among his intimate friends were the first Earl Cairns [q. v.] and the seventh Earl of Shaftesbury [see Cooper, Anthony Ashley]. Through the latter he was frequently consulted by Lord Palmerston as to episcopal appointments, his recommendations being almost invariably accepted; he himself refused a bishopric more than once.

Besides his mathematical attainments, Law was an admirable classical scholar, with a wide knowledge of English literature. His conversational gifts and powers of memory and quotation were remarkable,

and were retained to the end of his long life. Besides a large number of tracts, leaflets, &c., Law wrote: 1. 'Christ is All:' vols. i–iv.—'The Gospel in the Pentateuch,' London, 1854–8. Of this work more than 120,000 copies were sold; vol. v. 'Gleanings from the Book of Life,' London, 1877. 2. 'Beacons of the Bible,' London, 1868. 3. 'Family Prayers,' London, 1868. 4. 'The Forgiveness of Sins,' London, 1876. 5. 'Family Devotion; the Book of Psalms arranged for Worship,' 2 vols. London, 1878. 6. 'The Song of Solomon, arranged for Family Reading,' London and Gloucester, 1879. 7. 'Meditations on the Epistle to the Ephesians,' London and Gloucester, 1884.

[Record, 28 Nov. and 5 Dec. 1884; Gloucestershire Chronicle, 29 Nov. 1884; autobiographical notes in the same in 1885; private information; personal knowledge.] J. R. W.

LAW, HUGH, LL.D. (1818–1883), lord chancellor of Ireland, only son of John Law of Woodlawn, co. Down, by his wife Margaret, youngest daughter of Christopher Crawley of Cullaville, co. Armagh, was born in 1818. He was educated at the Royal School at Dungannon and at Trinity College, Dublin, where he was elected to a scholarship in 1837, and in 1839 graduated B.A., having obtained the first senior moderatorship in classics. In 1840 he was called to the bar and joined the north-eastern circuit, but he practised principally in the courts of equity in Dublin and in Irish appeals in the House of Lords. In 1860 he became a queen's counsel. Until the disestablishment of the Irish church was proposed, he took little part in politics, though generally he was believed to be a conservative, but he then sided with the liberal party, drafted the Irish Church Act, a monument of his knowledge and skill; he was also the draftsman of the Irish Land Act of 1870. He had been appointed legal adviser to the lord-lieutenant at Dublin in 1868; in 1870 he became a bencher of the King's Inns, Dublin, and solicitor-general for Ireland in 1872 in succession to Palles, who became attorney-general. In December 1873 he was sworn of the Irish privy council, and was appointed attorney-general, which office he held until the fall of the Gladstone ministry a few weeks later. He entered parliament for Londonderry in 1874, was re-elected in 1880, and became Irish attorney-general in Mr. Gladstone's second administration in April 1880. He conducted the prosecution in December 1880 of Mr. Parnell and the other traversers for conspiracy in establishing the Land League. In committee on the Land Bill of 1881 he was the premier's chief assistant, and proved himself very ready and conciliatory. It was he who, almost without discussion, accepted the 'Healy' clause (T. P. O'Connor, *Gladstone's House of Commons*, p. 212; and *Parnell Movement*). He succeeded Lord O'Hagan as lord chancellor for Ireland in 1881, and resigned his seat in parliament. As chancellor he and his decisions commanded universal respect. After a very brief illness he died of inflammation of the lungs on 10 Sept. 1883, at Rathmullen House, co. Donegal. He married in 1863 Ellen Maria, youngest daughter of William White of Shrubs, co. Dublin, who predeceased him in 1875.

[Law Times, 15 Sept. 1883; Law Journal, 15 Sept. 1883; Irish Law Times, xvii. 489; Solicitors' Journal, 15 Sept. 1883; Times, 4 Sept. 1883.] J. A. H.

LAW, JAMES (1560?–1632), archbishop of Glasgow, son of James Law of Spittal, portioner of Lathrisk in the county of Fife, and Agnes Strang of the house of Balcaskie, graduated at the university of St. Andrews in 1581, and was ordained and admitted minister of Kirkliston in Linlithgowshire in 1585. During his incumbency there, he and Spottiswood, then minister of Calder, afterwards archbishop, were censured by the synod of Lothian for playing at football on Sunday. In 1600 he was put on the standing commission of the church, in 1601 appointed one of the royal chaplains, in 1605 titular bishop of Orkney, and in 1608 moderator of the general assembly. He preached before the Glasgow assembly of 1610 in defence of episcopacy, and was consecrated bishop at St. Andrews in 1611 by the Archbishop of Glasgow and the bishops of Galloway and Brechin. He supported the cause of the people of Orkney against the oppression of Earl Patrick Stewart, and succeeded in getting the lands and jurisdiction of the bishopric separated from those of the earldom. Through the influence of Archbishop Spottiswood, 'his old companion at football and condiscipulus,' he was promoted to the archbishopric of Glasgow in 1615, where he completed the leaden roof of the cathedral. In 1616 he was appointed by the general assembly one of a commission to prepare a book of canons for the church. He died in 1632, and was buried in the chancel of Glasgow Cathedral, where there is a massive monument to his memory erected by his widow.

Law was a favourite of King James, and a zealous promoter of his ecclesiastical policy. He was a man of some learning, left in manuscript a commentary on a part of scripture, and was commemorated by Dr. Arthur Johnston [q. v.] in some Latin verses. He married: (1) a daughter of Dundas of New-

liston, Linlithgowshire; (2) Grissel Boswell; (3) Marion, daughter of Boyle of Kelburn, Ayrshire; and had three sons: James, to whom he left the estate of Brunton in Fife, Thomas, minister of Inchinnan, Renfrewshire, George, and a daughter Isabella. Andrew Law, minister of Neilston, Renfrewshire, and ancestor of the financier, is supposed to have been a brother of the archbishop.

[Hew Scott's Fasti; Anderson's Scottish Nation; Law's Memorials; Livingstone's Characteristics; Keith's Cat.; Row and Calderwood's Hist.; Barry's Hist. of the Orkney Islands; Wood's Hist. of Cramond.] G. W. S.

LAW, JAMES THOMAS (1790–1876), chancellor of Lichfield, born in 1790, was eldest son of George Henry Law [q. v.], bishop of Bath and Wells, by Jane, daughter of General James Whorwood Adeane, M.P., of Babraham, Cambridgeshire (*Gent. Mag.* 1846, i. 531). He was educated at Christ's College, Cambridge, graduated B.A. in 1812 as second senior optime, was chosen fellow, took orders in 1814, and proceeded M.A. in 1815. On 9 April 1818 he was made prebendary of Chester (Le Neve, *Fasti*, ed. Hardy, iii. 273), and on 18 July following prebendary of Lichfield (*ib.* i. 588). In 1821 he was appointed chancellor of the diocese of Lichfield, in 1824 commissary of the archdeaconry of Richmond, and in 1840 special commissary of the diocese of Bath and Wells. He took much interest in the Birmingham School of Medicine and Surgery, Queen's College, Birmingham, of which he was elected honorary warden in 1846, and in the Theological College, Lichfield. He was master of St. John's Hospital, Lichfield. Law died at Lichfield on 22 Feb. 1876. On 16 Dec. 1820 he married Lady Henrietta Charlotte Grey (*d.* 1866), eldest daughter of George Harry, sixth earl of Stamford and Warrington, and left issue.

Law published: 1. 'A Catechetical Exposition of the Apostles' Creed,' 8vo, London, 1825. 2. 'The Poor Man's Garden, or a few brief Rules for Regulating Allotments of Land to the Poor for Potatoe Gardens,' &c., 8vo, London, 1830; 4th edit. 1831. 3. 'The Acts for Building and Promoting the Building of Additional Churches in Populous Parishes arranged and harmonised,' 8vo, London, 1841; 3rd edit. 1853. 4. 'The Ecclesiastical Statutes at large, extracted from the great body of the Statute Law and arranged under separate heads,' 5 vols. 8vo, London, 1847. 5. 'Lectures on the Ecclesiastical Law of England,' pt. i. 8vo, London, 1861. 6. 'Lectures on the Office and Duties of Churchwardens,' &c., 8vo, London, 1861. 7. 'Materials for a Brief History of... Queen's College, Birmingham; with a Supplement and Appendices, arranged by Mr. Chancellor Law,' 4to, Lichfield, 1869. He also published 'Forms of Ecclesiastical Law,' 8vo, London, 1831 (another edit. 1844); a translation of the first part of T. Oughton's 'Ordo Judiciorum,' with large additions from Clarke's 'Praxis;' together with various charges and pamphlets.

[Guardian, 1 March 1876, p. 280; Annual Register, cxviii. 135; Crockford's Clerical Directory for 1876, p. 551.] G. G.

LAW, JOHN (1671–1729), of Lauriston, controller-general of French finance, was born at Edinburgh in April 1671. His father, William Law, great-grand-nephew of James Law [q.v.], archbishop of Glasgow, was a prosperous Edinburgh 'goldsmith,' a business which then included money-lending and banking. He acquired the estate of Lauriston, a few miles from Edinburgh, in the parish of Cramond, and died in 1684. John was educated at Edinburgh, and was early remarkable for his proficiency in arithmetic and algebra. He grew up a handsome, accomplished, and foppish young man of dissipated habits, and a great gambler. Migrating to London, he was soon deeply involved in debt, and at twenty-one sold the fee of Lauriston to his mother, who kept the estate in the family. In April 1694 he killed Edward Wilson, known as 'Beau' Wilson [q.v.], in a duel in London, and being convicted of murder, was sentenced to death. The capital sentence was commuted to one of imprisonment on the ground that the offence was one of manslaughter only; but against this decision an 'appeal of murder' was brought by a relative of his victim. While the appeal was pending Law escaped from prison and took refuge on the continent.

For a time Law is said to have acted as secretary to the British resident in Holland, and to have devoted much attention to finance, especially to the working of the bank of Amsterdam.

At the close of 1700 he was in Scotland, then in a state of collapse, due to the failure of the Darien scheme. Early in 1701 he issued anonymously at Edinburgh his 'Proposals and Reasons for Constituting a Council of Trade in Scotland,' which was to abolish the farming of the revenue and to simplify taxation. The revenue raised and administered by it was to furnish a fund from which advances should be made for the encouragement of national industries, or the council might undertake certain needful branches of production neglected by private enterprise, abolish trade monopolies, free raw materials from import duties, and set the unemployed to work. In 1709 was published, also

anonymously, at Edinburgh, Law's second pamphlet, 'Money and Trade considered, with a Proposal for Supplying the Nation with Money.' Law starts here with the assertion that the trade of a country depends on its possession of a supply of money equal in quantity to the demand for it in all departments of industry. Law maintained that paper-money, as yet unknown in Scotland, was not only in itself a much more convenient currency than specie, with which the country was scantily supplied, but could be easily and safely issued in quantities adequate to the demand if it represented not gold and silver, but non-metallic objects possessing real value, especially land. By such an issue the rate of interest would fall, and production of all kinds would flourish. In the year of the publication of this pamphlet he appears to have submitted to the Scottish parliament a scheme for the establishment of a state bank, which was to issue paper-money on the security of land. There is no mention of Law's name in the parliamentary records, though they contain several references to Hugh Chamberlen the elder [q. v.], who was then renewing his proposals for the establishment of a Scottish land bank, and who charged Law with plagiarism (*Money and Trade considered*, p. 65). Probably it was Law's scheme which the Scottish parliament had been considering when it resolved, 27 July 1705 (*Acts of Parliament of Scotland*, xi. 218), that 'the forcing of any paper-credit by an act of parliament is unfit for this nation.' According to Lockhart of Carnwath (*Memoirs*, i. 117), Law was at the time very intimate with the Duke of Argyll and other great Scottish nobles, and his scheme was rejected by the parliament, not on economic grounds, but because it was 'so contrived that in process of time it' would have 'brought all the estates of the kingdom to depend on the government.' At the same time Law communicated some of his projects to Godolphin, then prime minister in England, and thus acquired in London a reputation for financial ability (Murray Graham, i. 264).

From 1708 to 1715 Law appears to have been roaming over the continent, dividing his time between the gaming-table and unsuccessful attempts at persuading European potentates to try some of his financial projects. He was both a skilful and a lucky gambler, and is represented as having been on this account expelled by the authorities from more than one continental city. Through his gains at the gaming-table and otherwise he is said to have been in 1715 worth 114,000*l.* During visits to Paris before the death of Louis XIV he communicated to the government projects for the restoration of the shattered French finances. They were not accepted, but Law made a very favourable impression on the Duke of Orleans, afterwards regent. In February 1715 Lord Stair, in a letter from Paris (*ib.* i. 265), told Stanhope that 'the King of Sicily,' Victor Amadeus, afterwards king of Sardinia, was urging Law to undertake the management of his finances. Stair suggested that Law might be useful in devising some scheme for paying off the national debt of England, and described him as 'a man of very good sense and who has a head for calculations of all kinds to an extent beyond anybody.'

After the death of Louis XIV (September 1715), Law plied the Duke of Orleans, on becoming regent, with proposals for the establishment of a state bank. The regent was favourable to them, but the opposition of his advisers and of experts procured their rejection. He, however, allowed Law and some associates to found a bank of their own, the first of any kind, apparently, founded in France. Letters patent for the establishment of a Banque Générale, one of issue and deposit, were granted them 20 May 1716. It was speedily successful. Law was able to try his pet scheme of a paper-currency under circumstances peculiarly favourable. The metallic currency of France was then subject, at the caprice of the government, to frequent alterations of value. Law made his notes payable on demand in coin of the same standard and weight as at the date of issue. Having thus a fixed value they were preferred to the fluctuating French coinage, and rose to a premium. Their reputation and that of the bank was increased when, 10 April 1717, a decree ordered them to be accepted in payment of taxes. His paper-money being thus preferred to specie, Law freely advanced money on loan at a low rate of interest, and the immediate result was an expansion of French industry of all kinds. 'If,' says Thiers, 'Law had confined himself to this establishment, he would be considered one of the benefactors of the country and the creator of a superb system of credit' (see Nicholson, *Money and Monetary Problems*, pp. 146 sq.) But Law now had in view a scheme of colonisation by means of a company, which he hoped would rival or surpass the East India Company of England, and he persuaded the regent to make over to him and his associates Louisiana, which at that time included the vast territory drained by the Mississippi, the Ohio, and the Missouri. From the first-named river Law's enterprise became known as 'The Mississippi Scheme,' but it was also called 'The

System.' The decree incorporating the Compagnie d'Occident, with sovereign rights over Louisiana, was issued in August 1717. The parliament of Paris was indignant at the concessions of banking privileges and territory to a foreigner and a protestant. Its opposition reached a crisis when in August 1718 it was rumoured in Paris that the parliament intended to arrest Law, try him in three hours, and have him hanged forthwith (Saint-Simon, *Mémoires*, ed. Chéruel, xv. 354–5). The regent met the parliamentary resistance in December 1718 by converting the Banque Générale into the Banque Royale, the notes of which were guaranteed by the king. Law was nominated its director-general, but he was unable to prevent the regent from freely increasing the issue of paper-money in order to satisfy his extravagant personal expenditure.

Law meanwhile was enlarging the responsibilities of his Western Company. In August 1718 it acquired the monopoly of tobacco, and in December the trading rights, ships, and merchandise of the Company of Senegal. In March 1719 it absorbed the East India and China companies, and thenceforward assumed the designation of the Compagnie des Indes. In the following June the African Company came under its authority, and thus the whole of the non-European trade of France was in its hands. In July of the same year the mint was handed over to Law's company, and he could manipulate the coinage as he pleased. In August the company undertook to pay off the bulk of the national debt of the kingdom, and became practically the sole creditor of the state. The functions of the receivers-general were already assigned to it, and the farm of the revenue was abolished in its favour. The collection and disposal of the whole of the revenue of the state which was derived from taxation was thus placed under Law's control. As a fiscal administrator Law appears in a very favourable light. He repealed or reduced taxes which pressed directly, and he abolished offices the emoluments attached to which pressed indirectly, on commodities in general use, and the price of the necessaries of life was reduced by forty per cent. Rural taxation was so adjusted that the peasant could improve the cultivation of the soil without fear of losing the honestly earned increment. Free trade in cereals and other articles of food between the provinces of France was established. The abuses and grievances which Law removed revived after his fall, but Turgot's chief fiscal reforms were either executed or planned by Law.

Law promised high dividends to the shareholders of his great company, and the public expected that its enormous enterprises would ultimately yield fabulous profits. Its issues of new shares were accompanied by fresh issues of paper-money from the bank, for which the stock of the company offered a means of investment. 'The System' reached its acme in the winter of 1719–20. Multitudes of provincials and foreigners flocked to Paris eager to become 'Mississippians.' The scene of operations was a narrow street called Quincampoix, where houses that previously yielded 40*l.* a year now brought in over 800*l.* per month. Enormous fortunes were made in a few hours by speculators belonging to all classes through successful operations for the rise. The highest in the land courted Law in the hope of a promise to be allowed to participate in each new issue of shares. The market price of shares originally issued at five hundred livres reached ten thousand livres, and when on 1 Jan. 1720 a dividend of 40 per cent. was declared, the price rose to eighteen thousand livres. On 5 Jan. 1720, having as a needful preliminary abjured protestantism and been admitted into the Roman catholic church, Law was appointed controller-general of the finances. According to Lord Stair, then British ambassador in Paris, Law boasted that he would raise France to a greater height than ever before on the ruins of England and Holland, that he could destroy English trade and credit, and break the Bank of England and the English East India Company whenever he pleased. Stair resented his language, and from a friend became an enemy of Law. To appease Law, early in 1720 Stair was recalled by his government.

On 23 Feb. 1720 the Company of the Indies was united to the Royal Bank, and 'The System' was completed. But a reaction had already set in. The successful speculators in the shares of the company had begun to realise their gains, and to drain the bank of coin in exchange for their paper-money. The specie thus obtained was partly hoarded, partly exported. To check this movement Law had recourse, during the earlier months of 1720, to violent measures, enforced by royal decrees. The value of the metallic currency was made to fluctuate. Payments in specie for any but limited amounts were forbidden. The possession of more than five hundred livres in specie was punished by confiscation and a heavy fine, and domiciliary visits were paid to insure the enforced transmission of specie to the mint. Informers of infractions of this order were handsomely rewarded. Holders of paper-money began to realise by purchasing plate and jewellery, but this traffic was prohibited.

Investments in the purchase of commodities was the last expedient tried, and it increased the already enormous prices due to a superabundant paper currency, which were paralysing trade and industry and exciting popular discontent. It has been much disputed whether the final decree which precipitated the downfall of 'The System' was planned by Law or by Law's enemies in the councils of the regent (cf. Wood, *Life*, p. 117; Levasseur, pp. 116, 120; Louis Blanc, i. 320-4). Dubois, then secretary of state for foreign affairs, exerted much influence there: he was devoted to the alliance with England, and the English government had now adopted Stair's policy of opposition to Law (Lord Stanhope, *History of England*, ed. 1853, Appendix, p. xiv). On 21 May 1720 a decree was issued directing the gradual reduction of the value of the bank-note until it reached one-half. This flagrant repudiation of the state's obligations caused a panic, which was not checked by the withdrawal of the decree on the 27th, since at the same time the bank suspended cash payments. On the 27th Law was relieved of the controller-generalship, yet was soon appointed by the regent intendant-general of commerce and director of the ruined bank. But 'The System' had fallen with a crash. In the popular commotion which followed, Law's house in Paris was attacked and himself insulted. His enemies in the regent's councils gained the upper hand, and he had to leave the country. He had invested the bulk of his fortune in the purchase of estates in France. They and whatever other property he left behind him were confiscated.

On arriving at Brussels in December 1720, Law was overtaken by an envoy of the Czar Peter, who had been sent to Paris to invite him to St. Petersburg in order to administer the finances of Russia, but he declined the offer (Lemontey, i. 342). After months of wandering in Italy and Germany, he took refuge in Copenhagen from his creditors. There he received an invitation from the English government to come to England, and he went thither in October 1721, on board the English admiral's ship. He was presented to George I on 22 Oct., but was denounced in the House of Lords for having become a Roman catholic, as well as for having countenanced the adherents of the Pretender. He was not further molested, and formally pleaded in the court of king's bench the pardon which had been sent him in 1719 for the murder of Wilson. He took lodgings near Hanover Square, and on 26 Oct. 1721 he witnessed at Drury Lane a representation of Ben Jonson's 'Alchemist,' for which an epilogue introducing Law's name had been specially written (see *Gent. Mag.* 1825, i. 101). He spent several years in England, and corresponded with the Duke of Orleans, by whom he expected to be recalled to France, but his hopes were not realised. He desired to leave England, but feared persecution by his creditors on the continent, especially by the new French East India Company, which had risen on the ruins of his own company. In the autumn of 1725 Walpole asked Lord Townshend to obtain for Law some sort of commission from the king to any prince or state, 'not for use but for protection.' He appears to have proceeded in that year to Italy. It is said that while in some Italian town he staked his last thousand pounds against a shilling in a wager that double sixes would not be thrown six times successively. He won, and repeated the experiment before the local authorities interfered (Wood, p. 187 *n.*) He died in comparative poverty, 21 March 1729, at Venice, where he had spent his last years, and he was buried there. The following epitaph appeared in the 'Mercure' in April 1729:—

Çi-gît cet Écossais célèbre,
Ce calculateur sans égal,
Qui par les régles de l'algèbre
A mis la France à l'hôpital.

Before leaving Scotland in 1708 Law had married Katherine Knollys, third daughter of Charles Knollys, titular third earl of Banbury, and widow of a Mr. Seignior. His widow died in London in 1747. His only daughter, Mary Katherine, was married in 1734 to her first cousin, called Viscount Wallingford. His only son, 'William Law of Lauriston,' accompanied his father in his flight from France, settled with his mother at Utrecht and Brussels, and died, a colonel of an Austrian regiment, at Maestricht in February 1734.

Law's brother, William (1675–1752), who had assisted him actively during his financial career in Paris, had two sons, who rose very high in the service of the French East India Company. A son of the elder of these, James A. B. Law (1768–1828), created Comte de Lauriston, was a distinguished general in the French army, a favourite aide-de-camp of the first Napoleon, and was made by Louis XVIII a marshal of France.

Law was a handsome man of polished and agreeable manners, and of much conversational talent. Saint-Simon, who knew him intimately, pronounced him 'innocent of greed and knavery,' and described him as 'a mild, good, respectful man whom fortune had not spoilt.' Some of the chief French historians of his times speak of him ap-

provingly as a precursor of modern state-socialism, and most of them agree that 'The System,' however ruinous to individuals, gave a great impetus to the industry and enterprise of France, exhausted as it had been by Louis XIV's wars. According to Voltaire (*Siècle de Louis Quinze*), who was an eye-witness of its collapse, 'a system altogether chimerical produced a commerce that was genuine and revivified the East India Company, founded by the great Colbert, and ruined by war. In short, if many private fortunes were destroyed, the nation became more opulent and more commercial.'

A volume entitled 'Œuvres de J. Law' was published at Paris in 1790. It comprises a French translation of his 'Money and Trade considered,' memorials and letters on banks and banking addressed by Law to the regent Orleans, and a vindication of himself, written in London in 1724, addressed to the Duc de Bourbon, prime minister of France after the regent's death. All of these are in French, and were reprinted, with some additions, in Daire's 'Économistes-Financiers du XVIII^e^ Siècle,' 1843.

There were several portraits taken of Law, most of which were engraved. That in the National Portrait Gallery, by the well-known French portrait-painter Alexis S. Belle, represents Law with a closely shaven face, small dark-grey eyes, pale yellow eyebrows, and a fair complexion (SCHARF, *Catalogue of the Pictures, &c., in the National Portrait Gallery*, 1888; cf. *London Gazette*, 3 and 7 Jan. 1694–5).

[The chief authority for Law's general biography is the Life (1824) by John Philip Wood, the editor of Douglas's Peerage of Scotland. Many traits and anecdotes of him are given by the French memoir-writers of his time, especially Saint-Simon. There are full accounts of 'The System' by older writers—Fourbonnais in his Vue générale du système de M. Law at the end of his Recherches et Considérations sur les Finances en France (1758), and Duhautchamps in his Histoire du Système des Finances pendant les années 1719 et 1720 (1739). A lucid, lively, and critical history of 'The System' is contained in the article 'Law' contributed by Thiers to the Revue Progressive (1826), and reprinted in the Dictionnaire de la Conversation. Both ample and accurate is the Historical Study of Law's System, by Andrew McFarland Davis (Boston, U.S., 1887), reprinted from an American periodical, the Quarterly Journal of Economics. All information, however, that either the student or the general reader can require on Law and his career is to be found in Levasseur's Recherches sur Law (1854), a work elaborate, succinct, and impartial. The anecdotal element is supplied in Cochut's volume, Law, son Système et son Epoque (1853), and there is an entertaining chapter on Law in vol. i. of Dr. Charles Mackay's Extraordinary Popular Delusions. A valuable essay on 'John Law of Lauriston' is included in Mr. J. Shield Nicholson's Treatise on Money and Essays on Present Monetary Problems (1888). Among French histories Lemontey's Histoire de la Régence contains remarks on Law, in writing which the author had before him materials since lost. Henri Martin is solid and trustworthy on Law, and Michelet vivid and a little rhapsodical. Louis Blanc, in his very interesting account of Law, in vol. i. of his Histoire de la Révolution Française, lays great stress on Law's popular sympathies, and represents him admiringly as aiming at the establishment of a new social system for which the France of his time was not ripe. Some only of the letters of Lord Stair from Paris to ministers in London, which contain references to Law, are printed in John Murray Graham's Annals and Correspondence of the Viscount and the first and second Earls of Stair (1675); the rest are in the Hardwicke State Papers. By Voltaire, St.-Simon, the Duc de Noailles, and other French contemporaries Law was commonly called Lass—the French equivalent of Laws, a common colloquial form of the name; see Athenæum, December 1889; cf. Addit. MS. 5145, f. 95; Hist. MSS. Comm. 5th Rep. i. App. p. 384; 'La prononciation du nom de Jean Law le Financier,' Paris, 1891, forms the subject of an interesting essay by M. Alexandre Beljame.] F. E.

LAW, JOHN (1745–1810), bishop of Elphin, born in 1745, was eldest son of Edmund Law [q. v.], bishop of Carlisle, and brother of Edward Law, first lord Ellenborough [q. v.], and of George Henry Law [q. v.], bishop of Bath and Wells. John was educated at Charterhouse, and proceeding to Christ's College, Cambridge, graduated B.A. 1766, M.A. 1769, and D.D. 1782. He subsequently became a fellow of his college and took holy orders. He was appointed prebendary of Carlisle in 1773, and archdeacon there in 1777. Five years later, in April, he went to Ireland as chaplain to William Henry Cavendish Bentinck, third duke of Portland, lord-lieutenant. Within a few months (August) he was appointed to the see of Clonfert, was translated to that of Killala in 1787, and to that of Elphin in 1795. Dr. William Paley, his successor in the archdeaconry, accompanied him to Ireland and preached his consecration sermon, which has been printed (COTTON, *Fasti*, v. 294). Law died in Dublin 18 March 1810, and was interred in the vaults of Trinity College Chapel. He married Anne, widow of John Thomlinson of Carlisle, and of Blencogo Hall, Cumberland, but had no issue. Law published two sermons: 1. Preached in Christ Church, Dublin, before the Incorporated Society, 1796. 2. Preached in St. Paul's Cathedral, London,

at the meeting of the charity school children, 1797. He founded prizes for the study of mathematics in Dublin University.

[Graduati Cantabr.; Burke's Peerage, 'Ellenborough;' Cotton's Fasti Eccles. Hib.; Dublin Univ. Cal.] W. R–L.

LAW, ROBERT (*d.* 1690?), covenanting preacher, was the son of Thomas Law, minister of Inchinnan in Renfrewshire, by Jean, daughter of Sir Robert Hamilton of Silvertonhill, and the grandson of James Law [q. v.], archbishop of Glasgow from 1615 to 1632. He studied at the university of Glasgow, graduating M.A. there in 1646. The parish of New or Easter Kilpatrick, Dumbartonshire, called him to be their minister in 1652; but as his trials were unsatisfactory the presbytery refused to induct him. On appeal to the synod, a committee of that court was appointed to try him anew, and he was admitted by them without the consent of the presbytery (Baillie, *Letters*, iii. 186, 294). Law inherited the lands of Balernok and others from his father in 1657, together with his library, valued at 366*l.* 13*s.* 4*d.* Scots. He took the side of the protesters, and, declining to conform to episcopacy at the Restoration, was deprived of his benefice by the act of parliament of 11 June 1662. On the charge of preaching at conventicles he was arrested in his bed on 9 July 1674, and after suffering imprisonment in Glasgow for eight days was removed to the Tolbooth at Edinburgh. He admitted having preached in the vacant church of Kilsyth on the invitation of the people, and was placed under caution of five thousand marks to appear before the council when required (Wodrow, *History*, ed. Burns, ii. 270). Law accepted the indulgence of 1679, and on the petition of some heritors was permitted to return to his parish, though it would appear that another minister retained possession of the benefice (*New Statistical Account of Dumbartonshire*, 'Parish of New Kilpatrick'). He was married, and had at least one son, John, who became a regent in the university of Glasgow. He must have died before 1690, as on 28 Feb. of that year his son was served his heir in Balernok. He was buried in Glasgow High churchyard (Monteith, *Collection of Epitaphs*, Scotland, p. 293).

Law was author of 'Memorialls, or the Memorable Things that fell out within this Island of Brittain from 1638 to 1684,' a work which was edited in 1818 by Charles Kirkpatrick Sharpe, who, in his extensive annotations, shows an entire want of sympathy with his author. Burns, the editor of Wodrow, states that the work was published by Sharpe to discredit Wodrow and the presbyterians, and the statement is fully borne out by the recently published correspondence of Sharpe.

[Law's Memorialls; Scott's Fasti Ecclesiæ Scoticanæ, iii. 219, 363, 364; Abbreviatio Inquisitionum, Lanark, Nos. 265, 268, 386; Kirkpatrick Sharpe's Correspondence.] H. P.

LAW, THOMAS (1759–1834), of Washington, born 23 Oct. 1759, was the seventh son of Edmund Law [q. v.], bishop of Carlisle, by Mary, daughter of John Christian of Unerigg, Cumberland, and brother of Edward Law, first baron Ellenborough [q. v.] Having obtained an appointment in the service of the East India Company, he proceeded in 1773 to India. In January 1788, when collector of Bahar, he submitted to the board of revenue at Fort William his plan for a mocurrery or fixed settlement of the landed revenues of Bengal. By a fixation of land tax and an abolition of all internal impositions, he hoped to insure security of property in Bengal, Bahar, and Benares. The system was embodied in the Cornwallis settlement in 1789. Law was appointed a member of the board of revenue at Fort William. Ill-health obliged him to resign and to return to England in 1791. During a brief stay in London he became a member of the Association for Preserving Liberty and Property, and was placed on the committee. He came, however, to disapprove of their procedure, and gave his reasons in a long letter addressed to Mr. Reeves, the chairman, which was printed in the 'Morning Chronicle' of 24 Jan. 1793, and separately. Shortly afterwards he went to the United States, out of admiration for American institutions and reverence for Washington, with whom he soon became acquainted. He married as a second wife Anne Custis, granddaughter of the Mrs. Martha Custis who married Washington as her second husband in 1759. Law and his wife were among the chief mourners at Washington's funeral at Mount Vernon on 18 Dec. 1799. He invested most of his savings in lots and houses in Washington city, and made only two or three short visits afterwards to England. In America he distinguished himself by his efforts to establish a national currency, and in 1824 he was one of a committee who presented a memorial on the subject to congress. In 1826 two addresses delivered by him to the Columbian Institute on the same subject were ordered to be printed. In 1828 he published in pamphlet form a third address to the Columbian Institute on currency, and had it widely circulated.

Owing to the failure of his investments Law became in his latter years comparatively

poor. He died at Washington in October 1834, aged 78. By his second wife he had a daughter, Elizabeth Parke Law, who received a legacy under Washington's will, and subsequently married a Mr. Rogers of Maryland (Jared Sparks, *Writings of Washington*, i. 579). He had by a former marriage three sons, who were born in India, but all died before him. For some time he was a member of the Asiatic Society of Bengal.

Law wrote, besides the works mentioned: 1. 'Letters to the Board [of Revenue, Fort William], submitting by their requisition a Revenue Plan for Perpetuity,' 4to, Calcutta, 1789, to which was appended 'Public Correspondence elucidating the Plan, in answer to questions thereon.' 2. 'A Sketch of some late Arrangements and a View of the rising Resources in Bengal,' 8vo, London, 1792, an enlarged edition of his 'Letters,' published to promote the exportation of sugars from India. It was severely criticised by a former colleague named Nield, in 'Summary Remarks on the Resources of the East Indies . . . By a Civil Servant,' 8vo, London [1798 or 1799]. 3. 'An Answer to Mr. Princeps's [*sic*] Observations on the Mocurrery System,' 8vo, London, 1794. John Prinsep had attacked the system in a series of letters contributed in 1792 to the 'Morning Chronicle,' under the signature of 'Gurreeb Doss,' which were republished separately in 1794. 4. 'An Address to the Columbian Institute on the question "What ought to be the Circulating Medium of a Nation?"' 8vo, Washington, 1830.

[Gent. Mag. new ser. ii. 437, 661; Law's Works; G. W. Parke Custis's Recollections; Correspondence of Charles, first Marquis Cornwallis, ed. C. Ross, i. 460, 466.] G. G.

LAW, WILLIAM (1686–1761), author of the 'Serious Call,' son of Thomas Law, grocer, by his wife Margaret (Farmery), was born at Kings Cliffe, near Stamford, Northamptonshire, in 1686. He was the fourth of the eight sons in a family of eleven children. He probably had a religious education from his parents, who have been identified with the 'Paternus' and 'Eusebia' of his 'Serious Call.' He must have shown unusual promise to encourage them to send him to the university. Some rules drawn up by him, apparently upon entering college, begin by saying that the 'one business upon his hands' is 'to seek for eternal happiness by doing the will of God,' and embody resolutions for frequent prayer and self-examination. He entered Emmanuel College, Cambridge, as a sizar, 7 June 1705. He graduated B.A. 1708, M.A. 1712, and in 1711 was ordained, and elected fellow of his college. He studied the classics, and acquired some mathematical and philosophical knowledge at Cambridge (Byrom, vol. i. pt. i. p. 23). He kept his act upon Malebranche's doctrine, 'Omnia videmus in Deo.' On 17 April 1713 he was suspended from his degrees for a 'tripos speech' in which he gave offence by asking certain questions, e.g. 'whether the sun shines when it is in eclipse,' where the sun clearly meant the Pretender (*ib.* vol. i. pt. ii. pp. 20, 21; Wordsworth, *University Life*, p. 231; Hearne, *Diary*). On 7 July 1713 he preached a sermon at Haslingfield, near Cambridge, in support of the peace of Utrecht, with a loyal and ultra-tory apostrophe to Queen Anne. Another sermon, dated 1718, is mentioned by Walton, but does not appear to be extant. Upon the accession of George I he declined to take the oaths of allegiance and abjuration, and retained through life his sympathy for the exiled dynasty. His father died 10 Oct. 1714; his mother died in 1718, leaving six surviving children, each of whom appears to have received 115*l.* from the estate (Walton, p. 354). Law seems also to have inherited some house property from his father (Byrom, vol. i. pt. ii. p. 512). It is said that Law was for a time curate at Fotheringay; he certainly had a pupil at Cambridge. He mentioned that he had been a curate in London (Okely, *Memoirs of Behmen*), and it is said that he refused offers of preferment from his friend, Dean Thomas Sherlock (afterwards bishop of London). If so, Sherlock must have been under the erroneous impression that Law was capable of abandoning his nonjuring principles. In 1717 Law published his 'Three Letters to the Bishop of Bangor' (Hoadly), which are probably the most forcible piece of writing in the Bangorian controversy. They express the essence of the high church position. In 1723 he attacked Mandeville's 'Fable of the Bees,' arguing with remarkable power against the cynical theory of his opponent which reduced virtue to a mere fashion 'begot by flattery on pride.' This excellent tract was republished (with a preface) by F. D. Maurice, at the suggestion of John Sterling, in 1846. In 1726 appeared his unsparing attack upon the stage, which he condemns more unequivocally than Collier, and with less knowledge of the facts. John Dennis [q. v.] replied with some advantage derived from the unreasonable austerity of his opponent. In the same year appeared the first of his practical treatises on 'Christian Perfection,' which impressed Bishop Wilson as well as Wesley and the early methodists. It is said that an anonymous stranger presented him with 1,000*l.* after reading it. In 1727 Law founded a school for fourteen girls at

Kings Cliffe, which is supposed to have been an application of this gift. It is difficult to see how he could have obtained the money otherwise.

The only notice of Law during these years is a statement that his reply to Hoadly was published by a subscription promoted by orthodox divines (*Account of Pamphlets in the Bangorian Controversy, by Philanagnostes Criticus*, 1719). By 1727 he entered the family of Edward Gibbon (1666–1736) as tutor to the son Edward, afterwards father of the historian [see under GIBBON, EDWARD]. As his pupil, Edward, was born in 1707, it is tolerably certain that the connection had begun earlier. The elder Gibbon was a strong tory, and for that reason likely to be favourable to Law. He lived in a comfortable house at Putney, with pleasant grounds. The son went to Cambridge, accompanied by his tutor, at whose college (Emmanuel) he was entered 10 July 1727. After leaving college, Gibbon travelled abroad, while Law remained at Putney, and became 'the much honoured friend and spiritual director of the whole family' (GIBBON, *Autobiography*). This included two daughters—Catharine, said by Gibbon to be the 'Flavia,' and Hester, said to be the 'Miranda' of the 'Serious Call;' while Law's pupil has been identified with the 'Flatus.' These identifications, however, seem to be merely guesses not confirmed by dates. The 'Serious Call' was published at the end of 1728, when Law would hardly have made an intentional portrait of his young pupils. The publication of the 'Serious Call' brought him a visit (4 March 1729) from John Byrom [q. v.], who has preserved many accounts of this and later conversations. Law spoke to him about the mystical writers, praising Tauler, Rusbroch, and à Kempis, but apparently held Mme. Bourignon and Mme. Guion to be dangerous guides. John and Charles Wesley also became disciples. John first visited him at Putney in 1732, was led to some study of the mystics, and was influenced by Law's advice in going to Georgia in 1735. When, after his return in 1738, he had come under the influence of the Moravian, Boehler, Wesley reproached Law in a curious letter for not having taught the true doctrine of faith in Christ, which he had now learnt from Boehler. Law replied to this and a subsequent letter, pointing out that he had commended Thomas à Kempis, the most forcible teacher of the doctrine, to Wesley (who published a translation of the 'De Imitatione' about 1736), and had constantly insisted upon the same truth. Wesley's eminently practical mind was already out of harmony with Law's mystical tendencies; but he frequently speaks of Law with high admiration in his sermons (see OVERTON, p. 87). John and Charles, who took the same view as his brother, ceased from this time to be disciples. Dr. George Cheyne [q. v.] also corresponded with Law, and recommended to him some mystical writings, which incidentally led to Law's acquaintance with Behmen.

After the death of the elder Gibbon in 1737, Law remained for a time at Putney, till the household was broken up. He was afterwards at Somerset Gardens, at the back of the Strand, where Byrom frequently called upon him, and found him occasionally in a rather irritable frame of mind.

It was apparently towards the end of his stay at Putney (OVERTON, p. 179) that Law first began to study the works of Jacob Behmen. He became an ardent disciple, learnt 'high Dutch' to study the original words of the 'blessed Jacob,' proposed a new edition and translation, and studied all the literature of the subject which he could procure. The first of his books to reveal Behmen's influence is his answer (1737) to Hoadly's 'Plain Account' of the Lord's Supper. The later writings are expositions or applications of the mysticism thus imbibed. Towards the end of 1740 Law retired to Kings Cliffe, where his eldest brother, George, bailiff to the Earl of Westmorland, still lived, and where he owned a house. During the next years he paid occasional visits to London. Archibald Hutcheson, M.P. for Hastings, had known Law at Putney. He died in 1740, leaving a widow, and on his deathbed expressed a wish that she should lead a retired and religious life under Law's guidance. Miss Hester Gibbon proposed to join her. Law took a house for them at Thrapston, ten miles from Kings Cliffe, where they settled in 1743. Mrs. Hutcheson had an income of 2,000*l.*, and Miss Gibbon some 500*l.* or 600*l.* a year. They proposed to carry out literally the precepts of the 'Serious Call,' and to spend in charity all that was not strictly necessary. Thrapston being at an awkward distance, they removed in 1744, and settled in Law's house at Kings Cliffe. This house, which still remains, was anciently a royal manor-house in the forest of Rockingham, and was called 'King John's Palace.' The plan of life was strictly carried out. To the girls' school already founded by Law, Mrs. Hutcheson in 1745 added a school for eighteen boys (increased in 1746 to twenty), besides almshouses. Law added other almshouses and a school building. The rector of Kings Cliffe was always to be one trustee, and the others were to be chosen from the gentry and clergy

within four miles. Various regulations (see Overton, pp. 228–32) show Law's desire that the children should be brought up in church principles, and pay due respect to their superiors.

Law rose at five for devotion and study; the household assembled for prayers at nine; dinner was at twelve in summer and at one in winter, and was followed by devotion. At tea-time Law joined the family, eating only a few raisins, and talking cheerfully, without sitting down. After tea the servants read a chapter of the Bible, which Law explained. He then took a brisk walk in the fields, and after another meal, again followed by prayers, he retired to his room, took one pipe and a glass of water, and went to bed at nine. They attended the church services on Wednesdays, Fridays, and Sundays; saw a few friends, and occasionally took an airing, Mrs. Hutcheson in her 'coach,' Law and Miss Gibbon riding on horseback. Law, in order to begin the day by an act of charity, distributed the milk of four cows to his poor neighbours. He tasted the soup which was daily prepared for the poor, and his only displays of irritability were on occasions of its being not well enough made. He loved music, and maintained that every one could be taught to sing well enough for devotional purposes. He was fond of dumb animals, and liked to free birds from their cages. He was a lover of children, and has devoted much space in his writings to advice upon their education. He had a small room for a study, which Canon Overton describes (p. 242) as part of 'a most commodious bedroom,' and altogether a 'most convenient little snuggery.' He had a large library, chiefly of theological books, and was an untiring student in several languages. The hearthstone of his room was worn away in two places by the rubbing of his chilly feet.

Law's study overlooked a courtyard, and the appearance of a beggar caused him immediately to descend. The excessive charity of the family naturally attracted beggars of all kinds. The rector, a Mr. Piemont, denounced this indiscriminate charity from the pulpit, and a paper was presented by 'many considerable inhabitants of the town' to the justices of the peace, complaining that Law and his family were one 'occasion of the miserable poverty of the parish.' In an indignant letter dated 21 Feb. 1753, and signed by the three offenders, they declare that they will continue their practice, and threaten an immediate removal. As they remained, the beggars were presumably too strong for the 'considerable inhabitants.'

Law continued his literary activity at Kings Cliffe. In the first year of his residence he attacked Dr. Trapp, whose argument against being 'righteous overmuch' was aimed at the methodists and other 'enthusiasts' (in the then accepted sense), and naturally roused Law, who saw more danger in the opposite direction. In 1757 he attacked Warburton, whose whole point of view was totally uncongenial, and who could safely speak of his mystical antagonist with coarse contempt (see *Doctrine of Grace*). Warburton is again attacked in his 'Appeal to the Clergy.' In 1756 Wesley had published a letter to Law condemning his mysticism. Law made no reply, but in a 'Dialogue between a Methodist and Churchman,' written hastily and in old age, defended the church principles against Wesley's disciple, John Berridge [q.v.] Law had friends among the neighbouring gentry, and could be sociable and agreeable in company. He received numerous letters from persons interested in his teaching or moved in conscience by his books, and replied in letters of spiritual advice. His correspondence, his writing, and his charities and schools, doubtless kept him fully employed. His later friends were not men of mark, and his life was secluded. He retained his 'piercing eye' and intellectual and bodily vigour to the last. He caught a chill at the annual audit of the school account, when the trustees were always entertained at his house. He died, after a fortnight's illness, on 9 April 1761. He wrote a letter the day before his death making no allusion to his illness, and died almost in the act of singing 'the Angels' Hymn.' He was buried at King's Cliffe. An epitaph was composed by two friends, and a tomb erected by Miss Gibbon. In a will executed just before his death he left five shillings to his nephew, and all the rest of his property to Miss Gibbon. A codicil directed that she should distribute the whole among the descendants of his late brother George.

Law never allowed his portrait to be taken. He is described by Tighe, who visited Kings Cliffe for information, as rather over the middle height, stoutly made, but not fat, with a round face, grey eyes, ruddy complexion, and a pleasant expression. His manners were unaffected, though with a certain gravity of appearance, induced by a 'clerical hat with loops let down, a black coat, and grey wig.' Mrs. Hutcheson died in January 1781, aged 91; and Miss Gibbon in June 1790, aged 86.

Law's remarkable force of mind placed him in opposition to the prevailing tendencies of his time, and his writings have therefore failed to receive due recognition, with the exception of the 'Serious Call.' He had a

marked influence upon the Wesleys and Whitefield, and upon the early evangelicals, such as Henry Venn and Thomas Scott, including some who attacked his mysticism, such as James Hervey and John Newton. Johnson's religious convictions were due, he says, to a perusal of the 'Serious Call' at Oxford, and even Gibbon speaks of it with high respect (see Overton, pp. 109–19, and 392–9 for an account of Law's admirers and opponents). His power is due, not merely to the uncompromising simplicity with which he adopts the Christian ideal and gives new life to commonplaces, but to extraordinary merits of style. His writing is transparently clear, vivid, and pungent, and his portraits of character remind us that he was a contemporary of Addison, and a keener satirist, if a less delicate humorist. A certain austerity appears in his writings, as in his life, and he occasionally recalls the puritan doctrine, though his asceticism is of a different type. His attack upon the stage followed that of the high churchman, Jeremy Collier, and the less known work of Arthur Bedford [q. v.]

The logical power shown in Law's controversial writings surpasses that of any contemporary author, unless Bentley be an exception. His assaults upon Hoadly, Mandeville, and Tindal could only have failed to place him in the front rank because they diverged too far from the popular theories. He was the most thoroughgoing opponent of the dominant rationalism of which Locke was the great exponent, and which, in his view, could lead only to infidelity. He takes the ground (see especially his answer to Tindal) of the impotence of human reason, and in some points anticipates Butler's 'Analogy.' The sceptical inference from this argument may be answered by an appeal to authority; but Law, though a high churchman to the end of his life, found an answer more satisfactory to himself in the doctrine of the 'inner light,' which, on some points, leads him towards quakerism. His early love of the mystical writers made him accessible to the influence of Behmen, which seems to have affected him as, in later days, Coleridge and his followers were affected by the German philosophy, to which Behmen's writings have some affinity. Englishmen, who have generally (whether rightly or wrongly) regarded mysticism, ontology, and nonsense as convertible terms, and especially the thoroughly English Wesley, were alienated by this tendency; and though many of Law's writings went through several editions, he occupies an isolated position in the history of English thought, and even his singular literary merit has been too little recognised.

His works were collected in nine volumes, with a title-page dated 1762. Each tract was also published separately, and with various dates. The edition comprises all the published works, except two sermons mentioned above and a tract called 'Answer to a Question, Where shall I go . . . to be in the Truth?' 1750 (?). In the following list the edition mentioned is that which appears on the title-pages in the collected edition :— 1. Three letters to the Bishop of Bangor, 1717–19; 9th, 5th, and 2nd edit. respectively, vol. i. 2. 'Remarks upon . . . the Fable of the Bees' (with postscript on Bayle), 1724; 3rd edit. vol. ii. (1). 3. 'The Absolute Unlawfulness of the Stage Entertainment fully demonstrated,' 1726; 6th edit. vol. iii. (3). 4. 'A Practical Treatise upon Christian Perfection,' 1726; 6th edit. vol. iii. 5. 'A Serious Call to a Devout and Holy Life, adapted to the State and Condition of all Orders of Christians,' 1728; 10th edit. vol. iv. 6. 'The Case of Reason, or Natural Religion fairly and fully Stated in Answer to [Tindal's] Christianity as Old as the Creation,' 1731; 3rd edit. vol. ii. (2). 7. 'A Demonstration of the Gross and Fundamental Errors of . . .' ('Plain Account . . . of the Lord's Supper'), 1737; 4th edit. vol. v. (1). 8. 'The Grounds and Reasons of the Christian Regeneration,' 3rd edit. 1750; 7th edit. vol. v. (2). 9. 'An Earnest and Serious Answer to Dr. Trapp's discourse of the Folly, Sin, and Danger of being Righteous Overmuch,' 1740; 4th edit. vol. vi. (1). 10. 'An Appeal to all that doubt or disbelieve the Truths of the Gospel. . . . To which are added some Animadversions upon Dr. Trapp's Replies,' 1740; 3rd edit. vol. vi. (2). 11. 'The Spirit of Prayer, or the Soul rising out of the Vanity of Time into the Riches of Eternity,' in two parts, the second in dialogue form, 1749; 7th and 5th edit. vol. vii. (1) and (2). 12. 'The Way to Divine Knowledge' (a continuation of the dialogues forming the second part of the 'Spirit of Prayer') '. . . preparatory to a new edition of the "Works of Jacob Behmen . . ."' 1752; 3rd edit. vol. vii. (3). 13. 'The Spirit of Love' (an appendix to the 'Spirit of Prayer,' in two parts), 1752; 3rd edit. vol. viii. (1) and (2). 14. 'A Short but Sufficient Confutation of the Rev. Dr. Warburton's projected defence (as he calls it) of Christianity' (in the 'Divine Legation') '. . . in a letter to the Bishop of London,' 1757; 2nd edit. vol. viii. (3). 15. 'Of Justification by Faith and Works: a Dialogue between a Methodist and a Churchman,' 1760; 3rd edit. vol. ix. (1). 16. 'A Collection of Letters on the most interesting and important Subjects, and on

several Seasons,' 1760; 3rd edit. vol. ix. (3). 17. 'An Humble, Earnest, and Affectionate Address to the Clergy,' 1761 (posthumous); 3rd edit. vol. ix. (2). Letters to a Lady inclined to join the church of Rome (probably Miss Dodwell, daughter of Henry Dodwell, the nonjuror), written 1731–2, were separately published in 1779. Some manuscript letters to dissuade another lady from quakerism (1736) were in possession of Mr. Walton (*Memorial*, p. 364).

[Short Account of the Life and Writings of William Law, by Richard Tighe, 1813; Notes and Memorials for an adequate Biography . . . of William Law (by Christopher Walton), 1854 (privately printed); William Law, Nonjuror and Mystic, by Canon Overton, 1881 (giving all information obtainable, and a very interesting account of Law's doctrines); Gent. Mag. 1800, pp. 720, 1038; Nichols's Lit. Anecd. ix. 516–19 (of no importance); Gibbon's Miscellaneous Works, 1814, i. 20–2; Okely's Memoirs of Behmen, p. 105 *n.*; Thomas Hartley's Paradise Restored, 1764, p. 466; Byrom's Journal (Chetham Soc.) passim.] L. S.

LAW, WILLIAM JOHN (1786–1869), commissioner of insolvent court, was born on 6 Dec. 1786. His father, Ewan Law, second son of Edmund Law [q. v.], bishop of Carlisle, was member of parliament for Westbury, Wiltshire, 1790–5, for Newtown, Isle of Wight, 5 May to 29 June 1802, and died at Horsted, Sussex, 29 April 1829, having married, 28 June 1784, Henrietta Sarah, eldest daughter of Dr. William Markham, archbishop of York; she died on 15 Aug. 1844, aged 80. The eldest son, William John, was educated at Westminster School, and matriculated, 16 May 1804, from Christ Church, Oxford, where he held a studentship until 1814. He took a university prize for Latin verse in 1807, a first class in the following year, graduated B.A. 1808, and proceeded M.A. 1810. On 11 Feb. 1813 he was called to the bar at Lincoln's Inn, and on the passing of Lord Eldon's Act in 1825 became one of the commissioners of bankruptcy. Subsequently he was appointed a commissioner of the court for the relief of insolvent debtors, and on 1 Aug. 1853 promoted to be the chief commissioner. This court was abolished in 1861. He was a hard-working and intelligent lawyer, possessed of a thorough practical mastery of the branch of justice which he administered for so many years. Though he was not a betting man, he knew the 'Racing Calendar' by heart, and never missed seeing the Derby. His fondness for the classics never declined. Between 1854 and 1856 he was engaged in controversy with Robert Ellis (1820?–1885), whose views respecting Hannibal's route over the Alps he sharply attacked in three pamphlets (1855–6). In 1866 he published a voluminous treatise, in 2 vols., 'On the Passage of Hannibal over the Alps,' which had formed his employment in his intervals from business during many years. He died at 5 Sussex Square, Brighton, 5 Oct. 1869, having married, 1 Jan. 1817, Charlotte Elizabeth, daughter of Robert Simpson of Middlethorpe Hall, Yorkshire.

Law was also writer of: 1. 'Reports of Cases in the Court for Relief of Insolvent Debtors,' by H. R. Reynolds and W. J. Law, 1830. 2. 'Comments on the New Scheme of Insolvency, with Remarks on the Law of Certificate in Bankruptcy,' 1843. 3. 'Some Remarks on the Alpine Passes of Strabo,' 1846. 4. 'History of a Court-Martial held 1848 on Lieutenant E. Plowden. Sentence Reversed in 1854,' 1854. 5. 'Remarks on the right of Personal Protection acquired through Bankruptcy and the Contempt of it by certain County Courts,' 1855. 6. 'A Letter to E. Cooke, Esq., on Illegal Commitments made by some Judges of County Courts,' 1856. 7. 'Comments on the Bankruptcy and Liquidation Act, 1858,' 1859. 8. 'Remarks on the Bankruptcy Act, 1861,' 1862.

[Times, 13 Oct. 1869, p. 8; Register and Magazine of Biography, November 1869, p. 255; Foster's Peerage, 1883, p. 264; Law Journal, 15 Oct. 1869, p. 560.] G. C. B.

LAWDER. [See LAUDER.]

LAWERN, JOHN (*fl.* 1448), theologian, was a Benedictine monk of Worcester and a student at Gloucester Hall (now Worcester College), Oxford, where he graduated D.D. A volume which belonged to Lawern has been preserved, in which are two sermons preached by him, certain lectures of his on the master of the Sentences, 'Lectiones publice lectæ in Scholis theologiæ, Oxon. A.D. 1448, 1449,' and a number of letters to or from Lawern, or concerning subjects in which he was interested. From article 38 in this volume it would appear that he was afterwards sacrist at Worcester. The volume is now Bodley MS. 692.

[Tanner's Bibl. Brit.-Hib. p. 473; Wood's City of Oxford, ii. 260 (Oxford Hist. Soc.); Bernard's Catalogus MSS. Angliæ, i. 130.] C. L. K.

LAWES, HENRY (1596–1662), musician, was born at Dinton, Wiltshire, and baptised there 1 Jan. 1595–6. The statement that he was born in 1600 at Salisbury seems to be due to Warton's misquotation in his life of Milton of the inscription on Lawes's portrait at Salisbury. The composer's father,

Thomas Lawes, was in all probability the person who was a vicar-choral at Salisbury (*d.* 1640). Lawes received his early education in music from Giovanni Coperario (Cooper) [q. v.] He was sworn in as pisteller or epistler of the Chapel Royal, 1 Jan. 1625–6, and on 3 Nov. of the same year as gentleman; he afterwards became clerk of the cheque and a member of the king's band. It is not known when his connection with the household of the Earl of Bridgewater began, but it was probably before 1633, when the earl's sons, Lord Brackley, and his brother Thomas Egerton, took part in the masque 'Cœlum Britannicum,' written by Thomas Carew, and performed at Whitehall 18 Feb. 1633–4 with music, which is of slight importance, by Henry Lawes. There is no decisive proof that he had any share in the composition of the music for Shirley's 'Triumph of Peace' [see LAWES, WILLIAM], produced in the same year. Peck's statement as to the origin of 'Comus' (*New Memoirs*, &c., p. 12), that Lawes, 'being desired to provide an entertainment' (for the Earl of Bridgewater), 'and being well acquainted with Mr. Milton's abilities, he pitched on him to compose the masque,' is possibly true; for Lawes was throughout his life familiar with literary men, and himself had a strong literary instinct; and the fact that the first edition of the masque was published without Milton's name, only that of Lawes appearing in the dedication, is more easily explained if the initiative in providing the entertainment belonged to the musician. The performance took place on Michaelmas night 1634, and Lawes and his three young pupils, the brothers just mentioned and Lady Alice Egerton, played prominent parts. In the lines allotted to the Attendant Spirit, afterwards Thyrsis, the part taken by the composer, are numerous allusions to his musical powers (lines 84–8, 499–501, 631–3, &c.) Apparently only five songs were provided with music. In the best-known of these, 'Sweet Echo,' the composer has not scrupled to give the last line a more technical character than the poet had done, by altering the words 'give resounding grace' to 'hold a counterpoint' (the music is in Brit. Mus. Add. MS. 11518). Burney's statement that the music of D'Avenant's masque, 'The Triumph of the Prince d'Amour,' produced in 1635, was written by both brothers, requires confirmation [see LAWES, WILLIAM]. In 1636 Henry set to music the songs in Cartwright's 'Royal Slaves,' which was performed before the king at Oxford. In 1638 Lawes wrote to tell Milton that he had received permission to go abroad (*Hist. MSS. Comm.* 6th Rep. p. 320). In 1637, the year in which Lawes's edition of 'Comus' appeared, there was issued George Sandys's 'Paraphrase vpon the Psalmes of David. By G. S. Set to new Tunes for private Devotion. And a thorow Base, for Voice or Instrument. By Henry Lawes.' The book contains twenty-four tunes by Lawes; these are different from the settings contributed by him to the 'Choice Psalmes put into Musick for Three Voices,' published in 1648. The latter work was issued in four part-books; it contains a portrait of Charles I, supposed to be the last issued in his lifetime, commendatory poems, among which is Milton's well-known sonnet, thirty psalm tunes by H. Lawes, as well as elegies and dialogues by Dr. J. Wilson and others, and finally many compositions by William Lawes. The dedication to the king by Henry Lawes contains the most important contemporary account of his deceased brother's works. The title of Milton's sonnet 'To Mr. H. Lawes on his Aires,' together with its date, 9 Feb. 1645–6 (see discussion as to original title in *Notes and Queries*, 2nd ser. vi. 337, 395, 492), seems to point to an earlier publication, before 1648. Lawes mentions an unauthorised issue of twenty songs in his preface to his first book of 'Ayres and Dialogues for One, Two, and Three Voyces,' published in 1653; but this unauthorised publication is almost certainly Playford's 'Select Musical Ayres' of 1652, and cannot solve any difficulties connected with Milton's sonnet. 'Ayres and Dialogues contains a fine portrait of Lawes by Faithorne; a dedication to his two former pupils, now the Countess of Carbury, and Lady Herbert of Cherbury; a preface 'To all Understanders or Lovers of Musick,' in which are some interesting remarks on the English and foreign music of the time, and an amusing account of the deception practised upon some ignorant admirers of Italian music, by his setting of an index of old Italian songs; a number of commendatory verses; and fifty-four compositions by Lawes, among them the 'Tavola,' referred to in the preface. Playford's 'Select Musical Ayres and Dialogues' of the previous year contained compositions by Henry Lawes, Dr. Wilson, Laniere, Smegergill (Cæsar), and others. The fact that Lawes's settings of the 'Psalmes' of 1637 and 1648 are without bars, while his 'Ayres' of 1652 and 1653 have them, makes it probable that Lawes was one of the first to adopt the invention.

On the breaking out of the civil wars Lawes lost his appointments; he 'betook himself to the teaching of ladies to sing, and by his irreproachable life and gentlemanly deportment contributed more than all the musicians of his time to raise the credit of his profession' (HAWKINS, p. 581, ed. 1853). In the household book of Sir Edward Dering

an entry is found showing that in June 1649 Lawes received the sum of 1*l.* 10*s.* for a month's teaching of Lady Dering, to whom he dedicated, in 1655, his second book of 'Ayres' (*Notes and Queries*, 1st ser. i. 162). In the preface to this book he refers to his having 'lost his fortunes with his master (of ever blessed memory).' In 1656 he contributed, with Captain H. Cooke, Dr. Colman, and G. Hudson, the music for D'Avenant's 'First Day's Entertainment at Rutland House;' and in 1658 his third book of 'Ayres' appeared, with a dedication to Lord Colraine, the aptness of whose son, Henry Hare, a pupil of the composer, is alluded to in the preface. At the Restoration Lawes was reappointed to his offices in the Chapel Royal and the king's band; his name appears as clerk of the cheque in the list of the chapel at the time of the coronation, for which he wrote an anthem, 'Zadok the Priest.' Two years afterwards, on 21 Oct. 1662, he died, and was buried on the 25th in the cloisters of Westminster Abbey.

In the various books of airs published by Playford, Lawes's compositions are of frequent occurrence, and the composer appeared on one occasion at least as a poet, in a set of commendatory verses prefixed to Dr. J. Wilson's 'Psalterium Carolinum,' 1657. He pays Wilson the same compliment that he himself had been paid by Milton twelve years before. 'Thou taught'st,' he tells Wilson, 'our language, first, to speak in Tone, Gav'st the right accent and proportion.' But Lawes himself will always be remembered as the first Englishman who studied and practised with success the proper accentuation of words, and who made the sense of the poem of paramount importance. This may have been either the cause or the result of his intimacy with so many of the best poets of his day. In the first editions of the poems of Herrick, Waller, W. Cartwright, T. Carew, Lovelace, and others, it is mentioned that Lawes set some of their words to music, and their admiration of his music is not gainsaid by the failure of later writers like Burney to appreciate his compositions. His style was a reflection of the revolution in music which took place in Italy at the beginning of the seventeenth century; it is quite true, as Hawkins says, that his airs differed very widely from the flowing melodies of Carissimi and Cesti, but this does not prove the composer to have been free from the influences of the earlier Italian writers, such as Monteverde. To modern ears his compositions seem a good deal less antiquated and conventional than many later works, the melodies of which are essentially symmetrical.

Besides the collections mentioned above, songs by Lawes are contained in manuscript collections—Brit. Mus. Add. MSS., Nos. 14399, 29386, 29396, 31441, 31462; Eg. 2013, and others. Add. 32343 contains a political song, 'Farewell to y^e^ parlyamint,' in the composer's writing, as well as the words and disposition of parts for an anthem, 'Hearken unto my voice.' Another set of anthem words, 'O sing unto the Lord,' is in Eg. 2603. The music of neither of these anthems is extant. Clifford's 'Divine Anthems,' 1664, include the words of an anthem by Lawes, 'My song shall be,' the music of which is in the library of Christ Church, Oxford. Clifford also gives the words of ten other anthems by Lawes, mostly taken from Sandys, and 'Choice Psalms.' Hullah's 'Part Music' contains an anthem, 'O Lord, I will sing.'

The portrait referred to in Warton's 'Milton' is in the bishop's palace at Salisbury; it was left as an heirloom by Bishop Barrington in 1791; it is painted on panel, and bears the inscription, 'H. Lawes. Ætat. suæ 26, 1622.' Another portrait is at Salisbury, in the possession of A. R. Malden, esq. It formerly belonged to William Lisle Bowles [q. v.]; the name of the painter is apparently Charles Hambro. Besides these pictures, and the engraving by Faithorne in the 'Ayres' of 1653, two portraits were exhibited at South Kensington in 1866, one from the Music School at Oxford, and the other the property of the Rev. Richard Okes, D.D., provost of King's College, Cambridge. The latter has since become the property of Professor Stanford, Mus.D., but it does not resemble the other likenesses of Henry Lawes, and probably represents his brother.

[Information kindly supplied by the Bishop of Salisbury; Grove's Dict. of Music and Musicians, ii. 106–7; parish registers of Dinton, Wiltshire; Hawkins's History of Music, ed. 1853, p. 580; Burney's Hist. iii. 380, 391 ff.; Lawes's Works and Playford's Musical Collections; Wood's Athenæ Oxon. iii. 70, 152, 462, 1205; Old Cheque Book of the Chapel Royal (Camden Soc.), pp. 208, &c.; Fenton's Observations on some of Mr. Waller's Poems, p. lvi; Stockdale's Life of Waller, p. xlix; Chetham Soc. Publications, lxxi. 249, ci. 207; W. Cartwright's Comedies, Tragedies, &c., 1651; Warton's edit. of Milton, pp. 128 ff., 200; Dyce's Shirley, vi. 284; Musical Times, 1868, p. 519; Chester's Westminster Abbey Registers; authorities quoted above, many of which are referred to in a pamphlet, In Memoriam: Henry Lawes, by John Bannister (Manchester, Heywood).] J. A. F. M.

LAWES, WILLIAM (*d.* 1645), musical composer, was the son of Thomas Lawes, a vicar-choral of Salisbury, and elder brother of

Henry Lawes [q.v.]; both brothers were pupils of Coperario, the Earl of Hertford paying the cost of William's musical education. He was a member of the choir of Chichester Cathedral until 1602, when he was sworn a gentleman of the Chapel Royal, 1 Jan. 1602–3. He resigned his place on 5 May 1611, and was readmitted on 1 Oct. of the same year. He joined Simon Ives in the composition of the music to Shirley's masque, 'The Triumph of Peace,' represented at Whitehall on Candlemas night 1633–4, and afterwards given in the Merchant Taylors' Hall. The composers each received 100*l.* for their work. Lawes also wrote the music to Sir W. D'Avenant's masque, 'The Triumph of the Prince d'Amour,' performed in 1635 in the Middle Temple. The music of this piece, together with that of two other masques, 'The King's Masque' and 'The Inns of Court Masque,' is preserved in manuscript in the Bodleian (Mus. Sch. MSS. B. 2, 3, and D. 229). On the outbreak of the civil war Lawes took up arms for the king. 'And though,' writes Fuller, 'he was by General Gerrard made a Commissary on designe to secure him (such Officers being commonly shot-free by their place, as not exposed to danger), yet such the activity of his spirit, he disclaimed the covert of his office, and betrayed thereunto by his own adventurousness, was casually shot at the Siege of Chester, the same time when the Lord Bernard Stuart lost his life [September 1645]. Nor was the King's soul so ingrossed with grief for the death of so near a kinsman, and noble a Lord, but that, hearing of the death of his dear servant William Lawes, he had a particular Mourning for him when dead, whom he loved when living, and commonly called "the Father of Musick."'

In spite of the distinguished position which William Lawes held among musicians of the day, none of his works were published in his lifetime; the first music of his that was printed was his portion of 'Choice Psalmes,' edited by his brother in 1648 [see Lawes, Henry]. In his interesting preface Henry Lawes declares his object in bringing out the book to be 'that so much of his' (William's) 'Workes as are here published, may be received, as the least part of what he hath compos'd, and but a small Testimony of his greater Compositions (too voluminous for the Presse) which I the rather now mention, lest being, as they are, disperst into private hands, they may chance be hereafter lost; for besides his Fancies of Three, Foure, Five, and Six Parts to the Viols and Organ, he hath made above Thirty severall sorts of Musick for Voices and Instruments; neither was there any Instrument then in use, but he compos'd to it so aptly, as if he had only studied that.' Elegiac poems on his death appear in Herrick's 'Hesperides,' Tatham's 'Ostella' (1650), and R. Heath's 'Clarastella' (1650), and a musical elegy, by Simon Ives, is in Stafford Smith's 'Musica Antiqua.'

The most important of his works are in the form of short pieces for viols, lutes, &c. A collection of these, to the number of sixty-six, forms his 'Royall Consort,' of which one complete manuscript copy is in the Christ Church Library (K. 364). The two treble parts are in Brit. Mus. Add. MS. 31431,2, and parts are in the Mus. Sch. MSS. D. 233–236. The Christ Church Library (I. 5, 1–6) contains also his 'Great Consorte,' consisting of six suites for two treble viols, two theorbos, and two bass viols, the same combination of instruments as the 'Royall Consort.' In Add. MSS. 29410–14 are sixteen pieces in five parts, and eighteen in six for viols and organ; the bassus part of the same set, but with the pieces arranged in a different order, is in the composer's autograph (Add. MS. 17798). The organ part only of eight suites, in three parts, each consisting of a fancy, an almain, and an air, and eight suites in four parts is in Add. MS. 29290, and in Add. MSS. 10445, 18040–4. More of his instrumental works and some single imperfect parts of many compositions will be found in Christ Church MSS. I. 4, 91–3, I. 4. 79–82, K. 3. 32, as well as in the Music School MSS. in the Bodleian, D. 233–6, 238–40, E. 431–6, F. 575, &c. A few of the single parts are printed in Playford's 'Musica Harmonia,' in 'Court Airs,' 1656, and 'Courtly Masquing Ayres,' 1662 The second part of the 'Musical Banquet,' 1651, contains many of his pieces for two treble and bass viol. His anthem 'The Lord is my light,' the words of which are in Clifford's 'Anthems,' 1664, p. 324, is in the Tudway Collection, Harl. MS. 7337, and in Boyce's 'Cathedral Music;' a slightly different version is in Christ Church Library, H. i. 12, where there is also found an anthem for bass solo, 'Let God arise,' H. i. 18. A curious set of compositions is in the same library, K. 3. 73–5, called 'Psalmes for one, two, and three parts, to the common tunes.' These may be described as interludes for solo voices, the choir being only employed to sing the well-known psalm-tunes. Another anthem, 'Sing to the King of Kings,' is given in Hullah's 'Vocal Scores.' The interesting autograph, Add. MS. 31432, contains a sarabande and corant in lute tablature, a beautiful canon, 'Tis joy to hear,' and some fifty-five vocal compositions, besides an Elegiack in the

form of a dialogue, written on the leaves left blank by the composer near the beginning of the volume, 'on the losse of his much esteemed friend Mr. William Lawes, by Mr. Jenkins.' Three canons are in Add. MS. 29291, and manuscript songs are in Eg. 2013, Add. MSS. 29396–7, 30273, 31423, 31431, 31433, 31462. The various books issued by Playford contain a large number of William Lawes's songs and vocal compositions, among which the best known is perhaps the part-song, 'Gather ye rosebuds while ye may.'

A portrait of the composer is in the Music School, Oxford, and it is probable that a portrait now in the possession of Professor Stanford at Cambridge represents, not Henry Lawes, as is usually stated, but his elder brother.

[Grove's Dict. of Music and Musicians, i. 107, where the name of the father of the two composers is wrongly given as William. The entry of Henry's baptism in the parish register of Dinton, Wiltshire, confirms Fuller's statement that Thomas Lawes, the vicar-choral of Salisbury, was the father of William and Henry. Fuller's Worthies, ed. 1811, ii. 451; Burney, iii. 391; Hawkins's Hist. p. 578 (ed. 1853); authorities quoted above and under Lawes, Henry.]

J. A. F. M.

LAWLESS, JOHN (1773–1837), Irish agitator, commonly known as 'Honest Jack Lawless,' born in 1773, was the eldest son of Philip Lawless, a respectable brewer at Warrenmount, Dublin, and a distant cousin of Valentine Browne Lawless, lord Cloncurry [q. v.] He was educated for the bar, but being refused admission by Lord Clare owing to his intimacy with the leaders of the United Irish movement, he was for some time associated with his father in the brewery. Finding the business less congenial to his tastes than literature, he was induced to take a share in the 'Ulster Record,' published at Newry, and afterwards went to Belfast, where he became editor of the 'Ulster Register,' a political and literary magazine, and subsequently of the 'Belfast Magazine.' He was soon known as an ardent politician, and was one of the most energetic members of the committee of the Catholic Association. In 1825 he successfully opposed O'Connell on the subject of 'the Wings,' as the proposal to accompany catholic emancipation with a state endowment of the catholic clergy and the disfranchisement of the forty-shilling freeholders was called; but his attack on O'Connell's character was wholly unjustifiable. In 1828 he conducted an active agitation in the county Clare, and being deputed by the association to raise the north, he addressed meetings at Kells and Dundalk; but an attempt to hold a monster demonstration at Ballybay was defeated by the determined opposition of the Orangemen, and Lawless, perceiving that any attempt to hold a meeting would certainly be attended with bloodshed, wisely, and at some personal risk to himself, withdrew with his followers (Wyse, *Catholic Association*, i. 401–8). His conduct on this occasion was adverted to by the Duke of Wellington in justification of conceding catholic emancipation in the following year. Latterly Lawless became particularly obnoxious to O'Connell, who spoke of him as 'Mad Lawless,' and even opposed his candidature for Meath. During the operation of the 'Algerine Act' in 1831 he was for a short time under arrest. He died on 8 Aug. 1837, at 19 Cecil Street, Strand, London, and was buried on 17 Aug. in the vault attached to the Roman catholic chapel in Moorfields; the proximate cause of his death being strangulated hernia, aggravated by over-excitement due to frequent speaking at political meetings during the general election. He made his last speech at the Crown and Anchor Tavern eight days before his death, in support of the unsuccessful candidature of Joseph Hume [q. v.] for the county of Middlesex. He left a widow and four children. According to W. Fagan, who knew him intimately, 'he seemed to be an honest, enthusiastic, warm-hearted man, without much grasp of mind or political foresight; but just the kind of being that would tell his thoughts without reserve, and fearlessly maintain his opinions' (Fagan, *Life of O'Connell*, i. 392). As a speaker he was eloquent, forcible, and sincere.

In addition to his contributions to the public press Lawless published: 1. 'A Compendium of the History of Ireland from the earliest period to the Reign of George I,' Dublin, 1814, which reached its third edition in 1824, and, though displaying no original research and at times very violent, is on the whole a well-written book, inspired by an evident desire to be fair and truthful. 2. 'The Belfast Politics enlarged: being a Compendium of the History of Ireland for the last forty years,' Belfast, 1818. This is a reprint with very considerable additions of a work entitled 'Belfast Politics,' which was partly original and partly composed of extracts from 'Baratariana' and from the patriotic writings of Dr. Drennan (Orellana) and Joseph Pollock (Owen Roe O'Nial); the original volume was published at Belfast in 1794, and gave so much offence to government that it was ordered to be burnt, and is now a very scarce book. 3. 'An Address to the Catholics of Ireland . . . on Sir F. Burdett's Bill of Eman-

cipation,' &c., London, 1825. 4. 'The Speech delivered by J. Lawless . . . at a great Public Meeting held in the Chapel of Athboy' (on the subject of the withdrawal of the Roman catholic children from the Glore school).

[Gent. Mag. 1837, ii. 317–18; Fitzpatrick's Life and Times of Lord Cloncurry and Correspondence of Daniel O'Connell; Wyse's Historical Sketch of the late Catholic Association; Fagan's Life of Daniel O'Connell; Morning Chronicle, August 1837; Webb's Compendium of Irish Biography.] R. D.

LAWLESS, MATTHEW JAMES (1837–1864), artist, a son of Barry Lawless, solicitor, of Dublin, was born near that city in 1837. He was sent to school at Prior Park College, near Bath; but his education was interrupted by deafness and ill-health. On his parents coming to live near London he attended several drawing schools, and was for a time a pupil of Henry O'Neil, R.A. His first published drawing appeared in 'Once a Week' (i. 505), and he continued for some years to draw illustrations for that periodical, and afterwards for the 'Cornhill Magazine,' 'Punch,' 'London Society,' and for Dr. Formby's 'Life of St. Francis.' He exhibited one or two oil-paintings at the Royal Academy when only twenty years old. The last and best known of his pictures was 'The Sick Call' (1863); this was reproduced in the 'Illustrated London News' as one of the gems of the Academy exhibition in that year. He died of consumption at his father's residence in Pembridge Crescent, Bayswater, London, 6 Aug. 1864, and was buried in the Roman catholic cemetery at Kensal Green.

[Personal knowledge.] E. W.

LAWLESS, VALENTINE BROWNE, Lord Cloncurry (1773–1853), only surviving son of Nicholas, first lord Cloncurry, and Margaret, only child and heiress of Valentine Browne of Mount Browne, co. Limerick, a wealthy Roman catholic brewer of Dublin, was born in Merrion Square, Dublin, on 19 Aug. 1773. He was educated successively at a boarding-school at Portarlington in Queen's County, where he contracted a scrofulous complaint which left a permanent mark upon his face; at Prospect School, in the neighbourhood of Maretimo, his father's residence, where he remained for two years; and at the King's school at Chester, where he resided in the family of William Cleaver [q. v.], bishop of St. Asaph, afterwards master of Brasenose College, Oxford. He subsequently entered Trinity College, Dublin, where he graduated B.A. in 1792. The two following years were spent on the continent, chiefly in Switzerland. Returning to Ireland in 1795, at the moment of Lord Fitzwilliam's recall, he threw himself with enthusiasm into Irish politics, and in the summer of that year was sworn a united Irishman, just at the time when the society was being reconstructed on a new basis with distinctly republican aims, though, according to his own account (*Personal Recollections*, p. 33), the oath he took was the original one, unaccompanied by any obligation to secrecy. At the same time he became an officer in the yeomanry, a body commanded almost entirely by what was called the independent interest, and an active promoter of a voluntary police organisation known as the Rathdown Association. Being destined for the bar, he in 1795 entered the Middle Temple, and during the next two years spent a considerable part of his time in London. On one occasion, probably in the spring of 1797, he happened to dine in company with Pitt, and from him first learned the intention of government in regard to a union between the two countries. Acting on this information he immediately wrote and published his 'Thoughts on the Projected Union between Great Britain and Ireland,' Dublin, 1797, the first of a long succession of pamphlets on the subject. He was also a regular contributor to the 'Press' newspaper, at that time the accredited organ of Irish independence; and on the dissolution of parliament in 1797 he wrote the addresses of Lord Edward Fitzgerald and Mr. Henry of Straffan, who declined to offer themselves as candidates for the representation of Kildare. He took a prominent part in framing the Kildare petition, and in July 1797 presided at the aggregate meeting held in the Royal Exchange to protest against the union. In October he attended for the first and only time a meeting of the executive directory of the United Irish Society. It is difficult altogether to credit his own statement that it was without his wish, and even knowledge, that he was elected a member of the directory. Of this fact government soon became cognisant, and a friendly warning having reached his father, Lawless was obliged to return to his studies at the Middle Temple. On 7 Nov. 1797 Pelham wrote to the home office: 'Mr. Lawless, Lord Cloncurry's eldest son, is going to England this night charged with an answer to a message lately received from France' (Fitzpatrick, *Secret Service*, p. 35). It is doubtful whether there was any truth in the latter part of this statement, but it is certain that until the time of his arrest Lawless was under strict government surveillance. His conduct in London, the society he kept, his acquaintance with Arthur O'Connor

and O'Coigly, and the fact that he furnished funds for the defence of the latter, increased suspicion, and on 31 May 1798 he was arrested at his lodgings, 31 St. Albans Street, Pall Mall, on a charge of suspicion of high treason (*Castlereagh Correspondence*, i. 216). His detention on this occasion lasted about six weeks, during which time he was more than once examined before the privy council. He was discharged on bail (*ib.* i. 254), and being forbidden by his father to return to Ireland, he spent the summer in making a tour through England on horseback. At Scarborough he made the acquaintance of Mary, daughter of Phineas Ryal, esq., of Clonmel, whom he received his father's consent to marry on condition that he was first called to the bar.

Lawless returned to London in December. On 14 April 1799 he was again arrested on suspicion of treasonable practices, and on 8 May was committed to the Tower. It is difficult to determine how far he was really guilty of the offences with which he was charged. According to his own account (*Personal Recollections*, p. 78) he had since his first arrest taken no part in politics, but at the same time it is clear (*Castlereagh Correspondence*, ii. 361) that government had good grounds for believing him to be an active agent in the United Irish conspiracy, though from want of direct evidence as to his complicity it was deemed unadvisable to run the risk of a trial by excepting him by name from the Bill of Indemnity (*ib.* i. 254–60). During his imprisonment in the Tower he was subjected to many needless indignities, and his confinement certainly embittered, if it did not actually shorten, the lives of his father, who died on 28 Aug. 1799, his grandfather, and the lady to whom he was engaged to be married. Many efforts were made to obtain his release, but without success, and his father, fearing lest the consequences of his prosecution might extend to a confiscation of his property, altered his will and left away from him a sum of between 60,000*l.* and 70,000*l.* He was released on the expiration of the Habeas Corpus Suspension Act in March 1801, but passed the remainder of the year in England in order to recruit his health. He returned to Ireland on 31 Jan. 1802, the day of Lord Clare's funeral, and having spent several months in putting his estate in order, he proceeded in the autumn to the continent in company with his sisters Charlotte and Valentina.

At Nice he made the acquaintance of Elizabeth Georgiana, youngest daughter of Major-general Morgan, whom he married at Rome on 16 April 1803. At Rome, where he resided for more than two years in the Palazzo Acciaioli, close to the Quirinal, he went much into society, and occupied himself in forming a collection of antiquities, the more valuable part of which was unfortunately lost in transportation in Killiney Bay. He left Rome in the summer of 1805, and, proceeding through Austria and Germany, returned to Ireland at the close of the year, to find that during his absence his house at Lyons, co. Kildare, had been maliciously ransacked by one of his tenants, who was also a magistrate, during the disturbances that attended the suppression of Emmet's rebellion, and that some family plate and papers, including letters from Richard Kirwan [q. v.] the geologist, had been removed or destroyed. During the rest of his life Lord Cloncurry resided almost constantly either at Lyons or Maretimo. In February 1807 he was divorced by act of parliament from his wife, owing to her misconduct with Sir John Piers, from whom he recovered 20,000*l.* damages. For several years subsequently Cloncurry took no active part in politics, but devoted himself to the duties of his position as a magistrate and landed proprietor. In the former capacity he inaugurated the system of petty sessions, which was afterwards extended by parliament with good effect throughout the kingdom, though another project of his for causing all agreements between landlord and tenant to be made at these weekly meetings was not, unfortunately, carried out. As a landlord he took an active part in 1814 in founding the 'County Kildare Farming Society,' for the promotion of a better system of agriculture. He strongly urged the utility of reclaiming bogs and waste lands, was a director of the Grand Canal between Dublin and Ballinasloe, a friend of Robert Owen and Father Mathew, and projector of half a dozen abortive schemes, such as a ship canal between Dublin and Galway, and the establishment of a transatlantic packet station at Galway. He was a warm advocate of the catholic claims, but he was convinced of the futility of agitating the question in the imperial parliament; and regarding catholic emancipation as a party measure and repeal as a national concern, he in 1824 urged O'Connell, in a celebrated letter to the Catholic Association, to make the repeal of the union the main plank in his programme.

During the first viceroyalty of Henry William Paget, marquis of Anglesey [q. v.], in 1828, Cloncurry grew intimate with the government of Dublin Castle. He knew, notwithstanding the inauspicious commencement of his government, that Lord Anglesey's intentions were favourable to Ireland, and

unwilling to hamper his administration during his second viceroyalty (1830–4), he declined to join O'Connell in his repeal campaign. His attitude exposed him to the misconstruction of his friends and the bitter reproaches of O'Connell. 'The three years,' he wrote (*Personal Recollections*, p. 415), 'that followed Lord Anglesey's return to Ireland, though full of excitement and action, was to me the most unhappy I had passed since my release from the Tower.' Nevertheless he took an active part in the anti-tithe agitation, and having been created an English peer and an Irish privy councillor in September 1831, he spoke for the first time in the House of Lords on 7 Dec. on that subject. In 1836 a temporary reconciliation was effected between him and O'Connell, but in 1840 a further estrangement took place owing to an attack made by O'Connell on Cloncurry's nephew, Lord Dunsany, a noted Orangeman. After the death of his second wife in 1841 Cloncurry ceased gradually to take any active interest in politics. The two following years he passed on the continent, but in 1843 he exerted his influence as a privy councillor to avert what he afterwards described as 'a projected massacre' by the government of Lord de Grey on the occasion of O'Connell's intended repeal demonstration at Clontarf. At the first appearance of the great famine in 1846 he urged upon government the necessity of taking extraordinary preventive measures, but finding his advice rejected he indignantly declined to attend any further meetings of the council. Nevertheless, as a member of the famine committee and a trustee of the 'Central Relief Committee,' he spared neither time nor money in endeavouring to relieve the general distress. He disapproved of the Young Ireland movement, believing that it would only retard the repeal of the union, but he testified his personal sympathy with John Mitchel, the editor of the 'United Irishman,' by subscribing 100*l.* for the support of his wife. In 1849 he published his 'Personal Reminiscences,' which, according to Mr. Fitzpatrick (*Secret Service*, p. 39), was revised and prepared for publication 'by a practised writer connected with the tory press of Dublin, who believed that Cloncurry had been wrongly judged in 1798.' This circumstance will probably account for the slight inaccuracies as to facts and dates which occur in it. In Ireland the work was well received, but in England it was severely criticised, especially by J. W. Croker in the 'Quarterly Review' (lxxxvi. 126). The publication of Lord Anglesey's correspondence gave that nobleman much offence, and there were others who considered themselves to have been aggrieved. The book is on the whole well and forcibly written, though the interest flags towards the end; but a careful perusal of it goes to confirm Mr. Fitzpatrick's statement that it was not written by Cloncurry himself. In 1851 Cloncurry showed signs of failing health, but he lived to see the great Irish Industrial Exhibition of 1853. On 24 Oct. he caught a cold, on Friday 28th he died, and on 1 Nov. his remains were removed from Maretimo to the family vault at Lyons. Despite his faults of judgment and a somewhat morbid craving for popularity, Cloncurry was a sincere patriot. His house at Lyons was noted for its hospitality; he was a generous landlord, a lover of the fine arts, and wherever he recognised talent in his countrymen he did his best to cultivate and reward it. He was, to quote O'Connell, 'the poor man's justice of the peace, the friend of reform, in private society—in the bosom of his family—the model of virtue, in public life worthy of the admiration and affection of the people.'

By his first wife Cloncurry had a son, Valentine Anne (his godmother was Anne, duchess of Cumberland), who was born in 1805, and died unmarried in 1825; and a daughter, Mary Margaret, married, first, in 1820, to John Michael Henry, baron de Robeck, from whom she was divorced, and secondly, in 1828, to Lord Sussex Lennox. Cloncurry married secondly, in 1811, Emily, third daughter of Archibald Douglas, esq., of Dornock (cousin to Charles, third duke of Queensberry), relict of the Hon. Joseph Leeson, and mother of the fourth Earl of Milltown. By her, who died 15 June 1841, he had Edward, third baron Cloncurry, born 13 Sept. 1816, who married Elizabeth, only daughter of John Kirwan, esq., of Castlehacket, co. Galway; Cecil-John, M.P., born 1 Aug. 1820, who caught a cold at his father's funeral, and died 5 Nov. 1853; and Valentina Maria, who died young.

[Burke's Peerage; Cloncurry's Personal Recollections; W. J. Fitzpatrick's Life, Times, and Contemporaries of Lord Cloncurry; Corresp. of Daniel O'Connell, ed. W. J. Fitzpatrick; W. J. Fitzpatrick's Secret Service under Pitt; Lord Castlereagh's Corresp.] R. D.

LAWLESS, WILLIAM (1772-1824), French general, was born at Dublin, 20 April 1772, joined the United Irishmen, was outlawed in the Fugitive Bill, and, having taken refuge in France, entered the army. He was placed on half-pay in 1800, but in 1803 was appointed captain of the Irish legion, and in July 1806 was ordered to Flushing, then besieged by the English, to command the

Irish battalion. To reach his post he had to pass in a small open boat through the English fleet. He was dangerously wounded in a sortie, and when General Monet capitulated without stipulating for the treatment of the Irish as prisoners of war, Lawless escaped from the town with the eagle of his regiment, concealed himself for two months in a doctor's house, and at length found an opportunity of getting by night in a fishing boat to Antwerp. Bernadotte welcomed him, extolled him in general orders, and reported his exploits to Napoleon, who summoned him to Paris, decorated him with the Legion of Honour, and promoted him to be lieutenant-colonel. In 1812 he gained a colonelcy, and in August 1813 he was wounded at Löwenberg and his leg was amputated. On the restoration of the Bourbons the Irish regiment was naturally looked on with little favour by a dynasty so deeply indebted to England, and in October 1814 Lawless was placed on half-pay with the rank of brigadier-general. He died at Paris, 25 Dec. 1824.

[Fieffé's Hist. des Troupes Etrangères, Paris, 1854; Madden's United Irishmen, 2nd ser. ii. 525, London, 1843; Mem. of Miles Byrne, Paris, 1863.] J. G. A.

LAWRANCE, MARY, afterwards Mrs. Kearse (*fl.* 1794–1830), flower-painter, first appears as an exhibitor at the Royal Academy in 1795 with a flower-piece. She married Mr. Kearse in 1813, but up to 1830 she continued to exhibit studies of flowers, which were finely executed. During the years 1796 to 1799 she published a series of plates illustrating 'The Various Kinds of Roses cultivated in England,' drawn from nature, which are more remarkable for the beauty of their execution than for their botanical accuracy.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Lowndes's Bibl. Man.] L. C.

LAWRENCE. [See also Laurence.]

LAWRENCE or **LAURENTIUS** (*d.* 619), second archbishop of Canterbury, accompanied Augustine [q. v.] when he first set out from Rome for England in 595, remained at Aix when Augustine returned to Rome, and finally landed with him in Thanet in 597. He is described as a priest (presbyter), apparently in contrast with a certain Peter, described as a monk (*Historia Ecclesiastica*, i. 27). But the inference that he was not a monk has been disputed (Mabillon, *Acta SS. O.S.B.* ii. 57; Elmham, p. 127). Augustine sent him to Rome in 601 with a letter to Pope Gregory, and on his return he brought with him a new body of missionaries. When Augustine felt that his end was near, he ordained Laurentius as his successor, probably in the spring of 604, and Laurentius succeeded to the see of Canterbury on Augustine's death on 26 May. He laboured vigorously to strengthen the new church, and tried to bring the Britons and the Scots of Ireland into conformity with it. He wrote, with Bishops Mellitus [q. v.] and Justus [q. v.], to the Scottish bishops and abbots, complaining of the unfriendly conduct of a Scottish bishop named Dagan, and sent another letter to the British priests exhorting them to unity. These letters were ineffectual, but he is said to have won over a certain Irish archbishop named Tereran, supposed to be a bishop of Armagh, who was attracted to England by his fame (*Eccl. Docs.* iii. 61, 62). In 610 he sent Mellitus to Rome on a mission concerning some needs of the English church. The church of St. Peter and St. Paul begun by Augustine at Canterbury is said to have been finished and consecrated by him in 613. When, after the accession of Eadbert [q. v.] to the kingship of Kent, Mellitus and Justus left England in 617 or 618, Laurentius was minded to follow their example. One day, however, he came before the king and showed him his back covered with the marks of stripes, telling him that the night before as he was sleeping in the church of St. Peter and St. Paul, St. Peter appeared to him, and chastised and rebuked him for his intention. Eadbert was converted, and Mellitus and Justus were recalled. Laurentius died on 2 Feb. 619, and was buried by his predecessor in the north porch of the church of St. Peter and St. Paul. All that is certainly known about him is told by Bæda. Elmham adds that he blessed two abbots of the monastery of St. Peter and St. Paul, and a manuscript life by Goscelin states that he went to Fordun (? Ford in Kent) and built a church there.

[Bede's Hist. Eccl. i. cc. 27, 33, ii. cc. 4, 6, 7 (Engl. Hist. Soc.); Elmham's Hist. Monast. S. Aug. pp. 114, 119, 127, 133, 144 (Rolls Ser.); Kemble's Codex Dipl. Nos. 1, 4–6, 983 (Engl. Hist. Soc.); Mabillon's Acta SS. O.S.B. ii. 56–59; Acta SS., Bolland, Feb. i. 289–94; Hardy's Cat. i. 217, 218 (Rolls Ser.), where are notices of other manuscript lives, one the foundation of the account given in Capgrave's Nova Legenda, f. 207 *b*; Haddan and Stubbs's Eccl. Docs. iii. 61–70; art. 'Laurentius' in Dict. Christ. Biog. iii. 631, by Bishop Stubbs; Hook's Archbishops of Canterbury, i. 79 sqq.] W. H.

LAWRENCE (*d.* 1154), prior of Durham and Latin poet, was, as he himself tells us, born at Waltham, Essex, and educated in the house

of the secular canons at that place. When still young he went to Durham, and there became a Benedictine monk. He rose to be chanter and precentor, and winning the favour of Geoffrey Rufus the bishop, was made one of his chaplains and receiver of his exchequer. On Geoffrey's death in 1140 Lawrence returned to his monastic life; he took a prominent part in resisting William Cumin, David of Scotland's chancellor, who endeavoured to secure the bishopric for himself by force. It has been suggested that Lawrence was indeed the clerk of that name whom Bernard of Clairvaux recommended to the monks of Durham for bishop in 1143 (*Cat. Vet. Scriptt. Dunelm.* p. 160, Surtees Soc.) Lawrence was probably one of the monks whom Cumin expelled in the autumn of 1143, and apparently he then revisited Waltham. Next year the monks were recalled by Cumin, whose schemes had failed. Lawrence busied himself with the composition of his 'Dialogues' till in 1147 he was chosen prior of his monastery. In February 1153 Lawrence and his monks chose Hugh de Puiset [q. v.] to fill the again vacant see; but the choice did not commend itself to Henry Murdac [q. v.], archbishop of York, and Hugh and Lawrence had to make a journey to Rome. There Hugh was consecrated on 20 Dec. by Pope Anastasius IV. Lawrence told the pope of the fame of St. Cuthbert, and obtained from him an indulgence of forty days for all pilgrims to the saint's shrine (*Hist. Dun. Scriptt. Tres*, p. xxxiv). Before Lawrence's departure from Durham St. Godric [q. v.] the hermit had foretold that he would never return (*Vita S. Godrici*, pp. 232–3, Surtees Soc.); as the party were on their way back through France, Lawrence fell ill, and died 17 March 1154 (Symeon of Durham, i. xlix, Rolls Ser.) He was buried where he died, but some years later his remains were brought home to Durham.

Geoffrey of Coldingham describes Lawrence as 'juris peritus, eloquentia præditus, divinis institutis sufficienter instructus,' and says he had no need to beg advice from others (*Hist. Dun. Scriptt. Tres*, p. 4). Lawrence's poems bear evidence of familiarity with Latin classical literature, and from his own account his range of reading must for his time have been singularly wide. His knowledge of Virgil is constantly manifest in the 'Dialogi' (cf. i. 189–91, 341, 543–4, ii. 33, 457–8), and he also claims acquaintance with Cicero, Plato, Seneca, Lucan, Statius, Plautus, and Ovid, if not with other writers (*Dialogi*, iv. 477–86; *Hypognosticon*, bk. ix., ap. Raine, pp. 59, 67). Among his books preserved at Durham was a copy of Cicero 'De Amicitia;' the other volumes are with one exception theological. His poetry, despite occasional violations of metre, is musical and polished; his style clear, terse, and vigorous.

Lawrence wrote: 1. 'Hypognosticon sive Memoriale Veteris et Novi Testamenti.' This is a poem in eight books, with a ninth, 'De diversis Carismatibus,' containing a number of miscellaneous religious pieces. There is an epistolary preface to a friend called Gervase. It was written during his residence in Bishop Geoffrey's court. Lawrence says that after he had composed the poem at great length it was destroyed by a careless servant, but he recollected 3076 lines within a month. The work enjoyed great popularity, and numerous manuscripts are extant, e.g. Harl. 3202, Reg. 4, A. vi., and Cotton. Vesp. D. xi. in the British Museum, all of which date from the twelfth century, Laud. Misc. 398 (sec. xii.) and 500 in the Bodleian Library, and Lambeth 238 and 443; there are also copies in the cathedral libraries at York (*ut infra*) and Durham (v. iii. 1, *Cat. Vet. Lib.* p. 158). Mr. Wright gives a sketch of the poem with illustrative extracts in his 'Biographia Britannica,' pp. 161–4, and Mr. Raine prints some extracts in his edition of the 'Dialogues,' pp. 62–71. Oudin collected material for an edition which he never completed. 2. 'Dialogorum libri quattuor;' this poem is occupied chiefly with Cumin's attempted intrusion at Durham. It supplies us with most of our information respecting Lawrence himself, and includes an account of the castle, city, and county of Durham, whence it is sometimes referred to as 'De Civitate et Episcopatu Dunelmensi.' It has been edited by Mr. James Raine for the Surtees Soc., vol. lxx. 1880. The only manuscript is preserved at York (No. 42, Bernard, *Cat. MSS. Angliæ*, ii. 4). 3. 'Consolatio de Morte Amici' (or 'Pagani'); a work partly in prose and partly in verse, after the manner of Boethius. It is contained in Lambeth MS. 238, Cotton. Vespasian D xi., and the York and Durham MSS. 4. 'Rithmus de Christo et Discipulis.' 5. 'Psalmus de Resurrectione.' Both these are contained in the Durham MS. 6. 'Oratio pro Laurentio sive Apologia suæ Vitæ in aula actæ.' 7. 'Oratio pro Naufragis, vel contra diripientes naufragorum bona.' 8. 'Oratio pro juvenibus compeditis, veniam petens juvenibus, qui naufragos diripuerunt.' 9. 'Oratio pro Milone Amatore.' 10. 'Invectio in Malgerium.' The last five, which are all in prose, are contained in Lambeth MS. 238, ff. 40–4, and the Durham MS., and the three former also in Cotton. Vesp. D. xi. ff. 100–5. Lawrence is also said to have written: 11. 'Ho-

meliæ.' 12. 'Vita Sanctæ Brigidæ.' In prose; it is printed in the Bollandists' 'Acta Sanctorum,' Feb. i. 172–85, from a manuscript at Salamanca. This version is imperfect, the full text is given in Laud. MS. Misc. 668, and Balliol College 226. The poems 'De Cuthberto Episcopo,' 'De Confessoribus,' 'De Virginibus,' 'De Sacramentis,' are contained in the ninth book of the 'Hypognosticon' (*Harl. MS.* 3202, ff. 108–12; RAINE, pp. 66–71). Bale adds a work which he calls 'Ad Hathewisiam,' but of this nothing seems to be known. The sermons 'De Christi Adventu,' 'De Christi Natali,' 'De Assumptione Mariæ,' which are sometimes ascribed to Lawrence of Durham, really belong to Lawrence of Westminster [q. v.], who was a monk at Durham under our writer, and accompanied him part of the way on his journey to Rome in 1153. Leland and others have confused the two Lawrences.

[Hist. Dunelm. Scriptt. Tres; Catalogi Veteres Librorum Dunelm.; Dialogi Laurentii Dunelmensis (all these are printed by the Surtees Soc.); Bale, ii. 88; Leland's Comment. de Scriptt. p. 204; Tanner's Bibl. Brit.-Hib. p. 472; Oudin's Script. Eccl. ii. 1022; Wright's Biog. Brit. Lit. Anglo-Norman, pp. 160–5; Hardy's Cat. Brit. Hist. i. 109–10, ii. 255–6 (Rolls Ser.)]

C. L. K.

LAWRENCE (*d.* 1175), abbot of Westminster, who has been confused with Lawrence (*d.* 1154) [q. v.], prior of Durham, seems to have been of Norman birth (TANNER). According to Matthew Paris he was educated, and for many years resident, at St. Albans (*Vit. S. Alb. Abb.* ed. 1640, pp. 65, 79, 82, 90). He may be identical with the Lawrence who was archdeacon of Durham in 1153, and who accompanied his namesake, the prior of Durham, to France in that year. Tanner suggests that at a later date he became a monk of St. Albans. Henry II noticed him favourably, and on the deprivation of Gervase, abbot of Westminster (about 1159), recommended him for election to the vacant office (cf. JOHANNES AMUNDESHAM, *Annales*, ed. Riley, Rolls Ser. ii. 301). He was elected by the universal suffrage of the monks, and fulfilled the expectations formed of him. Under Gervase's rule the monastery had become wretchedly impoverished, and he had even sold the vestments and stripped the abbot's house bare. Lawrence obtained money from the king for the repair of the monastic buildings and for the rebuilding of the chief offices lately burnt down. Henry II also restored the abbey estates in Gloucestershire and Worcestershire, which had been seized by his predecessor. The abbot's funds still being inadequate to meet the requirements, he borrowed horses, furniture, vestments, &c., to the value of two hundred marks from Gorham, abbot of St. Albans (WALSINGHAM, *Gesta Abb. Mon. Sancti Albani*, Rolls Ser. i. 133). In 1162, when a synod of bishops met in St. Katherine's Chapel, Westminster Abbey, to settle a dispute between the Bishop of Lincoln and the convent of St. Albans, Lawrence presided, and opened the proceedings by a speech defending the privileges of the monks. The case was decided in the monks' favour in March 1163 (*ib.* i. 139 sq., 150). A quarrel between Lawrence and Abbot Gorham is said to have followed owing to Lawrence's retention of a manor at Aldenham belonging to St. Albans (*ib.* i. 134), and to the readiness with which he entered on litigation with that convent (cf. *ib.* i. 112, 134). At one time he seems to have protected Alquinus, prior of St. Albans, in a quarrel with his abbot, and he subsequently made Alquinus prior of Westminster (*ib.* i. 108). But he was summoned to give Gorham extreme unction on his deathbed (23 Oct. 1166). Lawrence was successful in obtaining the canonisation of Edward the Confessor from the pope. When on 13 Oct. 1163 the new saint's body was transferred to the shrine prepared for it by Henry II, the abbot drew the famous ring, reported to have been given to Edward in a vision by St. John the Evangelist, off the saint's finger, and solemnly presented it to the church; from the robes in which the body was wrapped he had three copes made. On the same day Lawrence presented a new 'Life' of the confessor to Henry II. Paris says that the abbot had undertaken to write it by the king's request, but there is no trace of any such work by him, and the 'Life' referred to is no doubt that one written by Lawrence's friend Ailred or Ethelred [q. v.], abbot of Rievaulx (cf. *Gesta Abb. Mon. St. Albani*, ed. Riley, i. 159; HIGDEN, *Polychron.* ed. Lumby, vii. 226). Lawrence stood high in the favour of the pope, Alexander III, whose election he supported (ROBERTSON, *Materials for Hist. of Thomas à Becket*, Rolls Ser. v. 19), and procured from him the right for himself and his successors of wearing the mitre, ring, and gloves; but the bull granting these dignities arrived after his death, and it therefore fell to the lot of his successor to be the first mitred abbot. A letter which he wrote on behalf of Foliot, bishop of London, to the pope is extant in the 'Epistolæ Thomæ à Becket' (Bonn, 1682, p. 548; cf. ROBERTSON, *Materials*, vi. 221). Lawrence died 11 April 1175, and was buried in the south cloister of Westminster Abbey. His tomb was misplaced in the rebuilding of the cloisters, and

the name of Vitalis has been incorrectly placed on his grave. Widmore, in his 'History of Westminster Abbey,' gives his epitaph, which says that

> Pro meritis vitæ dedit illi Laurea nomen ;
> Detur ei vitæ Laurea pro meritis.

Sporley (*MSS. Cott. Claud.* A. viii. f. 44) says an image in marble was placed on his tomb. A statue of him is on the new north front of the abbey.

A pension of six marks was set aside for his anniversary. All writers unite in praise of his learning and abilities. That he was chosen a judge in various causes, and was a favourite with king, pope, and archbishop, is a sufficient testimony to his worth. Pits, Bale, and Flete (in the manuscript history of the abbey) give long lists of his writings, but many of those are the work of his namesake of Durham. Some homilies intended for different seasons of the year and for the various festivals of the church, about a hundred in all, extant in the library of Balliol College, Oxford, are undoubtedly by the abbot (Coxe, *Catalog. Codicum MSS.* i. 70, Balliol 223, ff. 255, sec. xii.)

[Besides authorities given above see Hardy's Descriptive Catalogue, Rolls Ser. ii. 409–10; Bale, i. 196; Wharton's Anglia Sacra, i. 787; Dugdale's Monasticon, i. 269, ii. 186; Twysden's Script. col. 588; Dart's Hist. of Westminster Abbey, ed. 1723, vol. ii. p. xv; Neale and Brayley's Hist. 1818, i. 34; Surtees's Durham, i. 24; Stanley's Memorials of Westminster Abbey, pp. 355, &c.] E. T. B.

LAWRENCE, ANDREW (1708–1747), engraver, known in France as André Laurent, was born in College Court, Westminster, in 1708. He was a natural son of Andrew Lawrence, apothecary to Queen Anne. While yet a child he showed a marked aptitude for art, and was placed under the tuition of Mons. Regnier, a drawing-master and printseller in Newport Street, Soho. He appears to have been a youth of ability, for besides painting in oil and drawing in crayons, he soon acquired a good knowledge of Latin, French, Italian, and German, and became proficient in music, especially on the violin and flute, and in every branch of science which could be of advantage to an artist. The death of his father placed him in possession of an ample fortune, but unfortunately he fell under the influence of one Riario, who induced him to experiment on the transmutation of the baser metals into gold. He soon lost his fortune, and left England a ruined man. He went first to Bologna, and thence to Paris, where he studied engraving under Philippe Le Bas, who employed him to etch plates for the scanty remuneration of thirty sous, or fifteenpence, a day. His etchings are executed with great taste, and among them are the 'Halte d'Officiers,' 'Les Sangliers forcés,' and 'Halte de Cavalerie' after Wouwerman, 'Le Soir' after Berchem, and 'Le Courrier de Flandres' after Both, which were finished, but not always improved, by Le Bas. He afterwards worked for Arthur Pond, the portrait-painter and engraver, and etched plates which were completed by Jean Audran. One of these was 'La Moisson' after Wouwerman. He executed thirty-five works in all, of which 'Saul consulting the Witch of Endor,' after Salvator Rosa, was wholly engraved by him. He likewise etched 'Les Adieux' after Wouwerman, 'La Conversation,' 'L'Hiver,' and 'Le Joueur de Quilles' after Teniers, and also after Wouwerman 'The Death of the Stag,' which was finished by Thomas Major, who left in manuscript a memoir of Lawrence, written in 1785.

Lawrence died in Paris on 8 July 1747, and was buried in a timber-yard outside the Porte St.-Antoine, then the usual place of interment for heretics. Nagler (*Künstler-Lexicon*, vii. 334) and Le Blanc (*Manuel de l'Amateur d'Estampes*, ii. 505) are wrong in ascribing to this engraver 'La Bénédicité,' after Greuze, and some other plates, which are the work of Pierre Laurent.

[Athenæum, 1869, ii. 505; Bryan's Dict. of Painters and Engravers, ed. Graves, 1886–9; Redgrave's Dict. of Artists of the English School, 1878; Basan's Dictionnaire des Graveurs, 1789, i. 312; Nagler's Monogrammisten, 1858–79, i. 364.] R. E. G.

LAWRENCE, CHARLES (*d.* 1760), governor of Nova Scotia, was appointed ensign in Colonel Edward Montague's foot (afterwards 11th Devon regiment) in 1727, and in 1741 was promoted to captain-lieutenant in Houghton's foot (then raising as the 54th, since the 45th foot, and now 1st Derby). He became captain in the regiment in 1742, and major in 1747. In some Irish lists of the period the name of Stringer Lawrence [q. v.] is wrongly inserted in his stead. He accompanied the 45th to Nova Scotia; was appointed a member of council on 19 Oct. 1749, and the year after commanded a small expedition to Chinecto, which built Fort Lawrence at the head of the bay of Fundy. Lawrence's journal of the expedition is in British Museum Addit. MS. 32821, f. 345. Parkman (*Montcalm and Wolfe*, vol. i.) relates Lawrence's subsequent troubles with the unhappy Acadians in much detail. He succeeded General Hopson in the government of the colony in 1753,

was appointed lieutenant-governor in 1754, and governor in 1756. He commanded the reserve in Lord Loudon's operations in 1757, became a brigadier-general 3 Dec. 1757, and commanded a brigade at the siege of Louisburg, Cape Breton. Lawrence died at Halifax, Nova Scotia, on 17 Oct. 1760, from a chill taken when heated with dancing at a ball. There is a public monument to him in St. Paul's Church, Halifax.

[Home Office Military Entry Books in Public Record Office, London; Parkman's Montcalm and Wolfe, London, 1884, vols. i. ii. and references there given; B. Murdoch's Hist. of Nova Scotia, Halifax, 1857, ii. 148, 289, 485; Appleton's Encycl. Amer. Biog. vol. iii.; Lawrence's Papers, 1753–4, from Brit. Mus. Addit. MS. 19072; and abstracts of his letters, 1755, Addit. MS. 33029, ff. 221, 232.] H. M. C.

LAWRENCE, CHARLES (1794–1881), agriculturist, born on 21 March 1794, was the son of William Lawrence (1753–1837), an old-established surgeon of Cirencester, Gloucestershire. His mother was Judith, second daughter of William Wood of Tetbury, Gloucestershire. Sir William Lawrence [q. v.] the surgeon was his eldest brother. In 1812 he attended lectures of Dr. Hugh on chemistry, and was from an early age interested in the applications of the science in agriculture. For more than half a century he was a prominent figure among scientific agriculturists. He owned for many years a farm adjoining that of the Royal Agricultural College at Cirencester (which he had taken a leading part in founding and organising between 1842 and 1845), and here he conducted many valuable experiments, which led to the introduction of numerous improvements in agricultural machinery. Many visitors, among others Liebig, came at various times to inspect the farm. His endeavour was always to discover how the greatest fertility in land could be secured together with the greatest economy in working expenses. His farm was always open for the inspection of students of the Agricultural College. He was much beloved on account of his benevolence at Cirencester, where he died 5 July 1881.

Lawrence married, 26 May 1818, Lydia, youngest daughter of Devereux Bowly of Chesterton House, Cirencester, by whom he had a son and three daughters.

In the 'Transactions of the Royal Agricultural Society' are several papers by Lawrence. Some of the titles are: 'On Diminishing the Quantity of Roots used in Fattening Cattle,' xv. 488; on 'The Relative Value of Cattle-box Manure and Farmyard Manure,' xviii. 368; on 'Pulping Roots for Cattle Food,' xx. 453; on the 'Management of Clover Layers, the proper distance for Drilling Wheat, and the Ravages of Insects in Pines,' xxii. 447; on the 'Cultivation of Carrots and Cabbages for the Feeding of Stock,' xxiv. 216; on 'Swedes, Mangold, and the Steam Plough,' xxv. 248; 'On the Royal Agricultural College of Cirencester,' 2nd ser. i. 1; and on 'Kohl Rabi,' 2nd ser. i. 219. Besides these essays he published: 1. 'Practical Directions for the Cultivation of Cottage Gardens,' 1831. 2. 'A Letter on Agricultural Education addressed to a Youth who has resolved on Farming as his Future Occupation,' 1851. 3. In 1860 he issued a tract to his labourers full of sound practical advice, 'On the Economy of Food.' 4. Lawrence's best work is his 'Handy Book for Young Farmers,' 1859, in the form of a monthly calendar, with notes and observations. It abounds in sensible hints and economical suggestions, showing a mind well stored with orderly and practical information on the subjects of which it treats.

[Lawrence's Works; Burke's Baronetage; Times, 10 July 1867, 19 July 1881.] M. G. W.

LAWRENCE or **LAURENCE, EDWARD** (1623–1695), nonconformist minister, son of William Laurence, was born in 1623 at Moston in Shropshire. He was educated first in the school at Whitchurch in the same county, and thence was admitted as a sizar of Magdalene College, Cambridge, 8 June 1644, matriculated in 1645, proceeded B.A. in 1647–8, and M.A. in 1654. In his college days he 'was studious, a promoter of serious godliness among the young scholars; and was so noted also for his parts and learning, that we would have made him a fellow' (1st letter appended to Vincent, *Perfect Man*, p. 22). After preaching for some little time, 'and with much acceptance' (*ib.* p. 22), in 1648 he was made vicar of Baschurch in Shropshire, near his native place. Though he had offers of preferment (Lawrence, *Christ's Power*, dedication), he remained there till 1662, when he was ejected by the Act of Uniformity. At that time he had a wife and several children, and when asked how he intended to support them, his usual reply was that they must all live on Matthew vi. After his ejection he resided with a gentleman in the parish of Baschurch till March 1666, when the Five Miles Act necessitated his removal, and he settled at Tilstock, a village in Whitchurch parish in the same county (2nd letter, Vincent, *Perfect Man*, p. 23). In February 1667–8 he and his friend Philip Henry [q. v.] were invited to Betley in Staffordshire, where they ventured

to preach in the church with the consent of all concerned. The incident, with much exaggeration, was reported in the House of Commons, and with some others of a similar nature was made the occasion of a petition to the king from the commons, for a proclamation against papists and nonconformists (18 Feb. 1667–8), which was issued accordingly. In May 1670, when living at Whitchurch, and preaching one Sunday afternoon at the house of a neighbour, to his family and four friends, he was arrested by Dr. Fowler, the minister of Whitchurch, under the Conventicle Act. Lawrence and four others were fined, and distress was levied upon their goods (see 2nd letter, *ib.* pp. 23–24). This affair caused the removal of Lawrence with his family to London in May 1671, where he remained till his death in November 1695, preaching in his meeting-house near the Royal Exchange and elsewhere, and walking 'the streets with freedom' (Williams, *Matthew Henry*, p. 28).

The Baschurch parish register records the baptisms of eight children of Edward and Deborah Lawrence, between 1649 and 1661, and the burial of Lawrence's mother in 1653. His son Nathaniel, born 28 April 1670, became nonconformist minister at Banbury. The conduct of two of his children caused him great pain, and made him, as he himself expressed it, to be 'the Father of fools' (Lawrence, *Parents' Groans*, dedication). His nephew was Samuel Lawrence of Nantwich [q. v.]

He was much loved and respected. He is often mentioned in Philip Henry's diary. Nathaniel Vincent, who preached his funeral sermon, gives a beautiful character of him, to which Philip Henry bears testimony (M. Henry, *Life of P. Henry*, edit. 1765, p. 297). He was troubled at the divisions of the church, being 'stiffly for no party, very moderate towards all' (Vincent, *Perfect Man*, p. 19).

He published: 1. 'Christ's Power over Bodily Diseases,' preached in several sermons on Matt. viii. 5-13, London, 1662; 2nd edit. 1672. Richard Baxter wrote a preface in 1661 (*Reliq. Bax.* i. 122). 2. 'There is no Transubstantiation in the Lord's Supper,' delivered as a morning lecture at Southwark, and published as Sermon xxi. in 'The Morning Exercise against Popery' (cf. edition by James Nichols, 1845, vol. vi.), first issued by Nathaniel Vincent, London, 1675. An abstract of the sermon, with a notice of Lawrence, is in Dunn's 'Seventy-five Eminent Divines,' pp. 222–3. 3. 'Parents' Groans over their Wicked Children,' several sermons on Prov. xvii. 25, London, 1681. 4. Two funeral sermons on the 'Use and Happiness of Human Bodies,' London, 1690.

[Admission Registers of Magd. Coll. Cambr., communicated by the Hon. and Rev. Latimer Neville; Cambr. Univ. Reg. by the Rev. H. R. Luard, D.D.; Palmer's Nonconformist's Memorial, iii. 139; Conformist's Plea for the Nonconformists, p. 11; Parl. Hist. iv. 413; Matthew Henry's Life of Philip Henry, p. 135; Lee's Diaries and Letters of Philip Henry, pp. 227–31; Sylvester's Reliquiæ Baxterianæ, pt. iii. p. 94; Tong's Matthew Henry, p. 91; Hunter's Britannia Puritanica, Addit. MS. 24484, p. 325; Morrice MS. J. in Dr. Williams's Library; Palatine Notebook, ii. 96; Baschurch parish register, communicated by the Rev. T. J. Rider.] B. P.

LAWRENCE, FREDERICK (1821–1867), barrister and journalist, eldest son of John Lawrence, a considerable farmer at Bisham, Berkshire, who married Mary, daughter of John Jennings of Windsor, was born at Bisham in 1821. After being educated in a private school at St. John's Wood, London, he found employment with Messrs. Simpkin & Marshall, the publishers. In December 1846 he entered the printed book department of the British Museum, following the example of his friend, afterwards the well-known Serjeant Parry, and remained there in the task of compiling the general catalogue until May 1849, when, like Parry, he resigned, in order to qualify for the bar. He was called at the Middle Temple on 23 Nov. 1849, joined the Oxford circuit, and attended the Berkshire sessions, but subsequently practised with some success at the Middlesex Sessions and the Old Bailey. Lawrence frequently contributed to the periodical press, especially to the 'Weekly Dispatch' and 'Sharpe's London Journal,' to the last of which he contributed a series of articles on 'literary impostures' and on eminent English authors.

Social and political questions always interested him, and he acted as chairman of the Garibaldian Committee. While at Boulogne in the autumn of 1867 he was attacked by dropsy, which compelled him to return to London, and on 25 Oct. 1867 he died suddenly at his chambers, 1 Essex Court, Temple. He was buried at Kensal Green cemetery.

Lawrence is said to have edited at Guildford in 1841 three numbers, seventy-two pages in all, of 'The Iris, a Journal of Literature and Science.' He was author of: 1. 'The Common Law Procedure Act, 1852, with an Introduction,' 1852. 2. 'The Life of Henry Fielding, with Notices of his Writings, his Times, and his Contemporaries,' 1855, a work of great research and taste, the

substance of which originally appeared in vol. iv. new series, of 'Sharpe's London Magazine;' for a second edition he collected many notes. 3. 'Culverwell *v.* Sidebottom. A Letter to the Attorney-General. By a Barrister,' 1857; 2nd edit., with further matter, 1859. This related to a gambling case at the Berkeley Hotel in Albemarle Street, London. The volumes from 1864 to 1868 of the 'Lawyer's Companion' were edited by him for Messrs. Stevens & Sons, and he made large collections for a 'Memoir' of Smollett.

[Law Times, xliv. 46, 1867; Cowtan's British Museum, pp. 363-4; Olphar Hamst's Anon. Literature, p. 205; Halkett and Laing's Dict. of Anon. Lit. i. 548, ii. 1251.] W. P. C.

LAWRENCE, GEORGE (1615–1695?), puritan divine, son of George Lawrence of Stepney, was born in the county of Middlesex about 1615. He was a scholar of St. Paul's School under Alexander Gill, was Pauline exhibitioner at New Inn Hall, Oxford, from 1632 to 1640, proceeded B.A. 2 July 1636, and M.A. 2 May 1639. Wood (*Athenæ*, iv. 783) is unable to state whether he took holy orders from a bishop or not. He was a 'most violent puritan, and a great admirer of the Scotch covenant.' In 1640 he was lecturer at the church of St. George, Botolph Lane, but ceased to act by the end of the following year. In the churchwarden's accounts (1589-1675, No. 2), under date 19 Nov. 1641, there is a note saying that he is to be desired to preach no more, but proposing to pay his dues till Christmas if he will behave himself quietly. The last payment to him, however, seems to have been on 20 Dec. 1640, and the last allowance of coals on 30 June 1641. He afterwards took the covenant, and became lecturer in another church in London, and before 1650 was minister of the hospital of St. Cross, near Winchester, where he constantly preached against the king and the royalists. In the south choir chapel of the hospital are two slabs to the memory of a daughter and son of his who died respectively in 1650 and 1651. At the Restoration Lawrence was silenced and ejected. He remained some time in the neighbourhood of Winchester, and 'carried on the trade of conventicling, as he did afterwards at London to the time of his death' (Wood, *Athenæ*, iv. 783).

He published: 1. 'The Debauched Cavalleer, or the English Midianite. Wherein are compared, by way of Parallel, the Carriage, or rather Miscarriage, of the Cavalleeres, in the present Reigne of our King Charles, with the Midianites of old . . . Penned by G. L. and C. L. for publique good,' London, 1642 (anon.) In this pamphlet he was assisted by 'his dear brother,' Christopher Love [q. v.] 2. 'Laurentius Lutherizans, or the Protestation of George Lawrence . . . against certain Calumniations asperged on him by the Corrupt Clergie and their Lay-Proselytes . . .,' London, 1642. At the time of the publication of the pamphlet he was preparing for the press the sermons on the 'English Protestation' which had caused the 'calumniations.' Wood considers them to have been printed. 3. 'Peplum Olivarii, or a Good Prince bewailed by a Good People . . . Upon the Death of Oliver, late Lord Protector,' London, 1658. Lawrence dedicated his sermon to Richard Cromwell, and expresses his gratitude for his 'personal undeserved respects.' Wood erroneously ascribes to him a sermon on transubstantiation, really written by Edward Lawrence [q. v.]

[Gardiner's Reg. of St. Paul's School, pp. 36, 400; Palmer's Nonconformist's Memorial, iii. 516–517; Wood's Athenæ (Bliss), iv. cols. 783–4; Wood's Fasti (Bliss), i. cols. 489, 508; Humbert's Memorials of St. Cross, p. 44; Brit. Mus. Cat.; Cat. of Advocates' Library; Halkett and Laing's Dict. of Anonymous and Pseudonymous Literature.] B. P.

LAWRENCE, GEORGE ALFRED (1827–1876), author of 'Guy Livingstone,' was born at Braxted rectory, Essex, 25 March 1827. His father, Alfred Charnley Lawrence, was of Christ College, Cambridge, B.A. 1813, M.A. 1818, rector of Sandhurst, Kent, 1831–1857, and died about 1867. His mother was Emily Mary, third daughter of George Finch Hatton (1797–1868) of Eastwell Park, Kent. George Alfred, the eldest son, was entered at Rugby in August 1841; he matriculated from Balliol College, Oxford, 29 Nov. 1845, but graduated B.A. 5 Dec. 1850 from New Inn Hall. He was called to the bar at the Inner Temple 17 Nov. 1852, but soon leaving his profession gave himself up to literature. In 1857 he astonished novel-readers by his 'Guy Livingstone, or Thorough,' with its deification of strength and very questionable morality. The hostile critics depicted the hero as a mixture of the prize-fighter and the libertine, while the admirers of the book praised the disregard of conventionalities and personal daring of both the hero and the author, and a report that in the work the author had described his own boyhood and college life lent an additional piquancy to the book. It had a large sale, and from this time forward Lawrence produced a work of fiction nearly every alternate year. One of the best of these was 'Sword and Gown,' 1859, which has a coherence and an air of probability hardly to be found elsewhere in his writings. In 1863 appeared

'Border and Bastile,' a record of a journey to the United States with the intention of joining the confederate army as a volunteer. But before he got near the confederate lines he was taken a prisoner and shut up in a guard-house, whence, after correspondence with Lord Lyons, the English ambassador at Washington, he was liberated on the condition of his immediate return to England. In his numerous books Lawrence's style is always vigorous, and he is never dull. He died, at 134 George Street, Edinburgh, on 23 Sept. 1876.

The following is a list of Lawrence's writings: 1. 'Guy Livingstone, or Thorough,' 1857; 6th edit. 1867; this work has also been translated into French. 2. 'Sword and Gown,' 1859; 5th edit. 1888. 3. 'Barren Honour,' 1862, 2 vols., other editions. 4. 'Border and Bastile,' 1863; 3rd edit. 1864. 5. 'A Bundle of Ballads,' 1864. 6. 'Maurice Dering, or the Quadrilateral,' 1864; 2nd edit. 1869. 7. 'Sans Merci, or Kestrels and Falcons,' 1866, 3 vols.; 3rd edit. 1869; there is also a French edition. 8. 'Brakespeare: Fortunes of a Free Lance,' 1868, 3 vols.; 2nd edit. 1869. 9. 'Breaking a Butterfly: Blanche Ellerslie's Ending,' 1869, 3 vols.; 2nd edit. 1870. 10. 'Anteros,' 1871, 3 vols.; 3rd edit. 1888. 11. 'Silverland,' 1873. 12. 'Hagarene,' 1874, 3 vols.; new edit. 1875. The first of these works is anonymous, all the rest are stated on their title-pages to be by 'the author of Guy Livingstone.'

[Times, 2 Oct. 1876, p. 10; Law Times, 7 Oct. 1876, p. 388; Spectator, 28 Oct. 1876, pp. 1345–1347.] G. C. B.

LAWRENCE, Sir GEORGE ST. PATRICK (1804–1884), general, third son of Lieutenant-colonel Alexander Lawrence (1764–1835), was elder brother of Sir Henry Montgomery Lawrence [q. v.], K.C.B., and of John Laird Mair Lawrence, lord Lawrence [q. v.] His father, an Indian officer, led, with three other lieutenants, the forlorn hope at the storming of Seringapatam on 4 May 1799, and returned to England in 1809, after fifteen years' severe service. George was born at Trincomalee, Ceylon, 17 March 1804, and educated at Foyle College, Londonderry. In 1819 he entered Addiscombe College, on 5 May 1821 was appointed a cavalry cadet, on 15 Jan. 1822 joined the second regiment of light cavalry in Bengal, and on 5 Sept. 1825 was promoted to be adjutant of his regiment, a post which he held till September 1834. With his regiment he took part in the Afghan war of 1838, and was present at the storming of Ghuznee, 23 July 1839, and in the attempt to capture Dost Mahomed, the ameer of Afghanistan, in his flight in August through the Bamian pass. On returning to Cabul Lawrence became political assistant to Sir William Hay Macnaghten, the envoy of Afghanistan, and subsequently his military secretary, a post which he kept from September 1839 to the death of his chief. On the surrender of Dost Mahomed Khan, 3 Nov. 1840, he was placed in the charge of Lawrence until he was sent to Calcutta. In the revolution at Cabul, in November 1841, Lawrence had many narrow escapes of his life, and on the surrender of the troops he was one of the four officers delivered up on 11 Dec. as hostages for the performance of the stipulations. On 23 Dec., when Macnaghten and others were treacherously murdered by Akbar Khan, he was saved by the interposition of Mahomed Shah Khan. In the retreat from Cabul, 6 Jan. 1842, Lawrence had charge of the ladies and children, with whom he remained until 8 Jan., when he was again given up to Akbar Khan as a hostage. With the ladies and children he was imprisoned, and remained with them until their release on 17 Sept. He owed his safety during this period to the high opinion which Akbar Khan had of his character, and to his strict adherence to all the promises which he made to his captor. Ill-health obliged Lawrence to return to England in August 1843, and shortly after that date the East India Company awarded him 600*l.* in testimony of their sense of his services in Afghanistan. On his going back to India in October 1846 he was appointed an assistant political agent in the Punjaub, having charge over the important Peshawur district. In the autumn of 1847 Lawrence, with only two thousand troops, engaged and defeated on two occasions large numbers of the hill men of the tribes on the Swat border. On the breaking out of the second Sikh war in 1848, Lawrence's great personal influence at Peshawur for some time kept his regiments faithful, but at last they went over to the enemy, and on 25 Oct. 1848 he was a prisoner in the hands of Chutter Singh; but such was his character for probity, and the personal power that he had acquired over the Sikhs, that he was three times permitted to leave his captivity on parole. With his wife and children he was released after the peace conquered at Guzerat, 22 Feb. 1849, and received the thanks of both houses of parliament and of the governor-general for remaining at his post with such devotion. On 7 June 1849 he was promoted to be brevet lieutenant-colonel, and appointed deputy commissioner of Peshawur. In the capacity of political officer he, in the following November, accom-

panied the forces sent under General Bradshaw into the Eusofzye country, and was present at the capture of Pullee on the Swat border. Again in February 1850, in command of militia, he went with Sir Charles Napier to the forcing of the Kohat pass, and guided him through that defile. In July 1850 he became political agent in Méwar, one of the Rajputana states, where he remained till 13 March 1857, when he succeeded his brother Henry Lawrence as resident or chief agent for the governor-general in the Rajputana states, and in April took up his residence in Abu. On the breaking out of the great mutiny of 1857 he was named brigadier-general of all the forces in Rajputana, and on the death of Colonel Dixon, 12 June, had to take the chief military command. By his vigorous and decided action the arsenal of Ajmír was retained; a proclamation addressed on 23 May confirmed the native princes in their loyalty, and the Rajputana states were prevented from joining the revolt. Such outbreaks as did take place were successfully quelled, first by himself, and afterwards by Major-general Roberts.

Up to this date Lawrence had received no decoration beyond the medals for the Punjaub and Indian campaigns, but on 18 May 1860 he was created a civil companion of the Bath. On 25 May 1861 he was gazetted major-general, and in December 1864 resigned his post in Rajputana, and ended his Indian career after a service of forty-three years. Both Sir Charles Napier and Lord Dalhousie had expressed their high regard for his character and achievements. 'He is a right good soldier,' said the former, 'and a right good fellow, and my opinion of him is high.' On 11 Jan. 1865 he received a good-service pension of 100*l.* a year; and on 24 May 1866 was created a knight commander of the star of India. He also held the third class of the order of the 'Dooranee Empire.' He retired from the army on full pay on 29 Oct. 1866, and was advanced to be honorary lieutenant-general on 11 Jan. 1867. He took a warm interest in the 'Officers'' and 'Soldiers' Daughters'' homes, and was a member of the managing committees of both these charities. Lawrence died at 20 Kensington Park Gardens, London, 16 Nov. 1884. He wrote 'Forty-three Years in India,' a work which was edited by W. Edwards, and published in 1874.

On 3 April 1830 Lawrence married Charlotte Isabella, daughter of Benjamin Browne, M.D., of the Bengal medical board. She died on 12 May 1878, having had issue three sons and six daughters.

[Kaye's Hist. of the War in Afghanistan, ii. 181; Kaye and Malleson's Indian Mutiny, iii. 163–74; Edwardes and Merivale's Life of Sir Henry Lawrence, vol. i. especially cap. vi.; Broadfoot's Career of Major Broadfoot, pp. 60, 102; Thackwell's Second Sikh War, p. 249; Bosworth Smith's Life of Lord Lawrence; Golden Hours, 1869, pp. 314–29, with portrait, 397–409, 457–69, by C. R. Low; Times, 18 Nov. 1884, p. 5; Illustrated London News, 29 Nov. 1884, pp. 533, 542, with portrait.]

G. C. B.

LAWRENCE, GILES (*fl.* 1539–1584), professor of Greek at Oxford, a native of Gloucestershire, was a member of Corpus Christi College, Oxford, in 1539. He was a friend of Jewel, and became fellow of All Souls about 1542. He proceeded B.C.L., and afterwards (13 March 1555–6) D.C.L. In October 1550 he seems to have succeeded George Etherege [q. v.] as regius professor of Greek, but Etherege was professor again from November 1554 to 21 April 1559, when Lawrence was once more elected. In Queen Mary's time he was tutor to the children of Sir Arthur Darcy, and lived near the Tower of London. While here he assisted Jewel to escape to the continent. On 18 Sept. 1564 he became archdeacon of Wiltshire, and resigned before 10 Feb. 1577–8. In 1571 he preached Jewel's funeral sermon. On 30 Jan. 1580–1 he was appointed archdeacon of St. Albans and vicar of Rickmansworth, and resigned both preferments on 5 July 1581. The date of his death is uncertain, but he was living in 1584. John Harmer (1555?–1613) [q. v.] became the next regius professor of Greek in 1585. Lawrence has verses prefixed to Sir Thomas Wilson's translation of the 'Orations' of Demosthenes (1570), and a tract by him, 'De significatione verbi προσφερω et προσφερομαι,' is in manuscript at Corpus Christi College, Cambridge.

[Wood's Fasti Oxon. ed. Bliss, i. 209; Reg. Univ. Oxf. (Oxf. Hist. Soc.), i. 231; Le Neve's Fasti, ii. 345, 631, iii. 516; Nasmith's Cat. of the Parker MSS. p. 136; Jewel's Works (Parker Soc.), xi. xxv.; Cussans's Hertfordshire, iii. 161.]

W. A. J. A.

LAWRENCE, HENRY (1600–1664), puritan statesman, born in 1600, was the eldest son of Sir John Lawrence, knt. (*d.* 1604), of St. Ives, Huntingdonshire, by his marriage, on 7 March 1599, with Elizabeth, only daughter and heiress of Ralph Waller of Clerkenwell, Middlesex, fourth son of Robert Waller of Beaconsfield, Buckinghamshire (*Reg. of St. James's, Clerkenwell*, Harl. Soc., iii. 23). Father and son were perhaps admitted of Gray's Inn in 1597 and 1617 respectively (*Harl. MS.* 1912, f. 47).

Lawrence entered Emmanuel College, Cambridge, as a fellow-commoner in 1622, and graduated B.A. in 1623, M.A. in 1627. There is no authority for Wood's assertion that he received part of his education at Oxford. At college he belonged to the puritan party. He was not only lineally allied to Cromwell, but was at one time his landlord, as he let to him his house and farm at St. Ives from 1631 to 1636 (Masson, *Life of Milton*, iv. 545). About 1638 he retired to Holland, probably to avoid the severity of the ecclesiastical courts. He returned in 1641, but was abroad again at the outbreak of the war (see dedication of his *Communion and Warre with Angels*). In December 1645 he was at Arnheim in Guelderland, and at Altena in January 1646 (*Harl. MS.* 374). On his final return to England he replaced one of the 'disabled' members for Westmoreland on 1 Jan. 1645–6 (*Official Return of Lists of Members of Parliament*, pt. i. p. 495). In July 1646 he was nominated one of the commissioners for the preservation of peace between England and Scotland (*Thurloe State Papers*, i. 79), and on 17 March 1647–8 he became a commissioner of plantations (*Hist. MSS. Comm.* 7th Rep. pt. i. p. 15 *b*). Greatly to Cromwell's annoyance, Lawrence expressed strong disapproval of the proceedings against Charles I. In 1652, being then styled 'colonel,' he visited Ireland as a commissioner for that kingdom (*Cal. State Papers*, Dom. 1651–2 pp. 487, 537, 1652–3 p. 55). On 14 July 1653 he was appointed one of the council of state (*ib.* 1653–4, p. 14) and placed on several committees. In the parliament of 1653 Lawrence sat for Hertfordshire, and after its dissolution was placed on Cromwell's new council of state, his salary being 1,000*l.* a year. In November 1653 the council of state appointed him keeper of the library at St. James's House. At the second meeting of the council he was made chairman for a month, but by a subsequent order of Cromwell, dated 16 Dec. 1653, he became permanent chairman, with the title of 'lord president of the council' (Thurloe, i. 642; *Cal. State Papers*, Dom. 1653–4, p. 298). In the satirical 'Narrative of the Late Parliament,' 1658, Lawrence is said to have been made president to win over, or at least keep quiet, 'the baptized people, himself being under that ordinance' (reprint in *Phœnix Britannicus*, 1731, p. 125). Milton, however, in his second 'Defensio Populi Anglicani,' 1653–1654, bears eloquent testimony to Lawrence's ability and learning. In 1654 Lawrence strove to assist Lord Craven in recovering his English estates, which had been confiscated in 1650–1, and he had some correspondence with Elizabeth, queen of Bohemia, on the subject (Thurloe, ii. 139).

In Cromwell's parliament of 1654 Lawrence was again returned for Hertfordshire (*Return of Members of Parliament*, pt. i. p. 500), and in that of 1656 he was chosen for both Colchester and Carnarvonshire (*ib.* pt. i. p. 506). He elected to serve for Carnarvonshire, and continued to represent it until his elevation to Cromwell's House of Lords in December 1657 (Prestwich, *Respublica*, pp. 10, 15). On the death of Cromwell in September 1658 he declared Richard his successor and ordered his proclamation (cf. his letter in *Hist. MSS. Comm.* 3rd Rep. p. 254). He ceased to act as president in July 1659.

After the Restoration Lawrence withdrew to Thele, otherwise Goldingtons, a manor in the parish of Stanstead St. Margaret, Hertfordshire, which he inherited on the death of his son Edward in 1657. There he died on 8 Aug. 1664, and was buried in the church (monum. inscript. in Cussans, *Hertfordshire*, 'Hundred of Hertford,' p. 138). By his marriage, on 21 Oct. 1628, to Amy, daughter of Sir Edward Peyton, knt. and bart., of Iselham, Cambridgeshire, he had seven sons and six daughters (Waters, *Chesters of Chicheley*, i. 243; Nichols, *Collectanea*, iii. 311). His wife's extraordinary piety proved a fertile source of cavalier satire. To their eldest son (Edward or Henry) Milton addressed in the winter of 1655–6 his twentieth sonnet (Masson, v. 235). A drawing of Lawrence is inserted in the copy of Clarendon's 'History of the Rebellion' in the library at Buckingham Palace; it has been engraved by Richard Cooper (Granger, *Biog. Hist. of England*, 5th edit. iii. 353).

Lawrence was author of: 1. 'Of Baptisme' [anon.], 8vo [Rotterdam], 1646; another edition, entitled 'A Pious and Learned Treatise of Baptism,' 4to, London, 1649. 2. 'Of our Communion and Warre with Angels: being certain Meditations on that subject, bottom'd particularly on Ephes. vi. 12 . . . to the 19,' 4to [Amsterdam], 1646; another edition, bearing a different imprint, was issued during the same year. The treatise is commended by Isaac Ambrose in the sixth section of the prolegomena to his 'Ministration of, and Communion with, Angels,' first published about 1660, and also by Richard Baxter, in his 'Saints' Rest,' 12th edit. p. 238. 3. 'Some Considerations tending to the Asserting and Vindicating of the Use of the Holy Scriptures and Christian Ordinances; . . . Wherein . . . the Ordinance of Baptisme . . . is manifested to be of Gospell-Institution, and by Divine appointment to continue still of Use in the Church,' 4to, London, 1649;

another edition, with different title-page, 'A Plea for the Use of Gospel Ordinances,' 1652. This work, together with the 'Communion and Warre,' is dedicated to the author's mother, who would seem to have suggested its preparation. It is principally a reply to William Dell's 'Doctrine of Baptismes.'

[Gent. Mag. 1815, pt. ii. pp. 14–17; Wood's Athenæ Oxon. ed. Bliss, iv. 63–5; Notes and Queries, 2nd ser. xii. 177, 3rd ser. vii. 377, viii. 98, 289, 5th ser. xi. 501–3, xii. 212, 6th ser. ii. 155, 174, 298, xi. 208; Cal. State Papers, Dom. 1652–9; Waters's Chesters of Chicheley, i. v; Cussans's Hertfordshire, 'Hundred of Hertford,' p. 136; Clutterbuck's Hertfordshire, ii. 211, 213; Bishop John Wilkins's Ecclesiastes, 4th ed. p. 81; Masson's Life of Milton, iii. 402; Lodge's Peerage of Ireland, ed. Archdall, under 'Barrymore.'] G. G.

LAWRENCE, Sir HENRY MONTGOMERY (1806–1857), brigadier-general, chief commissioner in Oudh, was the fourth son of Colonel Alexander Lawrence, an officer who had seen a large amount of active service in India in the 77th regiment. His mother was Letitia Catherine, daughter of the Rev. George Knox of county Donegal. He was born on 28 June 1806 at Matura in Ceylon, where his father was then serving in the 19th foot. The family returned to England in 1808, and in 1813 he was sent with his brothers, Alexander and George [see Lawrence, Sir George St. Patrick], to school at Foyle College, Derry, where his maternal uncle, the Rev. James Knox, was head-master. In 1819 he went to Mr. Gough's school, College Green, Bristol, with his younger brother, John Laird Mair, afterwards lord Lawrence [q. v.], the family being then resident at Clifton; and in August 1820 he joined his brother George at Addiscombe. He did not particularly distinguish himself as a cadet, but by application succeeded, on 10 May 1822, in obtaining a commission as second lieutenant in the Bengal artillery.

He sailed for India in the following September, arrived at Calcutta on 21 Feb. 1823, and joined the headquarters of the Bengal artillery at Dum-Dum. Here he met the Rev. (afterwards Sir) George Craufurd, the chaplain, and the little band of religious officers who lived with him at Fairy Hall. At home as a youth Lawrence had come under strong religious influences, and he joined the party at Fairy Hall, although he mingled as before with his old associates. His disposition was naturally reserved, and his religion throughout life showed itself in little outward demonstration.

On 17 March 1824 Lord Amherst declared war with Burmah, and early in June Lawrence sailed with his battery to Chittagong. He was promoted first lieutenant on 5 Oct. 1825. He took part in the capture of Aracan, and on 18 Nov. was appointed adjutant to the artillery, S.E. division. On 25 April 1826 he was appointed deputy-commissary of ordnance at Akyab, but was seized with the fever and dysentery which had been so active among the troops, and was sent to Calcutta. Here he was nursed by George Craufurd until he sailed for England on 2 Aug. by the China route, arriving in England in May 1827. He remained at home for two years and a half, and during this leisure time he joined the trigonometrical survey in the north of Ireland, and acquired information which was of great value to him afterwards when employed on the revenue survey of India.

In September 1829 Lawrence sailed for India, accompanied by a sister and by his brother John, who had just entered the civil service of the East India Company. They arrived at Calcutta on 9 Feb. 1830, and Lawrence was posted to the foot artillery at Kurnaul, where his brother George, recently married, was adjutant of a cavalry regiment. For eighteen months Henry lived in his brother's house, and devoted his spare time to the study of native languages. In the autumn of 1830 he took a trip to Simla and on his return paid a visit to his friend and brother-officer, Captain (afterwards Sir) Proby Thomas Cautley [q. v.], to see the large irrigation works on which he was engaged. On 27 Sept. 1831 Lawrence was transferred to the horse artillery at Meerut, and on 29 Nov. was posted to the first brigade horse artillery at Cawnpore. He lived a very retired life, studying to fit himself for staff employment, and endeavouring by strict economy to put by some savings for the 'Lawrence fund,' as the brothers called a provision they were gradually making for their mother's support in the event of the death of their father, who was now old and infirm. On 12 Sept. 1832 he was pronounced qualified in native languages, and was recommended for the duties of interpreter. In the cold weather his troop went to Dum-Dum, and he seized this opportunity to pass the language examination at the college, Fort William. On 13 Jan. 1833 he was appointed interpreter and quartermaster to the 7th battery of artillery. This appointment he, however, resigned on the 28th of the same month, and was reappointed to the horse artillery at Cawnpore.

Owing to the good offices of his brother George, on 22 Feb. 1833 he was appointed an assistant revenue surveyor in the north-west provinces, and assumed charge of his

duties at Moradabad. The revenue survey was devised by Robert Merttins Bird [q.v.], to obtain the information necessary to enable the government to assess the land-tax fairly. The assessment had previously been much too high; cultivators sank beneath the burden, and land went out of cultivation. Although Bird had obtained the approval of the government to a revised periodical assessment, correct surveys of the land were indispensable; unfortunately after some years of trial their cost seemed prohibitive. Bird took counsel with Lawrence, and by reduction of establishment, careful selection of staff, and infusion of personal energy and enthusiasm into the work, succeeded in reducing the cost to a practicable limit. Lawrence was promoted to the rank of full surveyor on 2 June 1835, and became a captain on 10 May 1837.

Lawrence now enjoyed a well-paid appointment. The 'Lawrence fund,' which their father's death in May 1835 made very useful to their mother, was firmly established, and, after a long engagement, he married, at Calcutta on 21 Aug. 1837, his cousin, Honoria, daughter of the Rev. George Marshall. He was now employed on the survey of the district of Allahabad, and his wife, to whom he owed much of his success in after-life, accompanied him in all his field journeys.

In the summer of 1838 Lawrence was on the point of fighting a duel with the author of a memoir of Sir John Adams, which Lawrence had reviewed adversely. Fortunately his brother-officers of the artillery thought it unnecessary to proceed to a meeting, but the incident is memorable for the noble letter dissuading him from action which was written to him by his wife.

Preparations were made in the summer of 1838 for the Cabul campaign, and at Lawrence's request his services were placed at the disposal of the commander-in-chief on 29 Sept. On his way to the Indus he accepted the offer of a Calcutta paper to write occasional notices of military events for one hundred rupees a month, but characteristically stipulated that the honorarium should be paid anonymously to certain charities, which he named. Owing to the abandonment of the siege of Herat by the Persians, the army of the Indus was reduced, and Lawrence's services with it were not required. Through the influence, however, of Frederick (afterwards Sir Frederick) Currie, he was appointed, on 14 Jan. 1839, officiating assistant to George Clerk, the political agent at Loodiana, to take civil charge of Ferozepore. His friend Currie in announcing the appointment to him wrote: 'I have helped to put your foot in the stirrup. It rests with you to put yourself in the saddle.' Pecuniarily the appointment was less valuable than that he had held in the revenue survey, but a political appointment on the frontier and during a campaign opened better prospects.

During the time that Lawrence administered the little district of Ferozepore he rebuilt the town, with a wall and a fort; he settled boundaries, and he wrote for the 'Delhi Gazette' 'The Adventurer in the Punjaub' and 'Anticipatory Chapters of Indian History.' On 31 March 1840 Lawrence was appointed assistant to the governor-general's agent for the affairs of the Punjaub and the north-west frontier. In November of this year came the Cabul disaster, and Lawrence found his hands full in preparing succour for Jalalabad and managing the Sikhs at Peshawur, whither he had been sent in December to join Major Mackeson, the senior assistant political officer. His part was to obtain aid from the Sikhs in support of an advance to Jalalabad, and to organise the arrangements. But it was not until April 1842 that Pollock was able to advance, and, much to Lawrence's disappointment, Mackeson went with the force to see it through the Khyber, and Lawrence was left at Peshawur. He was, however, allowed to accompany the expedition to the further side of the Shâdee Bagiâree, where, always a zealous gunner, he assisted in getting two guns into position, and then returned to Jamrood and Peshawur to send on supplies, and arrange with Avitabile, the Sikh general, to hold the mouth of the pass.

When it was decided that the British should go on to Cabul, Lawrence changed places with Mackeson, and was given the command of the Sikh contingent in addition to his duties as political officer with Pollock's force. On his joining the expedition at Jalalabad he saw something of Havelock, and attended some of the religious meetings which Havelock held for his men. Here also he received the welcome news of the safety of his brother George, who was among the prisoners detained as hostages by Mohamed Akbar Khan, and had been sent on parole to make terms for their surrender. Pollock moved forward on Cabul on 20 Aug. Lawrence, in command of the Sikhs, took part in the battles of Tezeen and Haft Khotal, and entered Cabul with Pollock on 16 Sept. 1842, two days before Nott's force arrived from Ghazni. A few days later his brother George and the other captives came in. On 12 Oct. Lawrence started with the forces of Pollock, Nott, and Sale on his return to India. At Ferozepore they were met, amid general rejoicing, by the commander-in-chief and the governor-general of India.

On 23 Dec. 1842 Lawrence was promoted brevet-major for his services. On the 31st of the same month he was presented with a sword by the maharajah of Lahore, and on the same day received the appointment of superintendent of the Dehra Doon and Mussooree from the governor-general. He went to Mussooree in January 1843, but had hardly traversed the district when it was found that the regulations only permitted such an appointment to be held by a covenanted civil servant, and on 17 Feb. he was transferred to Umballa as assistant to the envoy at Lahore. After two months, the death of the rajah of Kythul without issue caused the lapse of his territory to the British government, and Lord Ellenborough himself intimated to the envoy of Lahore that of all his assistants Lawrence was best qualified for the charge. He was accordingly appointed, and lost no time in completing the settlement of the Kythul territory.

Lawrence was disappointed at not receiving a C.B. for his services in the Cabul campaign, but the governor-general showed his appreciation of his services by promoting him on 1 Dec. 1843 to the residency of Nepaul. At Kurnaul, on his way to Nepaul, he met his brother John, who had married in 1841, and had just returned from England; and during the few quiet days the brothers and their wives passed together at this station Henry Lawrence wrote a defence of Sir William Hay Macnaghten [q. v.] It does not appear to have been published, but its purport was to show that the Cabul disaster was a military one, and that Macnaghten was not responsible for it.

Although no white-faced woman had hitherto been seen in Nepaul, Lawrence's wife soon joined him there, and they settled down at Katmandoo for two years of a quiet, busy, and happy life. Lawrence's duties as resident were to interfere as little as possible with the native government, but to watch any movement injurious to British interests, and to offer counsel in all state matters affecting the British government whenever it was sought or likely to be acceptable. He had therefore more leisure than he had previously enjoyed, and occupied himself in literary pursuits. He became a constant contributor to the 'Calcutta Review' from its commencement, and to other periodicals. His pen was fertile, and his contributions both weighty and sagacious, but they mainly owed their literary style to his wife. At the same time he projected the formation of an establishment in the north-west hills for the children of European soldiers. The result was the foundation of the Lawrence Asylum, which was endowed and largely supported through life by Lawrence at considerable self-sacrifice, and was commended in his will to the care of government. The government of India accepted the charge, and has largely developed Lawrence's scheme in other parts of India.

At the end of 1845 Mrs. Lawrence was compelled, for the sake of her children and for her own health, to return to England, and her husband accompanied her on the way to Calcutta. On 6 Jan. 1846, while on the journey, at Gorruckpore he was unexpectedly summoned to join the army of the Sutlej. The first Sikh war had broken out, the battles of Moodkee and Ferozeshah had been fought, Major Broadfoot, the political officer, had been killed, and Lawrence was required to replace him. He received his orders at 7 P.M., and left to execute them on the next afternoon. He found that Sir Henry Hardinge had appointed him on 3 Jan. governor-general's agent for foreign relations and for the affairs of the Punjaub. On 1 April was added the appointment of governor-general's agent for the affairs of the north-west frontier. Lawrence was present at Sobraon and the occupation of Lahore. He was in complete accord with the governor-general in his objection to annexation. Lawrence's general views, indeed, were that we should abstain from any enlargement of our territory that was not provoked by the absolute need of security; that we should enforce, by example, on the natives of India the duties of justice and forbearance, and apply ourselves to the task of raising the moral character of the governing and aristocratic classes, or such relics of them as were left, and so enable new Indian sovereignties to grow up under British protection. It was, however, necessary to punish the Sikhs, and immediately after they invaded British territory, a proclamation had been issued confiscating the Cis-Sutlej possessions of the Lahore crown. The Jullunder Doab was now annexed in addition, in order to obtain security for our hill stations and a position which would give us control of the Sikh capital. The existing Sikh authority at Lahore was to be maintained for a limited period by means of a subsidiary British force, and Cashmere was to be handed over to Goolab Sing. In June 1846 Lawrence was promoted brevet-lieutenant-colonel for his services at Sobraon.

Intrigues against the British were rife in the Khâlsa at Lahore, and the governor of Cashmere, Sheik Imammoodeen, supported by Lal Sing and the Sikh durbar, first delayed and then refused to hand over Cashmere to Goolab. Lawrence's firmness and energy were

now conspicuously displayed. He insisted on the Sikhs sending a force to compel Imammoodeen to hand over the province to Goolab, and put himself at the head of it, Brigadier-general Wheler co-operating with a British force. He put down without difficulty all efforts at resistance, and Imammoodeen surrendered himself personally to Lawrence. The feat was remarkable, when it is considered that within eighteen months of the battle of Sobraon ten thousand Sikh soldiers, at the bidding of a British officer, made over in the most marked and humiliating manner the richest province in the Punjaub to the man most detested by the Khâlsa.

No sooner had Goolab Sing been placed in possession of Cashmere than Lawrence returned to Lahore to bring Lal Sing to justice. Imammoodeen turned king's evidence. Lal Sing was tried, deposed from the vizarut and removed without any excitement to Ferozepore. At the same meeting of the sirdars which condemned the vuzeer, a discussion was raised respecting the withdrawal of the British troops in accordance with the agreement. Such a measure could only lead to anarchy, and, as the governor-general was unwilling to annex the Punjaub, the outcome of the discussion was the so-called treaty of Byrowal, which prolonged the independence of the country, subject to the continued occupation of the capital by British troops, while a resident was to be appointed with supreme power in the state. On 8 Jan. 1847 Lawrence was appointed resident at Lahore, and thus, with the assent of the assembled sirdars, became in all but name, and uncontrolled save by the supreme government at Calcutta, master of the Punjaub.

The system of a native ruler and minister relying on foreign bayonets and directed by a British resident was, as Lawrence himself had written, a vicious one. The most that can be said was that in this instance the resident was a capable man and had under him assistants such as George Lawrence, MacGregor, James Abbott, Edwardes, Lumsden, Nicholson, Taylor, Cocks, Hodson, Pollock, Bowring, Henry Coxe, and Melville, 'men,' as Lawrence wrote to Sir John Kaye, 'such as you will seldom see anywhere, but when collected under one administration were worth double and treble the number taken at haphazard.' His chief help, however, was in his brother John (afterwards Lord) Lawrence. The intrigues of the maharanee continued to give much trouble, and Lawrence deemed it expedient to separate the young Maharajah Dhuleep Sing from her and remove her from Lahore. The durbar consented, but his anxious work and long sojourn in India told on Lawrence's health, and in October 1847 he proceeded on sick leave to England. On his homeward journey he was the companion of Lord Hardinge, and after their arrival in England in March 1848 Lawrence was made K.C.B., at Hardinge's recommendation, on 28 April.

Lawrence spent his holiday between England and Ireland, in the society of relatives and friends. Tidings soon came of the murder of Vans Agnew and Anderson, and of the outbreak in the Punjaub, which ended in the second Sikh war. Lawrence was at once occupied in assiduous consultation with the Indian authorities at home, but he was eager to return, and left England with his wife in November 1848. He landed in Bombay the following month, and at once proceeded to the Punjaub, joining the army then in the field against the rebels. He was present during the last days of the siege of Moultan, and left that place on 8 Jan. 1849, in time to witness the doubtful contest of Chillianwallah. After the battle he prevailed on Hugh Lord Gough [q. v.] to hold his ground and demonstrate thereby that the battle was at worst a drawn one. Lawrence resumed his duties as resident at Lahore on 1 Feb.

Lawrence found in Lord Dalhousie, the new governor-general, a self-willed man, with strong views which did not always accord with his own. Difficulties soon arose between them. The question of annexation led to differences which were strongly expressed on both sides, and Lawrence sent his brother John, a veteran revenue administrator, to discuss the question personally with Dalhousie at Ferozepore. In the result the Punjaub was annexed and Lawrence resigned. But Dalhousie prudently succeeded in persuading him to withdraw his resignation, and on 14 April 1849 he was appointed president of the new board of administration for the affairs of the Punjaub, with his brother John and Charles Greville Mansel [q. v.] as colleagues, while he was also made agent to the governor-general.

The system was one of divided labour and responsibility. On Henry Lawrence devolved the political work. The disarming of the country, negotiations with the chiefs, organisation of new regiments, education of the young maharajah, were among the immediate duties which he personally undertook, while John Lawrence took the civil administration and the settlement of the land revenue, and Mansel the judicial management of the province. Each commissioner had a voice in the general council, and was responsible for the acts of the other two, although Henry Lawrence was supreme

in name. Such an arrangement was not calculated to succeed, and it is solely due to the character of the men who composed the board that it continued for nearly four years and accomplished much useful work. The scheme was assisted in some measure by the arrival of Sir Charles Napier in India, as commander-in-chief, in May 1849. Napier's antipathy to both Dalhousie and Henry Lawrence was notorious, and had the effect of uniting them against a common enemy.

It was Lawrence's habit to make numerous progresses over every part of his dominion. He enjoyed the journeys, and by this means he and the people became well known to each other. His frequent absence necessarily threw upon his colleagues increased responsibility; they were brought into direct relations with the governor-general, and were able to obtain decisions in favour of their views when these differed from those of their absent president. Much friction followed, and differences concerning the land settlement brought on a crisis. It was needful to amend the temporary and imperfect settlement effected by the board in 1850, and Henry Lawrence embraced with all the energy of his character the view most favourable to the native aristocracy, while his brother John leaned to the side of the cultivator. Henry considered financial considerations of secondary importance, John that they were paramount. The difference unfortunately became a personal one, and for the time the breach between the brothers was irreparable. Both brothers felt that their continuance in office together could only embarrass the government, and Henry sent in his resignation. Although it was understood that John was prepared to accept a high appointment elsewhere, Dalhousie, whose views were more in harmony with those of the younger brother, decided to accept Henry's resignation, to abolish the board, and to retain John as sole ruler in the Punjaub. The governor-general's agency in Rajpootana was offered to Sir Henry with the same salary as he had received in the Punjaub, and Dalhousie assured him that the differences between the brothers, however painful, had not been disadvantageous to the state. Sir Henry was deeply mortified that he was not selected to govern the Punjaub alone. During his four years' administration he had reconstructed and pacified a hostile state, and had made the Punjaub as safe to an Englishman as Calcutta, and all this with the acquiescence of the people. Great was the dismay on his departure of his many friends in subordinate positions in the country. Letters sent him at the time by Colonel Robert Napier, afterwards Lord Napier of Magdala [q.v.], John Nicholson [q.v.], the hero of Delhi, and others, show the devotion and affection with which he had inspired them.

Early in 1853 Sir Henry left Lahore to take up his new post at Ajmeer. Eighteen states were under his supervision, and he lost no time in making himself acquainted with them. In July he declined Dalhousie's offer of the residency of Hyderabad. His wife, who had for some time been in bad health, died on 15 Jan. 1854. On 19 June 1854 Sir Henry was made A.D.C. to the queen and colonel in the army.

On 29 Feb. 1856 Lord Dalhousie resigned, and was succeeded by Lord Canning. Lawrence at once wrote to him in order to set himself right on points in which he believed that he had been misjudged by Lord Dalhousie. On 18 May he became a regimental lieutenant-colonel, and when he was on the point of starting for England with his little girl and to recruit his own health, in January 1857, Lord Canning offered him the post of chief commissioner and agent to the governor-general in Oudh. Lawrence at once gave up his leave, sent his child home, and accepted the offer, which he regarded as in some sort a compensation for the loss of the Punjaub government and a public recognition of his services.

Towards the close of March 1857 Lawrence entered on his new duties at Lucknow. He succeeded Coverley Jackson, and found the province in a grievous state of discontent, due to departure from the instructions laid down by government at the annexation. Promised pensions had been withheld, country chiefs deprived of their estates, while old officials and three-fourths of the army were left without occupation. Lawrence at once grappled with these difficulties, and by holding frequent durbars, at which his policy was proclaimed, and by energetic redress of grievances, he did much to establish a better feeling. The greater ease with which the revenue was collected soon showed that his policy was successful. During the month of April he was busy in organising the government.

But in May 1857 the mutiny broke out in Bengal and at Delhi. Lawrence at once devoted himself to the organisation of defence. On 19 May he was promoted brigadier-general with military command over all troops in Oudh. Lucknow was not yet infected with mutiny, and he had to carry out his military arrangements as quietly as possible, while exhibiting to the outer world a confidence he did not feel, and dealing with all the ordinary business of the province in the usual way.

He got in all the treasure from the city and stations, bought up and stored grain and supplies of every kind, brought the guns and ammunition to the residency, arranged for water supply, strengthened the residency, formed outworks, cleared away obstructions, and made every preparation for the worst. With a force of about seven hundred Europeans (32nd regiment) and seven hundred natives of doubtful fidelity, Lawrence undertook, when the news of the outbreak at Meerut reached him on 13 May, to hold both the residency and the Muchee Bawn, four miles apart. Open to criticism from a military point of view, this division of forces nevertheless showed that outward confidence which Lawrence deemed it most important to maintain.

Towards the end of May an *émeute*, in which several officers lost their lives, occurred at Lucknow. Lawrence followed the mutineers out of Lucknow for some distance, and prisoners were taken. On 30 May Lawrence wrote: 'We are pretty jolly. . . . We are in a funny position. While we are entrenching two posts in the city, we are virtually besieging four regiments—in a quiet way—with 300 Europeans. Not a very pleasant diversion to my civil duties. I am daily in the town, four miles off, for some hours, but reside in cantonments guarded by the gentlemen we are besieging.' The same night the long-expected outbreak occurred; the mutineers were defeated and driven out of the town, which remained comparatively quiet. But Oudh was full of disaffected native soldiery, and the Europeans at out-stations were fugitives. The wise policy of Lawrence in at once redressing grievances on assuming the government became now of great importance. With one exception none of the chiefs or of the peasantry attempted to do harm to the fugitives, while most were helpful. The mass of the people in Lucknow itself and the entire Hindoo population held wholly aloof from the outbreak, and, with one single exception, every talookdar, to whom the chance offered itself, aided more or less actively in the protection of Europeans.

Tidings of various disasters, however, caused Lawrence much anxiety. A large portion of native troops had not yet deserted, and he believed that unless he could retain some, his position would be hopeless. He therefore carefully weeded them until he had reduced the number to about the strength of the Europeans. The Sikhs were segregated and formed into companies at an early period of the crisis. Roads were kept open, cantonments held, the city kept quiet, the Muchee Bawn garrisoned and held as a fort and entrepôt, remnants of the old king's soldiers were enlisted into new bodies of police and lodged under the guns of the Muchee Bawn, while the residency and its surrounding buildings were gradually connected by a chain of parapets, and, with sundry batteries, formed into a defensive position. Lawrence telegraphed to the governor-general recommending that in case anything happened to him Major Banks should succeed him as chief commissioner, and Colonel Inglis of the 32nd should command the troops, observing that it was no time for punctilio as regards seniority. A draft telegram, in his handwriting, was found among his papers, which ended with the words: 'There should be no surrender. I commend my children and the Lawrence asylums to government.' The urgent appeals sent him by General Wheeler to send aid to Cawnpore he was forced to firmly refuse. To attempt to aid Cawnpore would, he foresaw, involve the loss of both Lucknow and that place. No sooner had Cawnpore fallen (26 June) than the mutineers who had been gathering in the neighbourhood of Lucknow moved on that city. On 29 June an advanced guard arrived at Chinhut, within eight miles of the residency, and exchanged shots with Lawrence's Sikh cavalry outpost. Lawrence determined to give the advanced guard a check at Chinhut, and accordingly at sunset evacuated cantonments, and garrisoning only the Muchee Bawn and the residency, he directed a force, consisting of 300 white and 220 native bayonets, 36 European and 80 Sikh sabres and 11 guns, to march at daybreak on the 30th. Lawrence led them in person, but the mutineers were in greater force than had been anticipated, the native artillery behaved badly, many deserted, and a repulse followed. Lawrence retreated to Lucknow, closely pursued. He covered the retreat with unfaltering courage, and was seen everywhere, oblivious of danger, inspiriting the men; but he lost 118 European officers and men, and he knew that his position was ten times worse than when he sallied out.

The disaster at Chinhut precipitated the occupation of the city by the rebels, and during the night of 30 June the insurgents closed in on the Muchee Bawn and on the residency, and opened fire early on 1 July. The Muchee Bawn was immediately abandoned and blown up, and the defence concentrated at the residency. Here Lawrence, with 927 Europeans and 768 native troops, besides women and children, was hemmed in by 7,000 mutineers. He took up his quarters in a room of the residency, much exposed, but convenient for observation.

On the first day an 8-inch shell burst in the room without injuring any one. Lawrence was entreated to move to a less exposed position, and promised to do so next day. All the early morning of the 2nd he was much occupied, and returned at 8 A.M. exhausted with the heat and lay down on his bed. A shell entered and burst, a fragment wounding him severely in the upper part of the left thigh. He was at once removed to Dr. Fayrer's house, but had hardly been placed in bed when fire was opened on the spot. Great difficulty was experienced in protecting the party, and the following day he had again to be moved to a less exposed place. The case was hopeless, and the doctors sought only to alleviate his sufferings. He remained perfectly sensible during 2 July and for the greater part of the following day. He formally handed over the chief commissionership to Major Banks, and the command of the troops to Colonel Inglis, at the same time telling them never to surrender. He was also able to give detailed instructions as to the conduct of the defence, and spoke very humbly of his own public services. He desired that no epitaph should be placed on his tomb but this: 'Here lies Henry Lawrence, who tried to do his duty.' He received the sacrament with his nephew and some of the ladies who nursed him, and died from exhaustion about 8 A.M. on 4 July 1857. He was buried in the churchyard with a hurried prayer from the chaplain, who alone could be present, as the place was under fire and all had to be at their posts.

Three weeks after his death, but before it was known in England, Lawrence was appointed provisionally to succeed to the office of governor-general of India, in case of accident happening to Lord Canning and pending the arrival of a successor from England. The sad news of his death was received in England with public demonstrations of regret. His eldest son, Alexander Hutchinson, was created a baronet in recognition of his father's services. A statue by J. G. Lough was placed in the east aisle of the south transept in St. Paul's Cathedral. A plain tombstone was erected by his friends to his memory in the English church at Lucknow, and his name is also inscribed on the monument in the gardens of Lucknow to the memory of those who fell in the siege. A portrait by J. H. Millington and a bust belong to Lawrence's grandson, Sir Henry Hayes Lawrence.

Colonel Sir John Inglis, who succeeded him in the military command, wrote officially: 'Few men have ever possessed to the same extent the power which he enjoyed of winning the hearts of all those with whom he came in contact, and thus insuring the warmest and most zealous devotion for himself and for the government which he served. The successful defence of the position has been, under Providence, solely attributable to the foresight which he evinced in the timely commencement of the necessary operations, and the great skill and untiring personal activity which he exhibited in carrying them into effect. All ranks possessed such confidence in his judgment and his fertility of resource, that the news of his fall was received throughout the garrison with feelings of consternation only second to the grief which was inspired in the hearts of all by the loss of a public benefactor and a warm personal friend.'

But his services reached much further in respect to the mutiny than the defence of Lucknow. His work in the Punjaub bore fruit in the fifty thousand Punjaubees who were raised by his brother John for service during the mutiny, while thirty thousand soldiers drawn from that province, who belonged either to the native contingents or Hindustani regiments, remained faithful to England during that critical time.

Sir Henry was naturally a man of hot and impetuous temper, which he kept under control by constant watchfulness and self-discipline. He had great energy, was indefatigable in his work, while his sympathetic and kind-hearted disposition attracted all who came in contact with him. He was essentially straightforward, generous, and disinterested. His disregard for money or personal luxury was the secret of his influence, particularly with the natives. In manner brusque, and in appearance gaunt, his shrewd sharp look at once attracted attention. His most evident failings were over-sensitiveness and impatience of contradiction.

Three children survived him. The eldest, Alexander Hutchinson, died in 1864 from an accident in Upper India, leaving an infant son, the present baronet; Henry Waldemar, born in 1845, called to the bar in 1867; and Honoria Letitia, who in 1873 married Henry George Hart, esq., of Harrow-on-the-Hill.

The following are some of his writings: 1. 'Some Passages in the Life of an Adventurer in the Punjaub,' 8vo, 1842. 2. 'Adventures of an Officer in the Service of Runjeet Singh,' 2 vols. 12mo, London, 1845. 3. 'Essays Military and Political,' 8vo, London, 1859. 4. 'Essays on the Indian Army and Oude,' 8vo, Serampore, 1859.

The following articles, among others, were contributed to the 'Calcutta Review' by Sir

Henry and Lady Lawrence: 1. 'Military Defence of our Indian Empire,' No. 3. 2. 'The Seiks and their Country,' No. 3. 3. 'Kashmir and the Countries around the Indus,' No. 4. 4. 'The Kingdom of Oude,' No. 6. 5. 'Englishwomen in Hindostan,' No. 7. 6. 'Mahratta History and Empire,' No. 8. 7. 'Countries beyond the Sutlej and Jumna,' No. 10. 8. 'Indian Army,' No. 11. 9. 'Army Reform,' No. 13. 10. 'Lord Hardinge's Administration,' No. 16. 11. 'Major Smyth's Reigning Family of Lahore,' No. 18. 12. 'Sir Charles Napier's Posthumous Work,' No. 43.

[Life of Sir Henry Lawrence, by Edwardes and Merivale, 2 vols. 8vo; Three Indian Heroes by J. S. Banks; Kaye's Lives of Indian Officers and his History of the East India Administration and Sepoy War; Arnold's Administration of Lord Dalhousie; Sir Charles Napier's Defects, Civil and Military, of the Indian Government; Times of India; Despatches.] R. H. V.

LAWRENCE, JAMES HENRY (1773–1840), miscellaneous writer, born in 1773, was the son of Richard James Lawrence, esq., of Fairfield, Jamaica, whose ancestor, John, younger son of Henry Lawrence (1600–1664) [q. v.], had settled in that island in 1676. He was educated at Eton, where he was Montem poet in 1790, and afterwards in Germany. A precocious author, he produced in 1791 a poem entitled 'The Bosom Friend,' 'which,' says the 'Monthly Review,' 'instead of being a panegyric on friendship, is written in praise of a modern article of a lady's dress.' In 1793 his essay on the peculiar customs of the Nair caste in Malabar, with respect to marriage and inheritance, was inserted by Wieland in his 'Merkur,' and in 1800 Lawrence, who seems to have in the interim lived entirely upon the continent, completed a romance on the subject, also in German, which was published in the 'Journal der Romane' for the following year, under the title of 'Das Paradies der Liebe,' and reprinted as 'Das Reich der Nairen.' The book was subsequently translated into French and English by the author himself, and published in both languages; the English version, entitled 'The Empire of the Nairs,' which did not appear until 1811, is considerably altered from the original, and is preceded by an introduction seriously advocating the introduction of the customs of the Nairs into Europe. The novel, nevertheless, is not licentious, but is unquestionably dull, and owes its preservation from oblivion chiefly to the notice taken of it by Schiller and Shelley. A genuine letter from Shelley to Lawrence, dated Lynmouth, August 1812, appears in the collection of spurious 'Letters of Shelley,' with a preface by Robert Browning (1851). In 1801 Lawrence's poem on 'Love' appeared in a German version in a German magazine entitled 'Irene,' and the original was published at London in the following year. In 1803 Lawrence, happening to be in France with his father, was arrested, along with the other English residents and tourists, and detained for several years at Verdun. Having eventually effected his escape by passing himself off for a German, he published in London 'A Picture of Verdun, or the English detained in France,' 2 vols., 1810, a book of real value for the picture it gives of the deportment of an English colony, mostly consisting of idle and fashionable people, in peculiar and almost unprecedented circumstances. It is full of complaints of official misdemeanors, but the tone adopted towards the French nation is just and liberal, and it even bears reluctant testimony to the capricious magnanimity of Napoleon. Subsequently Lawrence led a roving life, chiefly on the continent, and was apparently always in the enjoyment of easy circumstances. Having been made, as he asserted, a knight of Malta, he assumed the title of Sir James Lawrence, and was frequently known as the Chevalier Lawrence. In 1828 he brought together most of his early writings, with others of a similar description, in a collection entitled 'The Etonian out of Bounds,' and in 1824 he published a book of some value 'On the Nobility of the British Gentry' (4th ed. 1840), intended to establish the proposition that an English gentleman, in the sense in which the author employed the term, is the equal of a foreign nobleman, and protesting against its employment in any other. He died unmarried 26 Sept. 1840, and was interred with his father in the burying-ground of St. John's Wood Chapel.

[Gent. Mag. 1815 ii. 16–17, 1841 i. 205; Lawrence's own writings, passim.] R. G.

LAWRENCE, JOHN (1753–1839), writer on horses, born at or near Colchester, 22 Jan., and baptised at St. Martin's, Colchester, 21 Feb. 1753, was the son of John (1707–1763) and Anne Lawrence (1722–1810). His father and grandfather were brewers. About the age of fifteen Lawrence wrote an essay 'in favour of kindness to animals,' probably when at a grammar school. Soon afterwards he is said to have invested in a stock farm the money left to him on the death of his father, and he paid a first visit to Smithfield in 1777. In 1787, while living at Bury St. Edmunds, apparently near his farm, he began to write for the press. His first publications were anonymous and political. 'The Patriot's Calendar,' 1794–5–6, contains the information usually to be found in

English almanacs, together with a translation of the new French republican constitution and other facts interesting to admirers of the French revolution. 'Rights and Remedies' (1795), dedicated to Earl Stanhope 'by one of the new sect of the moralists,' is a more ambitious defence of France and the rights of man. Lawrence's hand can be traced in the remarks on live stock (pt. ii. p. 179, &c.)

In 1796, on the title-page of a little book on farriery, Lawrence described himself as late of Lambeth Marsh, Surrey. The preface is addressed from Bury St. Edmunds. In the same year appeared the first volume of the first edition of his 'Philosophical and Practical Treatise on Horses.' In 1799 he began to contribute to the 'Sporting Magazine.' In 1800 he published anonymously 'The New Farmer's Calendar,' of which an entire edition was exhausted in a few months; it was followed by a treatise on land stewardship (1801). In both of these works he advocated the painless killing of beasts for food. He was now advertising for a position as landlord's agent. In 'A Treatise on Cattle' (1805), in which he strongly recommended ox labour, may be found, says Donaldson, 'a mass of varied information of the most useful kind' (*Agricultural Biography*, 1854, p. 81). About 1810 he appears to have been living near London; at one time he was a resident of Somers Town. In 1813 he wrote, under the pseudonym of Bonington Moubray, a treatise on breeding poultry, rabbits, cows, swine, bees, &c., 'long esteemed the best,' says Donaldson (*op. cit.* p. 105), who did not know the real author. 'British Field Sports' (1818), which he published under the name of W. H. Scott, contains 'a system of sporting ethics,' with a view to root out 'that horrible propensity in the human breast, a sense of sport and delight in witnessing the tortures of brute animals.' Two years later, in 'The Sportsman's Repository,' he again deals with 'zoo-ethiology, or that part of ethics or morality which defines and teaches the moral treatment of beasts.' About 1821 Richard Martin [q. v.] of Galway consulted him before he introduced into parliament the bill against cruelty to animals (1822).

Lawrence also worked for the booksellers, and at one time was editor and proprietor of a magazine. He was a contributor to the 'Gentleman's Magazine' and other periodicals, and made collections for a history of his own time. At the end of his life Lawrence took a small house at Peckham, near London. After a short illness he died 17 Jan. 1839, in his eighty-sixth year. He was buried at Norwood. There is an engraving of Lawrence at an advanced age by Holl after Wivell. About the age of thirty he married Ann Barton, by whom he had one son and five daughters, only the youngest of whom left children.

Although three editions of Lawrence's 'Treatise on Horses' were published, his name was almost entirely forgotten until the republication of some chapters by Mr. E. B. Nicholson in 'The Rights of an Animal,' 1879. Throughout a long life and in nearly every one of his numerous publications Lawrence taught the duty of humanity to animals, at times expostulating with cruel drovers and market-men, and always exerting himself to raise the tone of public opinion on the subject. He was a thorough sportsman, and considered well-regulated boxing-matches 'worthy the attention of a martial people,' and a cock-fight 'a legitimate object of curiosity,' although he regarded bull-baiting as 'a detestable business,' and bear-baiting 'an infamous and degrading practice.' His books show knowledge and shrewdness, but he had no idea of literary arrangement, and he was unable to restrain a too facile pen. In politics he was a strong liberal, and he departed somewhat from strict orthodoxy in religion. Personally he was a man of imposing presence and fond of music and conviviality. He 'was certainly an eccentric, but if the shell was husky, the kernel was sound' (*Sporting Magazine*, May 1839, p. 63).

His works are: 1. 'The Patriot's Calendar' for 1794, 1795, 1796, London, 1793–4–5, 16mo (anonymous). 2. 'Rights and Remedies, or the Theory and Practice of true Politics, with a View of the Evils of the Present War and a Proposal of immediate Peace,' London, 1795, 2 parts, 8vo (anonymous). 3. 'The Sportsman, Farrier, and Shoeing Smith's New Guide, being the substance of the Works of the late Charles Vial de St. Bell,' London [1796], sm. 8vo. 4. 'A Philosophical and Practical Treatise on Horses and on the Moral Duties of Man towards the Brute Creation,' London, 1796–1798, 2 vols. 8vo; 2nd edit., with additions, London, 1802, 2 vols. 8vo; 3rd edit., with large additions, London [1810], 2 vols. 8vo. 5. 'The New Farmer's Calendar, a Monthly Remembrancer for all kinds of Country Business, comprehending all the Material Improvements in the New Husbandry with the Management of Live Stock, by a Farmer and Breeder,' London, 1800, 8vo (anonymous); 2nd edit., with considerable additions, 1801. 'The Farmer's Pocket Calendar' is an abridgment of this work. 6. 'The Modern Land Steward, in which the Duties and Functions of Stewardship are considered and explained,

with their several relations to the interests of the Landlord, Tenant, and the Public,' London, 1801, 8vo (anonymous). 7. 'A General Treatise on Cattle, the Ox, the Sheep, and the Swine, comprehending their Breeding, Management, Improvement, and Diseases,' London, 1805, 8vo. 8. 'The History and Delineation of the Horse in all his Varieties, with an Investigation of the Character of the Racehorse and the Business of the Turf, the engravings from original paintings, with instructions for the General Management of the Horse,' London, 1809, 4to (plates). 9. 'Practical Observations on the British Grasses, by William Curtis, 5th edit. with additions,' London, 1812, 8vo, plates; 7th edit., 'with considerable additions, including hints for the general management of all descriptions of grass land,' 1834, 8vo, plates. 10. 'Practical Treatise on Breeding, Rearing, and Fattening all kinds of Domestic Poultry, Pheasants, Pigeons, and Rabbits, Swine, Bees, Cows, &c.,' by Bonington Moubray (i.e. J. Lawrence), London, 1813, sm. 8vo; 2nd ed. 1816; many subsequent editions, the 8th in 1842; a new edition by L. A. Meall, 1854, contains little trace of the original. 11. 'British Field Sports, embracing Practical Instructions in Shooting, Hunting, Coursing, Racing, Cocking, Fishing, &c., with Observations on the Breaking and Training of Dogs and Horses and the Management of Fowling-pieces, by W. H. Scott' (i.e. J. Lawrence), London, 1818, 8vo (plates). 12. 'The Sportsman's Repository, comprising a series of engravings representing the Horse and the Dog by John Scott, with a description of the different species of each,' London, 1820, 4to (plates, anonymous). 13. 'A Memoir of the late Sir T. C. Bunbury,' Ipswich, 1821, 8vo. 14. 'The National Sports of Great Britain, by Henry Alken, with descriptions in English and French,' London, 1821, fol. (coloured lithographs by Alken, text by Lawrence, anonymous). 15. 'The Horse in all his Varieties and Uses; his Breeding, Rearing, and Management,' London, 1829, sm. 8vo.

[Obituary notice in Sporting Magazine, May 1839; E. B. Nicholson's Rights of an Animal, 1879, p. 72, &c. The notices in Biog. Dict. of Living Authors, 1816, and J. Donaldson's Agricultural Biography, 1854, are full of errors. The writer has to thank Mr. Nicholson for placing at his disposition the unpublished materials for an enlarged sketch of the life of Lawrence.]

H. R. T.

LAWRENCE, JOHN LAIRD MAIR, first Lord Lawrence (1811–1879), governor-general of India, sixth son and eighth of twelve children of Lieutenant-colonel Alexander Lawrence, and younger brother of Sir Henry Montgomery Lawrence [q. v.] and Sir George St. Patrick Lawrence [q. v.], was born at Richmond in Yorkshire, where his father's regiment (the 19th foot) was then quartered, on 4 March 1811. Moving with his parents to Guernsey, to Ostend, and finally, on the conclusion of the war, to Clifton, his first school was Mr. Gough's at Bristol, which he began to attend as a day-boy in 1819. Of this school he said grimly in after-life: 'I was flogged every day of my life at school except one, and then I was flogged twice.' In 1823 he was removed to his uncle James Knox's school, the free grammar school of Londonderry, since called Foyle College. The education was rough and unsystematic, and he gained little there but a taste for reading history. In 1825 he was sent to Wraxall Hall school, near Bath. Three of his elder brothers had already received Indian appointments through the influence of a family friend, John Hudlestone, a director of the East India Company, and in 1827 an offer of an appointment was made to John. To his great chagrin it was a civil and not a military post which fell to him, and it was only under the influence of his favourite sister, Letitia, that he reluctantly accepted it. He proceeded to Haileybury in July, passed two years there creditably but without gaining distinction, except a prize for Bengali, and eventually passed out third for the presidency of Bengal in May 1829. Till he reached middle life he did not impress his friends as being a man of mark or destined to future greatness. He sailed with his brother Henry for India in September, and, after a five months' voyage and long and intense suffering from sea-sickness, reached Calcutta on 9 Feb. 1830. There he entered the college of Fort William. Rough, uncouth, and somewhat boisterous, he found the society of Calcutta very uncongenial. Lacking any natural bent for an Indian career, and suffering also in health, he very nearly resolved to return to England. At length, having mastered Urdu and Persian, he was at his own request gazetted to Delhi, where Sir Charles Metcalfe was then resident. In this city and district he remained for thirteen years. He at once took kindly to the place and the work, and was at first assistant magistrate and collector of the city. Almost without intermission he occupied this post for four years, till he was placed in charge of the northern or Paniput division of the Delhi territory in 1834. Energetic, laborious, and sternly just, he had also, in spite of hot temper and rough manners, the faculty of cultivating intimacy with the

natives of his district and of acquiring information at first hand, without relying upon subordinates and informers. He thus succeeded in reducing to order a somewhat turbulent population and a chaotic mass of administrative work; but he was without any European society, and almost forgot for the time being how to speak intelligible English. In July 1837 he was recalled to Delhi, and was appointed to the southern or Gurgaon division of the territory.

In November 1838 he became settlement officer at Etawah, a district then suffering from a severe famine; but at the end of the following year an attack of fever, which almost proved fatal, compelled him to return home invalided on three years' furlough. He landed in England in June 1840, and at once devoted himself with his characteristic energy to regaining his health and to finding a wife to his mind. He travelled in the highlands, in Ulster, and in Germany, and at length, on 26 Aug. 1841, married Harriete Catherine, daughter of the Rev. Richard Hamilton, a clergyman in county Donegal. Thinking his health re-established, he travelled for six months in France, Switzerland, and Italy; but he contracted a fever in Rome, which obliged his doctors to forbid his return to India at all. 'If I can't live in India I must go and die there,' he said, and sailed from Southampton on 1 Oct. 1842. He reached Delhi in the spring of 1843, and, after acting for a time as civil and sessions judge, was appointed to Kurnaul. This appointment terminated in November, and he did not find another post till the end of 1844, when he became magistrate and collector of the two districts of Paniput and of Delhi, the rank which he had held before he was invalided home.

Hitherto his rise had simply been that of an average civilian. Though highly esteemed by many Indian authorities for his energy and grasp of his work, he had not attracted the attention of any governor-general. But in 1845 an accident brought him into personal contact with Lord Hardinge, who was newly arrived in India. Scinde had been recently annexed, the Sikhs were preparing for hostilities, and men of vigour with a knowledge of the country were needed on the north-west frontier. It was at Delhi on 11 Nov. 1845 that he first met Lord Hardinge and deeply impressed him by his talents, character, and information. After the battle of Ferozepore the governor-general, lacking provisions or ammunition with which to follow up the victory, wrote to Lawrence for assistance. In a few days he collected four thousand carts from a region already almost depleted of transport, loaded them from the magazines of Delhi, which were kept working night and day, and forced his convoy to the front, undiminished and unimpaired, in time for the battle of Sobraon. This ended the war, and on 1 March 1846 Lawrence was appointed administrator of the annexed Trans-Sutlej province, the Jullundur Doab. He at once repaired to his post and soon effected a provisional revenue settlement, based upon a payment of the land-tax in money and not in kind. He continued to discharge the laborious duties of the chief administrator of a newly constituted district until August, when he was appointed, in addition to the Jullundur commissionership, to the post of acting-resident at Lahore during the enforced absence of his brother Henry, the resident. This post he occupied till the end of the year. On the conclusion of the treaty of Byrowal, by which, as he had previously advised, the company's resident at Lahore assumed the entire supervision of the government of the Punjaub, he returned, after seven months' absence, to Jullundur, leaving his brother again established in Lahore. He was obliged at once to deal with the intricate question of the treatment of the feudatories or jagheerdars of the dispossessed Sikh government in the Trans-Sutlej provinces, and settled it, to the satisfaction both of suzerain and feudatory, by commuting the obsolete feudal services for a money payment and by reducing the fiefs of the jagheerdars in proportion. In August 1847 he was again obliged to relieve his brother Henry at Lahore, and remained there till April 1848, during the interval which elapsed between the departure of Henry Lawrence and the arrival of his successor, Sir Frederick Currie. A month later, upon the murder of Vans Agnew and Anderson in Moultan, he urged on the government and the new resident at Lahore the need of immediate action if disaffection was to be prevented from spreading and a general war was to be averted. Unfortunately decisive and sufficient action was delayed too long, and the second Sikh war was the result. His own province was attacked in May by an irregular force under a Guru, Maharaj Singh, and in September by a larger body under Ram Singh, but during the dangerous and uncertain period preceding the war Lawrence was able, by his vigour, firmness, and influence over the people of his province, to prevent any serious danger in the Jullundur Doab; and a short and bloodless campaign in November and December 1848 with the scanty forces at his command sufficed in his hands to suppress the disorders in the hill country. His firmness and promp-

titude had averted a serious rebellion. The annexation of the Punjaub was the consequence of the successful conclusion of the war. Largely on Lawrence's advice the annexation took place immediately.

The administration of the new territory was placed under a board of three members, to the presidency of which Henry Lawrence was appointed. John Lawrence and Charles Greville Mansel [q. v.], soon succeeded by Robert (afterwards Sir Robert) Montgomery [q. v.], were the other members. With singular success and in the most thorough detail this board during the next four years, throughout a newly conquered and warlike country as large as France and destitute of the machinery of civil government, created and established a system of administration complete in all its branches—military, civil, and financial—provided roads, canals, and gaols, put an end to dacoity and thuggee, codified the law, reformed the coinage, and promoted agriculture. Large part of the credit of this work, as the largest part of its entire labour and the special charge of its financial portions, belonged to John Lawrence, whose experience in all details of civil administration surpassed that of the other members of the board. In the course of this work the board was exposed to the unsparing and hostile criticisms of Sir Charles Napier (the commander-in-chief) and others, which its success for the most part sufficiently answered. Repeated and severe attacks of fever, which only the extraordinary strength of his constitution enabled him to shake off, almost obliged him to go home in 1851, but the prospect of completing his service in 1855 and of then retiring on a pension induced him to remain at his post. He was further harassed by the friction produced between himself and his brother Henry, owing to the divergence of their views on many points of administration, but principally upon all questions relating to the treatment of the jagheerdars and upon the system of collecting the land revenue and the management of the finances. Both were men of strong wills, strong opinions, and hot, fiery tempers. They differed so much in habits and in training that in the face of serious differences of opinion conflict and recrimination became inevitable. Their personal affection and esteem, however, remained unimpaired.

As far back as 1849 John had applied to Lord Dalhousie for a removal to a more independent post. In 1852, the Hyderabad residency falling vacant, both brothers independently applied for it, both alleging as their ground that the tension between them as colleagues upon the Punjaub board was unbearable to themselves and damaging to the public service. Lord Dalhousie seized the opportunity of putting an end to the board, which had never been designed to be more than a temporary expedient for dealing with a newly annexed country. Henry Lawrence was appointed to the Rajputana agency, and John became chief commissioner for the Punjaub in February 1853. The new arrangement of the work between the chief commissioner and two principal commissioners under him (one for finance and one for judiciary) was John Lawrence's own. For the next four years he remained occupied with the active and continuous discharge of the duties of this office, corresponding on the greatest variety of affairs both with the governor-general, under whose control the Punjaub remained, and with his own subordinates, visiting the whole of his province and the native states under his charge, and superintending the whole administration of the Punjaub. During the Crimean war he earnestly opposed any forward movement into Afghanistan, either political or military, and then, as always afterwards, urged the sufficiency of the existing frontier for all the purposes of the safety of India. 'Let us only be strong on this side the passes,' he wrote, 'and we may laugh at all that goes on in Cabul. I would waste neither men nor money beyond.' Even Peshawur he considered a source not of strength but of weakness. A treaty was, however, concluded with the ameer, and at the ameer's own request Lawrence was sent in March 1855 to negotiate it. For this and for his other services he was, on the recommendation of his firm friend Lord Dalhousie, made a K.C.B. early in 1856. Lord Dalhousie also strongly recommended that the Punjaub, now 'fit to walk alone,' should, with or without Scinde, be constituted a separate lieutenant-governorship, and that Lawrence should be its first lieutenant-governor; but the Punjaub did not become a lieutenant-governorship till after the mutiny. He was subsequently despatched to the frontier to meet Dost Mohammed, the Afghan ameer, who had expressed a desire for an interview with some high British official. The meeting took place at Jumrood on 5 Jan. 1857, and, after several conferences, a subsidy and a supply of munitions of war from the British to the ameer, for defensive purposes against Persia, were agreed to. Lawrence forbore to press for the presence of British officers in Cabul, being well aware that their lives would be in danger from a fanatical population, and that another Afghan war might in consequence become necessary; and a commission was merely despatched to Candahar to check

the application of the British subsidy. The articles of agreement were signed on 26 Jan. 1857. He returned to Lahore at the end of March, and, apprehending the outbreak of the mutiny as little as other Indian officials, had actually applied for leave of absence to travel in Kashmir for the restoration of his much-impaired health, when Lord Canning warned him that he might soon be urgently needed at his post. Early in May he visited Sealkote, one of the depôts for instruction in the use of the new Enfield rifle and the new greased cartridges, and was unable to perceive any grave signs of discontent. He wrote to Lord Canning that the sepoys were well pleased with the weapon. This was on 4 May. On 10 May the sepoys mutinied at Meerut.

The order into which Lawrence's long administration of the Punjaub had reduced that province, the trust which he inspired in its inhabitants, the intimate knowledge of them which he himself possessed, his own courage, resolution, and military talents, enabled him to make of the recently conquered kingdom of the Sikhs the base from which to reconquer the ancient capital of the Mogul. Cut off by the mutiny from any but the most tedious and uncertain communication with his only superior, the governor-general, he was virtually supreme in his province, and did not hesitate to assume the responsibility of action. He lavished money, he contracted loans, he moved troops, he enrolled levies, he put men to death, and he saved men alive. The security of the Punjaub, which enabled him to pour all its resources down upon Delhi, was at that moment of priceless value to India, and his efforts were supported, and his plans carried out, by that band of remarkable officers, chosen and trained by himself, who were known to all India as the men of the 'Punjaub school.' In the absence of Lawrence at Rawul Pindi, Robert Montgomery, the judicial commissioner, was in charge of Lahore. Upon receipt of the news of the capture of Delhi by the Meerut mutineers, he urged on General Corbett, the officer in command, the disarmament of the sepoy regiments in the cantonments of Mean Meer. Corbett with wise temerity took his advice, and the bold step—for it was kill or cure—saved the Punjaub. From Rawul Pindi Lawrence grappled with the crisis with equal promptitude, and not content with holding his own province and preparing to embody Sikh irregulars, he hurried the guides and other troops down country towards Delhi, volunteered advice to the commander-in-chief with regard to strategic movements, and even urged the governor-general to intercept the China expeditionary force. Civilian though he was by training, he was a born soldier; his advice was of the best, and Anson and Canning forgave this unconventional defiance of all official etiquette. To consolidate the scattered European forces, and to strike with them immediately, was the substance of his policy. When Sir Henry Barnard's force had occupied the ridge overlooking Delhi, Lawrence kept it supplied with transports and stores, and raised, though sparingly and with caution, new native levies in his own province to replace or to reinforce the troops sent forward to Delhi. It is true that he was served by an admirable and devoted body of subordinates, and that his function was more to harmonise and consolidate their efforts than to execute, or even originate, plans himself. Yet it is the opinion of the persons best qualified to judge that 'it was he, and none of his subordinates, who can be said to have saved the Punjaub.' It was also the support which he was actually able to give, and still more the confidence which his administration of the Punjaub as the base of supply for the Delhi field force inspired, that enabled the small army before Delhi for months to hold its own upon the ridge above the city. So close were his relations with the force and its commanders that he may almost be said to have directed its operations. At the same time, the task of preventing mutiny in the Punjaub grew more and more difficult as weeks passed and Delhi did not fall, and the danger was increased by the fact that the different stations had been almost stripped of European troops for the sake of the operations at Delhi, and the formation of the Punjaub movable column. He disarmed the sepoys at Rawul Pindi at the most imminent personal risk, and conflicts took place at Jhelum and Sealkote before the native regulars could be disarmed or destroyed. In the event of defeat at Delhi, he knew that all the native regiments, and probably the whole population of the Punjaub, would rise. Always sceptical of the value of Peshawur, and deliberately preferring the Indus as a frontier, he proposed in that event to hand over Peshawur to the care of the ameer of Cabul, to concentrate a sufficient force on Attock, and to send to the assistance of the Delhi field force the greater part of the troops thus liberated on the frontier. Their knowledge of this plan, and the daily draining away to Delhi of nearly all the resources of the Punjaub, including at last the movable column, elicited no little protest from his subordinates. Lawrence nevertheless held firmly to his belief that Delhi was the critical point, and that defeat

there would involve the loss for the time being of the whole of northern India. By the month of August 1857, however, the tide had turned in Bengal, and with the fall of Delhi the ultimate suppression of the mutiny became certain. To none more than to Sir John Lawrence does the credit of this issue belong. Lord Canning's minute says of him: 'Through him Delhi fell, and the Punjaub, no longer a weakness, became a source of strength. But for him the hold of England over Upper India would have had to be recovered at a cost of English blood and treasure which defies calculation. It is difficult to exaggerate the value of such ability, vigilance, and energy, at such a time.'

When the issue of the sepoy war was no longer in doubt, Sir John Lawrence, ruthlessly severe when he thought it possible to prevent bloodshed by making a timely and terrible example, exerted his influence on the side of moderation and clemency in punishing the mutineers. He endeavoured to check the continued general looting and the high-handed proceedings of the prize-agents in the Delhi district. For this purpose, as soon as he could leave the Punjaub, he visited Delhi in person, and urged upon all the higher authorities, from the president of the board of control downwards, not by indiscriminate vengeance to drive the insurgents to a despairing resistance, which the number of the European troops, wasting under the summer sun, would be inadequate to overcome. Colonel Herbert Edwardes and the evangelical party in India now put forward a demand that all 'unchristian elements' should be eliminated from the administration of India. Lawrence, whose piety and policy alike desired the spread of Christianity in India, advocated merely the introduction of non-obligatory biblical teaching into higher schools and colleges, where Christian teachers would be available; but he opposed the resumption *in toto* of all public grants in aid of native religious bodies, the disallowance of native holy days in public offices, and the abandonment of Hindu and Mohammedan civil codes as laws to be administered by British courts.

At length the rest which the state of his health had for some time past imperatively demanded became possible to him. It was time. 'With the exception,' he wrote, 'of the month when I went to Calcutta early in 1856 to bid Lord Dalhousie good-bye, I have not had a day's rest for nearly sixteen years.' He was threatened with congestion of the brain and racked by neuralgia, and he found himself half-blind. His doctors feared an attack of paralysis. On 28 Feb. 1859 he handed over the government of the Punjaub to Montgomery, and, travelling by the Indus and Kurrachi to Bombay, reached England after an absence of seventeen years. His services had been rewarded in October with the grand cross of the Bath, and in the spring and autumn of 1858 he received the freedom of the city of London, was created a baronet, and sworn of the privy council. When the order of the Star of India was created, he was one of the first knights, and he was also appointed to a seat on the new Indian council; but the peerage for which Sir Frederick Currie, chairman of the board of directors, recommended him was not granted. He became a popular hero. The dying East India Company voted him an annuity of 2,000*l.* a year from the date of his retirement; the universities of Oxford and Cambridge admitted him to their honorary degrees. He was presented with addresses and solicited to take part in public meetings; but to him pomp and ostentation were hateful, and he withdrew from London society to the quiet of his family at the earliest possible moment. His work at the India office occupied without overtaxing him, and early in February 1861 he retired to a country life at Southgate House, near London, visiting London daily in connection with his official duties. These were not altogether congenial. To be a member of a board seemed to him work in fetters, and he felt that the members of the council had no real power. Still, when the governorship of Bombay was offered to him early in 1860, he refused it, although even then he was so weary of English life and its conventions that he even thought of emigrating. On the death of Lord Elgin he received, and at once accepted, the offer of the viceroyalty of India. With one exception, no Indian civilian since Warren Hastings had permanently held the post, but the occurrence of a threatening border war on the north-west frontier decided Lord Palmerston to depart from the unwritten rule. The appointment was made on 30 Nov. 1863; in ten days he was on his way to Calcutta.

The term of his viceroyalty, though a period of prosperity for India, was not big with great events, or marked by sweeping reforms. Sanitation, both military and municipal, irrigation, railway extension, and peace, were his chief aims. He landed on 12 Jan. 1864, and at once set to work to overtake Lord Elgin's arrears. But he was soon the mark for hostile criticism and even calumny. His prompt and unsparing reform of the financial abuses and the extravagance of Government House provoked a malevolent outcry in Calcutta. He was charged

with niggardliness and meanness; he was accused of attempting to 'Punjaubise' the whole of India. At an early date he decided to remove to Simla, not only personally, but with the whole of the principal government officials, during the hot months, a change which he considered better than the removal of the seat of government itself from Calcutta. He found his administration hampered by financial difficulties. The revenue was stationary, but the expenditure was steadily and inevitably increasing. His whole term of office showed a net deficit of 2,500,000*l.* The commander-in-chief Sir Hugh Rose, Sir Robert Napier, and Sir Bartle Frere, governor of Bombay, were all pressing for new outlay and new works, and between them and the viceroy there was perpetual friction. It became necessary to undertake a war in Bhotan. The commercial crisis which culminated in the failures of the Agra and the Bombay banks, and the Orissa famine, in which a million persons, 25 per cent. of the population, perished, added to the perplexities of the viceroy. In the case of the famine, there was certainly gross official neglect, but it was unjustly charged against Sir John personally, for the blame of supineness and ignorance lay with his subordinates; and when the facts were brought to his knowledge, he recognised the need of prompt action, and took it with his usual energy. Partly to prevent such famines in future, he urged upon the home government, and at length was permitted to begin, a vast and comprehensive system of irrigating canals in the different parts of India. Railways were also steadily extended, and for these great works of material improvement the viceroy did not hesitate to raise the necessary funds by loans. He pressed forward sanitary improvements, in towns, in barracks, and in gaols. He created the Indian forests department, and reorganised the native judicial service. But the most salient features of his term of office were the settlement of the disputes between the talukhdars and the ryots of Oudh, and his north-western frontier policy. For the former task his own wide experience as a settlement officer and collector, and his lifelong sympathy with the poor cultivators of India, peculiarly fitted him, and upon the whole the system which he established was equitable to both parties. His frontier policy, based on his own knowledge of the frontier provinces and their inhabitants, was one of cautious maintenance of the status quo. To stand on the defensive, to wait and watch, to make the peoples within our frontier prosperous and contented, and to leave the peoples beyond it independent without interference, was in his opinion the only safe way of meeting the advance of Russia in Central Asia. When Dost Mahommed died in 1863, turbulence and disorder at once broke out in Afghanistan, and numerous claimants to the succession appeared. In spite of much pressure from advocates of a forward policy, Sir John Lawrence strictly abstained from any interference among them. He did indeed recognise Sheer Ali as ameer, but not until he had established his title by defeating his rivals and gaining possession of Cabul. Sensitive—perhaps unduly so—to public criticism, he requested John William Shaw Wyllie to write a defence of his foreign policy, and the best account of Lawrence's views on this subject and their grounds is contained in Wyllie's essays on 'The Foreign Policy of Lord Lawrence' (*Edinburgh Review*, 1867); 'Masterly Inactivity' (*Fortnightly Review*, December 1869); and 'Mischievous Activity' (*ib.* March 1870), republished by W. Hunter in 1875.

In deference to the wishes of the secretary of state for India, he retained his office for a fifth year; but at last, on 12 Jan. 1869, he handed over the government of India to his successor, Lord Mayo, and returned at once to England. He was raised to the peerage under the title of Baron Lawrence of the Punjaub and of Grately, a small estate on Salisbury Plain left him by his sister, Mrs. Hayes, and his pension of 2,000*l.* a year was extended for the life of his successor in the peerage. His maiden speech was made in the House of Lords on 19 April, and until his death he continued to take part, not without hesitation—for he was not naturally an orator—in debates upon Indian subjects. He voted in general with the liberal party, though in no way a party man. At the first election for the London school board he was elected for the Chelsea district, in which he lived at 26 Queen's Gate, and became early chairman of the board. This office he held for three years, and only resigned it, with his membership of the board, owing to failing health. He threw himself into the laborious and difficult work connected with the early operations of the board, mastered the whole of the details, and rendered to the board in its infancy invaluable services. He also found constant occupation as a director of the North British Insurance Company, as a member of the council of Guy's Hospital, of the Church Missionary Society, and of various charitable societies, and as president of the commission of inquiry into the loss of the troopship Megæra. About 1876 his eyesight, weakened in early childhood by an attack of ophthalmia, and long steadily failing, became

so impaired that, in spite of a somewhat severe operation, active work became almost impossible to him, and he was disabled from reading and writing. He only intervened again in public affairs to oppose with all the weight of his authority and knowledge the proceedings which led to the Afghan war of 1878–9. He sent a series of letters to the 'Times,' denouncing in strong terms any advance beyond the existing frontier, and became chairman of a committee formed to oppose the policy of the government. But throughout the early summer of 1879 his strength was failing rapidly. He made a last speech in the House of Lords on the Indian budget on 19 June, and on the 26th he died. He was buried in Westminster Abbey. Two statues were erected to him, one at Calcutta, and one in Waterloo Place, London. There is also a bust of him by Woolner and a portrait by G. F. Watts, R.A., which belongs to the artist.

The impression which he produced on those who knew him was happily expressed by Lord Stanley, who said that he possessed 'a certain heroic simplicity.' He was essentially a man of action, and of prompt and vigorous action, not a man of speech (see *Memoirs of Lord Malmesbury*, ii. 179). Of a quiet but intense and practical piety, he was always reserved about religious doctrine, always outspoken about the obligations of Christian duty. Vigorous as he was in action, his leading mental characteristic was caution, and his prompt action was generally the result of mature deliberation. He was masterful in temper, intolerant of discussion and debate, and though considerate and generous to a loyal and energetic subordinate, he exacted of his subordinates the same unflagging zeal and the same prompt obedience which he displayed himself to the public service and his official superiors. Blunt truthfulness was his chief moral trait. In money matters he was thrifty and shrewd. For many years he undertook the management of his brother Henry's property, and that of other members of his family, and even of mere acquaintances, and took part in the foundation of a successful bank at Delhi. His personal habits were modest and economical in the extreme, but his charities were at once wise and munificent. Rough and unconventional in manner, he was also, especially in his early years in India, as negligent and unconventional in his dress as he was in his words and bearing. Beyond the necessities of his work he was not a man of much learning or cultivation. He acquired little Latin, and no Greek, at school. Persian and Hindustani he spoke with ease, and copiously, but he knew them more in a colloquial than in a literary way. He was, however, as viceroy, able in his durbars to address the assembled chiefs in Hindustani. His despatches show that he possessed, when he needed it, a clear and nervous English style, and that on a great occasion he could find language to fit its necessities. He had ten children, four sons and six daughters, of whom the eldest son and third child, John, succeeded him in the peerage.

[The principal authorities for Lord Lawrence's life are R. Bosworth Smith's Life, which, although too eulogistic, is based on personal intimacy and on the whole of his papers, and Sir R. Temple's Life, which is also based on personal knowledge. There is an excellent sketch by Captain L. J. Trotter, and a hostile and otherwise valueless life by W. St. Clair gives a few personal details of his early life in India. See also Edwardes' and Merivale's Life of Sir H. Lawrence; Kaye's Sepoy War; W. S. Seton Karr in Edinburgh Review, April 1870; Calcutta Review, vols. xii. and xxi.; G. B. Malleson's Recreations of an Indian Official, 1872; Edwin Arnold's Administration of Lord Dalhousie; Durand's Life of Sir H. Durand; Cooper's Crisis in the Punjab; Shadwell's Life of Lord Clyde; Colonel Yule in Quarterly Review, April 1883; Caroline Fox's Journal, p. 238; C. Raikes's Notes on the North-west Provinces.] J. A. H.

LAWRENCE, RICHARD (*fl.* 1643–1682), parliamentary colonel, was, according to his own statement (*Cal. State Papers*, Dom. 1656), commissary in Manchester's army from September 1643 until the new model in 1645. He then became marshal-general of the horse for the whole English army, and filled that post until he accompanied Cromwell to Ireland. Early in 1647 he published a pamphlet, 'The Antichristian Presbyter, or Antichrist transformed and assuming the new shape of a reformed presbyter in his last and subtlest disguise to deceive the nations,' London, 9 Jan. 1646–7, 4to, by R. L., marshal-general. It is virtually a discourse on Milton's text: 'New presbyter is but old priest writ large.' Popery, in his view, is antichrist, but takes many forms. Sacerdotalism in any shape is the enemy; Prynne, Bastwick, Burton, and Lilburne, are the champions of the time. Lawrence gives a vigorous description of pluralities and other ecclesiastical abuses. A parliamentary ordinance of 25 Feb. 1650–1 approved Lord-Deputy Ireton's commission to Lawrence to raise twelve hundred men in England and to settle them on forfeited lands in and about Waterford, New Ross, and Carrick-on-Suir. Lawrence was already governor of the county of Waterford and a commissioner to raise money for the war (Ludlow, *Memoirs*, i. 292,

ed. 1751). In 1652 he was one of the commissioners appointed to treat with the Irish at Kilkenny (*ib.* p. 352), and in 1655 he acted as go-between in the disputes of Ludlow with Fleetwood and Henry Cromwell (*ib.* ii. 88). Lawrence was in favour of transplanting the Irish to Connaught, and answered in his 'Interest of England in the Irish Transplantation Stated' (London, 9 March 1654–5) the pamphlet published by Vincent Gookin [q.v.] against it. His defence of the transplantation rests on two main grounds: first, that the Irish made an unprovoked attack on the English as such—'not only English people but English cattle and houses were destroyed as being of an English kind;' secondly, that the English were overcome only because they were scattered. He says great tenderness was shown where there had been any mitigating circumstances, 'that a cup of cold water might not go unrequited.' In October 1654 Lawrence was appointed one of the committee for the survey of forfeited lands, and quarrelled with Petty, who had contracted to do the work. Petty maintained his own views, while Lawrence declared that he and his brother officers were badly treated. In 1656 he was one of the 'agents for the regiments whose lots fell in Munster,' and actively engaged in defending their interests. In 1659 he was one of those who forced Richard Cromwell to deprive Petty, with whom he was still at war, of public employment. Lawrence himself received grants of land, but apparently not large ones, in Dublin, Kildare, Cork, and elsewhere (*Cal. State Papers*, Dom. 1658). After the Restoration it was proposed to deprive him of all, as one of thirty fanatics who had spoken favourably of regicide and opposed the king's return; but this was not actually done (Carte, *Ormonde*, bk. vi.; Ludlow, *Memoirs*, ii. 301). Having now no military employment, Lawrence occupied himself for about twenty years in schemes for the improvement of Ireland as a member of the council of trade, where he had his old antagonist Petty as a colleague (Petty, *Political Anatomy of Ireland*). Strong protestant as Lawrence was, he had many friends among the adherents of Rome, and seems to have had no difficulties with the government. Even in bishops he could spy desert, and he seems to have been really attached to Ormonde. Lawrence was a believer in sumptuary laws, and his ideas on trade were not in advance of the time, but his book 'The Interest of Ireland in its Trade and Wealth stated . . .' Dublin, 1682, 12mo, throws much light on the state of Ireland under Charles II. The council of trade printed some directions which he drew up for planting hemp and flax.

Wood confuses the above with another Richard Lawrence (*fl.* 1657), son of George Lawrence of Stepleton in Dorset. The latter, born 1618, became a commoner of Magdalen Hall, Oxford, in 1636, but left without graduating. He was author of 'Gospel Separation Separated from its Abuses,' Lond., 1657, 8vo.

[Petty's Down Survey, ed. Richard Bagwell Larcom; and the authorities quoted above; Wood's Athenæ Oxon. ed. Bliss, iii. 452; Marefield Clonmel.] R. B–L.

LAWRENCE, SAMUEL (1661–1712), nonconformist divine, was only son of William Lawrence, dyer, of Wem, Shropshire, and nephew of Edward Lawrence (1623–1695) [q.v.], who was ejected in 1662 from Baschurch, Shropshire. He was baptised at Wem on 5 Nov. 1661, and educated at Wem free school and Newport school, and later at Charles Morton's dissenting academy at Newington Green. After serving two or three years as usher at Mr. Singleton's school in Bartholomew Close, he became domestic chaplain to Lady Irby, widow of Sir Anthony Irby of Dean's Yard, Westminster. At the same time he acted as assistant to Vincent Alsop, at Princess Street Chapel, Westminster. In 1688 he was chosen minister of the presbyterian congregation at Nantwich, Cheshire, and was ordained at Warrington in November that year. He continued at Nantwich twenty-four years, and was often elected as moderator by the Cheshire ministers, whose meetings he regularly attended. He was a good scholar, and in his latter years undertook the preparation of young men for the ministry. He died of fever on 24 April 1712, aged 50, and was buried in the chancel of Nantwich Church. His funeral sermon was preached by his intimate friend Matthew Henry, who depicts him as a model of piety and pastoral usefulness. Lawrence was twice married, and left three sons by his first wife and two daughters by the second. His first wife died in April 1700, and his second in November 1712. One of his sons was Samuel Lawrence, D.D. (1693–1760), minister of Monkswell Street Chapel, London.

[M. Henry's Funeral Sermon, 1712; Palatine Note-book, ii. 96; Urwick's Nonconf. in Cheshire, p. 125; Williams's Memoir of M. Henry, 1828; Tong's Life of M. Henry; Hall's Nantwich, 1883, p. 385; Wilson's Diss. Churches, iii. 28, iv. 67.] C. W. S.

LAWRENCE, Sir SOULDEN (1751–1814), judge, son of Thomas Lawrence, M.D. [q.v.], president of the College of Physicians,

by Frances, daughter of Charles Chauncy, M.D., of Derby, was born in 1751, and educated at St. Paul's School and St. John's College, Cambridge, where he graduated B.A. in 1771 as seventh wrangler, and proceeded M.A. and was elected fellow in 1774. At college he was a contemporary of Edward Law, afterwards lord Ellenborough [q.v.] He was called to the bar at the Inner Temple in June 1784, and to the degree of serjeant-at-law on 9 Feb. 1787, and in March 1794 succeeded Sir Henry Gould the younger [q. v.] as justice of the common pleas, being at the same time knighted. In the following June he was transferred to the court of king's bench on the resignation of Sir Francis Buller [q. v.] He was a member of the special commission that tried Thomas Hardy [q. v.], Horne Tooke, and other partisans of the French republic for high treason in 1794–6, and concurred with Lord Kenyon in dismissing the prosecution for libel brought by Tooke after his acquittal against the printer and publisher of a report of the House of Commons, which reflected on him and his colleagues as disaffected to the government. Lawrence was a judge of great ability and independence of mind, and sometimes differed from Lord Kenyon, notably in the case of Haycraft *v.* Creasy in 1801, an action for damages for false representation made in good faith, when Kenyon gave judgment for the plaintiff. Kenyon's vexation at being overruled—for the other members of the court agreed with Lawrence—is supposed to have hastened his death. Lawrence's extreme scrupulousness is evinced by the fact that his will contained a direction for the indemnification out of his estate of the losing party in a suit in which he considered that he had misdirected the jury. In consequence of a difference with Lord Ellenborough, he resigned his seat on the king's bench in March 1808, and returned to the common pleas, succeeding to the place vacant by the death of Sir Giles Rooke [q. v.] His health failing, he retired in Easter term 1812, and was succeeded by Sir Vicary Gibbs [q. v.] He died unmarried on 8 July 1814, and was buried in the church of St. Giles-in-the-Fields, where there is a monument to him. He was something of a connoisseur in art, and had a small collection of pictures, including works by Spagnoletto, Franz Hals, Sir Joshua Reynolds, Opie, Morland, and other celebrated artists, which was sold after his death.

[Gent. Mag. 1794 pt. i. p. 286, 1800 pt. i. p. 595, 1814 pt. ii. p. 92, 1815 pt. ii. p. 17; Gardiner's St. Paul's School Register; Baker's Hist. of St. John's Coll. Cambridge, ed. Mayor, p. 308; Munk's Coll. of Phys. ii. 153; London Gazette, 1787, p. 62; Howell's State Trials, xiii. 1379, xxiv. 199, xxv. 1155, xxvii. 1282; Term Rep. viii. 293; East's Rep. ii. 93; Taunton's Rep. i. prefatory note, iv. 451; Hoare's Wiltshire (Frustfield), p. 74; Notes and Queries, 3rd ser. iii. 18; Foss's Lives of the Judges.] J. M. R.

LAWRENCE, STRINGER (1697–1775), major-general, 'father of the Indian army,' son of John Lawrence of Hereford and Mary, his wife, was born on 6 March (24 Feb. O.S.) 1697. The register of All Saints' Church, Hereford, records his baptism on 27 Feb. (O.S.) in the same year. His family is not mentioned by Duncumb (*Hereford Collections*). His name cannot be traced in the public record offices of London and Dublin, but he appears to have been appointed ensign at Gibraltar on 22 Dec. 1727, in General Jasper Clayton's regiment (afterwards the 14th foot, and now the West York) (manuscript Army List in War Office Library). It is not unlikely that he had served in the ranks of some regiment during the previous siege (cf. Brit. Mus. Add. MS. 23643). Lawrence became lieutenant in Clayton's on 11 March 1736. His name appears on the roll as late as 1745, but not in 1748 (manuscript Army Lists in War Office Library). During his period of service in it, the regiment was long at Gibraltar, and was employed as marines in Sir Charles Wager's fleet on the coast of Italy during the war between the Spaniards and Imperialists. It went to Flanders after Fontenoy, but returned immediately, and fought at Culloden. In 'Quarters of the Army' (Dublin Castle), 1748–9, Stringer Lawrence appears as a major in Houghton's (45th foot) by mistake for Charles Lawrence [q. v.], who died a brigadier-general and governor of Nova Scotia in 1760.

In January 1748, when Dupleix at Pondicherry was initiating his plans for establishing French supremacy in Southern India, Lawrence, a stout hale man of fifty, described as a soldier of great experience, arrived at Fort St. David from England with a commission as major to command all the company's troops in the East Indies, and a salary of 820*l.* a year, inclusive of his allowance as member of council (Wilson, *Hist. Madras Army*, i. 25). He received the king's brevet of 'major in the East Indies only' 9 Feb. the same year. One of his first acts was to form the independent companies of European foot, which the company had long maintained for the defence of their factories, into a battalion five hundred strong, the Madras European regiment, afterwards the famous Madras fusiliers (now the 1st Dublin fusiliers). In June 1748 Lawrence cleverly

foiled an attempted French surprise of Cuddalore during the temporary absence of the British naval squadron under Admiral Thomas Griffin [q. v.] A feint of withdrawal led the French to try a midnight escalade, when an unexpected fire of artillery and small arms sent them back precipitately to Pondicherry. In August arrived Admiral Edward Boscawen [q. v.], with a fleet carrying a large force of marines, and a commission to command in chief by land as well as sea. Boscawen sent Lawrence to attack Ariancopang, a small French post close to Pondicherry, where he was made prisoner by a French cavalry patrol, was carried into Pondicherry, and there detained during the unsuccessful siege by Boscawen, and until the news of the peace of Aix-la-Chapelle led to a cessation of hostilities and the restoration to the English of the city of Madras. In 1749 Lawrence commanded at the capture of Devicota, in Tanjore. Clive served under him as a lieutenant of foot on this occasion, and the friendship then commenced lasted through life. The year after Lawrence was sent with six hundred Europeans to the camp of Nazir Jung, successor of the great Nizam al Mulk as ruler of the Deccan, to treat with him in the interests of the company; but, disgusted with the treatment of his troops, he marched them back to Fort St. David, of which place he was made civil governor as well as military commandant. He appears to have had much trouble with his officers at this time (cf. *Parl. Hist.* xv. 250 et seq.) Lawrence returned to England on private affairs in October 1750.

Upon his return to Fort St. David, 13 March 1752, Lawrence found Clive at the head of a force destined for the relief of Trichinopoly, the last refuge of Mohammed Ali, the nabob of Arcot, who was there besieged by Chunda Sahib and his French allies. Lawrence, as senior officer, assumed the command, but with sound sense and in a manly spirit he wrote to the Madras government that Clive's successes were not due to luck but to good judgment (Malcolm, *Life of Clive*, i. 103). The English expedition was everywhere successful, and the operations concluded with the surrender of Chunda Sahib (who was treacherously put to death by the Mahrattas) and the surrender, on 3 June 1752, on the island of Seringham, opposite Trichinopoly, of the French beleaguering force under M. Law, when eight hundred Europeans, including thirty-five commissioned officers, and two thousand trained sepoys laid down their arms. It was one of the heaviest blows yet struck at Dupleix's policy. After the capture of Volconda and Trevadi, Lawrence placed garrisons in Trevadi and Trichinopoly, where he left Captain John Dalton (1726–1811) [q. v.] in command, and returned to Fort St. David. Next month the French, having received reinforcements, were again in the field, and on 26 Aug. 1752 were defeated by Lawrence, with an inferior force, at Bahur (Behoor). As usual, the brunt of the fighting fell to the Europeans on both sides, and the action is remembered as one of the few on record where bayonets were fairly crossed. The English grenadiers broke the ranks of the French, who in their heavy loss reckoned, it is said, over one hundred casualties from bayonet-thrusts alone (*Hist. of the Madras European Regiment*, pp. 77–8). Clive was afterwards employed by Lawrence in the reduction of Covelong and Chingleput, services he successfully accomplished [see Clive, Robert]. In January 1753 the French, undaunted by their reverses, were once more in the field with five hundred Europeans, sixty European cavalry, two thousand trained sepoys, and a fine body of four thousand Mahratta horse, under Morari Rao, who had previously fought on the side of the English. Lawrence's whole available force had to be employed in convoying supplies to Trevadi, and the march was a continuous running fight with the Mahratta horsemen, who displayed great gallantry. Morari Rao was shot by an English grenadier, whose comrade he had just cut down. Out of respect to the memory of a brave man, Lawrence placed the body of the Mahratta chieftain in his own palankeen, and sent it in with a flag of truce, and a request that the palankeen be returned. The latter, however, was taken to Pondicherry and paraded through the streets to show the natives that the English were defeated and Lawrence killed. Finding the position taken up by the French close to Trevadi too strong for attack as intended, Lawrence was considering the advisability of carrying the war into other quarters, when, on 20 April, news reached him from Dalton at Trichinopoly of the straits to which he was reduced. Lawrence at once started for Trichinopoly, and entered that place after a most arduous march, during which he lost many men by the heat, on 6 May (N.S.) 1753. From that time until 11 Oct. 1754 he was constantly engaged in defending the place, his most important engagements during the period being the battles of Golden Rock, 26 Jan. 1753, and of Sugarloaf Rock, 21 Sept. 1753 (Mill, iii. 135). Lawrence appears to have advocated the cession of the place in accordance with treaty arrangements, but was overruled by the Madras authorities, who, like the French, attached

an exaggerated importance to the possession. After successfully keeping his opponents at bay for over fifteen months, Lawrence, on the approach of the rains in 1754, withdrew his troops into cantonments, and on 11 Oct. that year arranged a three months' cessation of hostilities, which ended in a conditional treaty. 'A Narrative of Affairs on the Coast of Coromandel from 1730 to 1754,' written by Lawrence himself, forms the first part of the 'History of the War in India,' London, 1759, 4to (2nd edition, 1761, 8vo), compiled by Richard Owen Cambridge [q. v.] Lawrence returned from Trichinopoly to Madras, where he was presented by the government with a diamond-hilted sword, valued at 750 guineas, in recognition of his distinguished services. He received the king's commission of 'lieutenant-colonel in the East Indies only' from 26 Feb. 1754. The first king's regiment which had served in India—the 39th foot (*Primus in Indis*)—arrived in 1754, under Colonel John Adlercron, who, by seniority, superseded Lawrence in the chief command. Lawrence regarded the supersession by an officer unversed in Indian affairs as an injustice, and he steadily refused to serve under Adlercron's orders. But during a period of alarm in 1757, when Clive was away in Bengal, Lawrence offered his services, and was welcomed in Adlercron's camp as a volunteer. In that capacity he served in the operations against Wandiwash, and afterwards, receiving the local rank of brigadier-general, commanded in various operations in 1757–9. The latter year saw the return of the 39th to England, and the first formation of the Madras native army by the union in battalions of the independent companies of sepoys, armed and drilled in European fashion on the plan originally adopted by the French at Pondicherry (Wilson, *Hist. Madras Army*, i. 142). Lawrence commanded in Fort St. George during the famous siege by the French under Lally, when between 17 Dec. 1758 and 17 Feb. 1759 over twenty-six thousand shot, eight thousand shells, and two hundred thousand rounds of small-arm ammunition were poured into the place. On the arrival of an English fleet under Admiral Pocock, the French withdrew to Pondicherry. Lawrence afterwards successfully persuaded the Madras authorities against any reduction or withdrawal of the English force in the field.

Lawrence's health had suffered severely during his past campaigns, and in March 1759 he represented his inability to retain the command. He received the rank which he held at his death, that of 'major-general in the East Indies only,' on 9 Feb. 1759, and at the end of that year he left India, carrying with him the respect of both Europeans and natives. He was received with high honours at the India House, where his statue was placed in the sale-room, beside those of Clive and Pocock. His friend Clive supplemented his modest income by settling on him an annuity of 500*l.* (Malcolm, *Life of Clive*, ii. 187). Lawrence appears to have been consulted by the home government in 1763 respecting the transfer of king's officers to the company's ordnance (cf. *Cal. State Papers*, Home Office, 1760–6). In October 1765 he was president of a board ordered to advise on the reorganisation of the Madras army (see Wilson, *Hist. Madras Army*, i. 213) This appears to have been Lawrence's last recorded service. One of his monuments (that at Dunchideock) describes him as having held the chief command in India 'from 1747 to 1767.'

Lawrence died at his residence in Bruton Street, London, on 10 Jan. 1775, within a few weeks after the death of Clive. He was buried on 22 Jan. 1775, in the little village church of Dunchideock, near Exeter, which contains his tomb, erected by the Palk family, with an epitaph by Hannah More (see *Gent. Mag.* lxiv. 730). Except an annuity of 800*l.* to a married nephew named Twine, and bequests to servants, he bequeathed all his effects to his friend, Robert Palk, governor of Madras in 1763, and afterwards the first baronet of Haldon (cf. Foster, *Peerage*, under 'Haldon'), whose son, Lawrence, afterwards the second baronet, was Lawrence's godson. A tall column, set up by the Palks on Haldon Hill, near Exeter, is known as the Lawrence monument. In after years the East India Company erected a monument to Lawrence in Westminster Abbey, surmounted by his bust by Taylor, and inscribed: 'For Discipline established, Fortresses protected, Settlements extended, French and Indian armies defeated, and Peace restored in the Carnatic.' Monuments exist at Madras and Calcutta. A portrait of Lawrence by Sir Joshua Reynolds is in the India office.

Sir John Malcolm says (*Life of Clive*, ii. 66) that Lawrence neither was nor pretended to be a statesman, but was an excellent officer. Though without the brilliancy of genius, he showed sound practical knowledge, good judgment, and a marked absence of jealousy. He was especially generous in recognising the merits of his subordinates, and to this quality we are not a little indebted for the early successes of Clive.

[Cambridge's Hist. of the War in India (2nd edit. 1761); Orme's Military Trans. in Indoostan (London, 1803), a narrative that was verified by comparison with the records at Fort St. George by Colonel Mark Wilks; Hist. Sketches S. India (London, 1869); Mill's Hist. of India, vol. iii.; Wilson's Hist. Madras Army (Madras, 1881–3), vol. i.; Hist. of the Madras Fusiliers (London, 1843); Philippart's East India Mil. Calendar (London, 1823), vol. ii.; Malcolm and Wilson's Biographies of Clive, and Macaulay's Essay on Clive; Malleson's Dupleix, a biography (London, 1890). The Brit. Mus. Addit. MSS. contain a few letters of Lawrence between 1754 and 1759.]

H. M. C.

LAWRENCE, THOMAS (1711–1783), physician, second son of Captain Thomas Lawrence, R.N., by Elizabeth, daughter of Gabriel Soulden of Kinsale, and widow of a Colonel Piers, was grandson of another Dr. Thomas Lawrence (*d.* 1714), who was nephew of Henry Lawrence (1600–1664) [q. v.], and was first physician to Queen Anne, and physician-general to the army (*Gent. Mag.* 1815, pt. ii. p. 17).

Lawrence was born in the parish of St. Margaret, Westminster, on 25 May 1711, and, accompanying his father when appointed to the Irish station about 1715, was for a time at school in Dublin. His mother died in 1724, and his father then quitted the navy and settled with his family at Southampton. The son finished his preliminary education at the grammar school in that place, and in October 1727 was entered as a commoner of Trinity College, Oxford. After graduating B.A. in 1730, and M.A. in 1733, he chose medicine for his profession, and removed to London, where he attended the anatomical lectures of Dr. Frank Nicholls [q. v.] and the practice of St. Thomas's Hospital. He graduated M.B. at Oxford, 1736, M.D. 1740, and succeeded Nicholls as anatomical reader in the university, but resided in London, where he also delivered anatomical lectures.

Lawrence was admitted a candidate of the London College of Physicians in 1743, and a fellow in 1744. After filling various college offices he was elected president in 1767, and was annually re-elected for seven consecutive years. After 1750, finding the popularity of his anatomical lectures diminished by the increasing celebrity of William Hunter [q. v.], he abandoned them, and devoted himself wholly to medical practice, in which, owing to occasional fits of deafness and to some personal peculiarities, he achieved less success than his abilities, learning, and character deserved. About 1773 his health began to fail, and he first perceived symptoms of 'angina pectoris,' which continued to distress him during the rest of his life. In 1782 he had an attack of paralysis, and in the same year removed from London to Canterbury, where he died on 6 June 1783. He was buried in St. Margaret's Church, and a tablet, with a Latin epitaph, was placed in the cathedral.

Lawrence is chiefly remembered as the friend of Dr. Johnson, who was one of his patients. He was introduced to Johnson by Dr. Richard Bathurst [q. v.] Johnson, who corresponded with him about his own ailments in Latin, said that he was 'one of the best men whom he had known' (19 March 1782). Mrs. Thrale gives a painful account of a visit which she and Johnson paid Lawrence when he had just partially recovered from a paralytic stroke.

On 25 May 1744 Lawrence was married in London to Frances, daughter of Dr. Chauncy, a physician at Derby, by whom he had six sons and three daughters. His wife died on 2 Jan. 1780, and on the 20th of the same month Johnson wrote him a letter of friendly and pious condolence. When one of his sons went to the East Indies Johnson wrote the elegant Latin alcaic ode, 'Ad Thomam Laurence, medicum doctissimum, cum filium peregre agentem desiderio nimis tristi prosequeretur.' Another of his sons was Sir Soulden Lawrence [q. v.]

Lawrence's works were all written in elegant Latin, which he regarded as the only fitting vehicle for medical treatises. They are: 1. 'Oratio Harvæana,' 4to, London, 1748. 2. 'Hydrops, disputatio medica,' 12mo, London, 1756, in the form of a dialogue between Harvey, Sir George Ent, and Dr. Hamey, grounded on the doctrines of Stahl. 3. 'Prælectiones medicæ duodecim de calvariæ et capitis morbis,' 8vo, London, 1757. An analysis of this work and also of the next is given by Haller in his 'Biblioth. Anatom.' ii. 537–8. 4. 'De Natura Musculorum prælectiones tres,' 8vo, London, 1759. 5. 'The Life of Harvey' prefixed to the college edition of his 'Opera Omnia,' 4to, London, 1766, for which Lawrence received 100*l.* 6. 'Life of Dr. Frank Nicholls, "cum conjecturis ejusdem de natura et usu partium humani corporis similarium,"' 4to, London, 1780, privately printed.

[Gent. Mag. 1787, vol. lvii. pt. i. p. 191; reprinted, with a few additions by Brydges, Censura Literaria, 1805, i. 198; Chalmers's Gen. Biog. Dict. 1815, vol. xx.; Munk's Coll. of Phys. ii. 150; Sir John Hawkins's Life of Johnson, Index; Boswell's Life of Johnson, Index.]

W. A. G.

LAWRENCE, SIR THOMAS (1769–1830), president of the Royal Academy, was born in the parish of St. Philip and Jacob,

Bristol, on 4 May 1769, and was the youngest of sixteen children, most of whom died in infancy. His father was the son of a presbyterian minister, and had been well educated and articled to a solicitor; but when his articles had expired he preferred idleness and verse-making to the pursuit of his profession. During a varied career he was at different periods an actor and a supervisor of excise, and made a runaway match with Lucy, daughter of William Read, vicar of Tenbury and rector of Rocheford, both in Worcestershire. He had sunk to be the landlord of the White Lion in Broad Street, Bristol, when his son Thomas was born. This venture not prospering, he removed in 1772 to the Black Bear Inn at Devizes, at that time a favourite resting-place of the gentry on their way to Bath. Here the precocious talents of his youngest son soon formed a notable feature of the entertainment provided for his guests. The father taught him to recite passages from Pope, Collins, and Milton, standing on a table before his customers. Thomas, moreover, developed early an astonishing talent for drawing, so that when he was but five years old his father usually introduced him to his visitors with 'Gentlemen, here's my son. Will you have him recite from the poets or take your portraits?' Apart from these accomplishments, he appears to have been a boy of spirit, fond of athletic games, with a passion for pugilism. The earliest portraits of which there is a distinct record are those of Mr. and Mrs. (afterwards Lord and Lady) Kenyon, which were drawn in 1775, the lady in profile, because, the child said, 'her face was not straight.' About this time he was sent to his only school at 'The Fort,' near Bristol, which was kept by a Mr. Jones. With the exception of a few lessons in French and Latin from a dissenting minister in Devizes named Jervis, this was the only regular education he received; but it would appear from an anecdote related of him in mature life that he had some acquaintance with Greek.

Notwithstanding the gentlemanly manners of the father, who was always fashionably dressed, and the astonishing talents of his beautiful boy, with his bright eyes and long chestnut hair, the Black Bear did not succeed much better than the White Lion, and when Lawrence was ten years old or a little more the family left Devizes. It is hinted that the infant prodigy was too much pressed upon the attention of the ordinary guests; but his talents were too decided not to attract the attention of the more intelligent. Among these are noted the names of Garrick, Foote, Wilkes, Sheridan, Burke, Johnson, Churchill, Sir William Chambers, and Mrs. Siddons. Prince Hoare [q. v.] not only praised the drawing of Lawrence's hands and eyes, but painted his portrait at the age of seven (or ten), which was engraved by Sherwin and exhibited at the Royal Academy. Before he left Devizes he had been taken to Lord Pembroke's at Wilton, and to Corsham House, the seat of the Methuens, where he was permitted to study some copies of 'old masters,' of which he made imitations at home, apparently from memory. One of these, 'Peter denying Christ,' is particularly mentioned by the Hon. Daines Barrington. He was also taken to London when about ten years old by Hugh Boyd, and introduced at several houses, where he displayed his talents.

From the time they left Devizes young Lawrence's pencil seems to have been the main support of the family. After successful visits to Oxford, where he took the likenesses of the most eminent persons of the university, and to Weymouth, the Lawrences settled at Bath, to their great benefit. His brother Andrew obtained the lectureship of St. Michael's, and contributed to the family income. His sisters after a while obtained employment, one as companion to the daughters of Sir Alexander Crawford, and the other at a school at Sutton Coldfield, Warwickshire, while Thomas soon became recognised, not only as a prodigy, but as an artist of taste and elegance, and his price was soon raised from a guinea to a guinea and a half. His portraits were mostly half-life size and oval, and executed in crayons. One in pencil of Mrs. Siddons as Zara and another of Admiral Barrington were engraved, and the same honour was paid later to another drawing of Mrs. Siddons as Aspasia. To his attractions as an artist and a reciter were added those of personal beauty and agreeable manners. The beautiful Duchess of Devonshire patronised him, Sir H. Harpur wished to adopt him as a son, and William Hoare, R.A., proposed to paint him as a Christ. His studio (2 Alfred Street, Bath), before he was twelve years old, was the favourite resort of the beauty and fashion of Bath. Here he also made the acquaintance of Ralph Price. He had, nevertheless, an inclination for the stage, as a readier means of assisting his family; but this his more prudent father, with the assistance of Bernard the actor, adroitly contrived to divert. At the house of the Hon. Mr. Hamilton on Lansdowne Hill he copied (in crayons on glass) some copies of 'The Transfiguration' of Raphael, 'The Aurora' of Guido, and 'The Descent from the Cross' of Daniel de Volterra, and in 1784 he obtained a

premium of five guineas and a silver palette for the first of these from the Society of Arts in London. The rules of the society alone prevented the award of their gold medal, as the work had not been executed within a year and a day of the date it was sent in to the Adelphi; but to mark their sense of its merit they had the palette 'gilt all over.'

In his seventeenth year he began to paint in oils. One of his early efforts in oil colours was a 'Christ bearing the Cross,' some eight feet high, and another was a portrait of himself, which was more successful. So satisfied was he with these first attempts that he wrote to his mother that, 'excepting Sir Joshua, for the painting of a head I would risk my reputation with any painter in London.' This letter is dated 1786, and appears to have been written from London; but the following year is that given by his chroniclers for his migration from Bath to the metropolis, where he took handsome apartments in Leicester Square (No. 4). His father now purchased, with a legacy left to his daughter Anne, a small collection of stuffed birds and curiosities, then being exhibited in the Strand, and added thereto some of his son's works. But this, like his father's other ventures, proved a failure, not even paying its expenses. To the Royal Academy exhibition of this year he had contributed 'A Mad Girl,' 'A Vestal Virgin,' and five portraits. Soon the apartments in Leicester Square were given up, and a house taken in Duke Street, St. James's, where the whole family were reunited, and Lawrence removed his studio to 41 Jermyn Street, and in September 1787 entered the schools of the Royal Academy. His drawings of 'The Fighting Gladiator' and 'The Apollo Belvedere' distanced all competitors, but he did not contend for the medal. He obtained an introduction to Sir Joshua Reynolds, and took with him his portrait of himself in oils before mentioned. Reynolds examined it carefully, and, recommending him to study nature rather than the old masters, gave him a general invitation to visit him, of which Lawrence availed himself. Reynolds always afterwards showed an interest in him. It is even stated, though on the doubtful authority of the lampooner John Williams, who wrote under the name of Antony Pasquin, that Reynolds once said of Lawrence, 'This young man has begun at a point of excellence where I left off.' Among other artists with whom he associated at this time were Joseph Farington [q. v.], Robert Smirke [q. v.], and Henry Fuseli [q. v.]; while his beauty, manners, and talent for reciting poetry soon gained him a welcome in high society.

His professional position steadily progressed. Among the list of his portraits given by his biographer, Williams, as executed prior to or immediately after coming to London, are found the names of such patrons of the arts as Lord Mulgrave and Mr. Locke of Norbury, Surrey, and a long list of the nobility, including the Duchess of Buccleuch, the children of Lord Melbourne, and Lord Abercorn. The names of the Prince of Wales and the Dukes of York and Clarence are also there, and the Royal Academy Catalogue of 1789 shows that he had at that time, though by what channel is not known, obtained court patronage. In this year he exhibited a portrait of the Duke of York, in the next portraits of the queen and the Princess Amelia. A portrait of 'An Actress' (exhibited 1790) was probably that of Miss Farren, afterwards Countess of Derby, whom he painted in a fur-lined white satin winter cloak (called a 'John' cloak) and muff, with naked arms, an inconsistency which gave him his first taste of hostile criticism. But the picture caught much of the fascination of the popular actress, and brought him into notice with the public.

He now moved his studio from Jermyn Street to 24 Old Bond Street, and in 1791 his portraits were varied by 'Homer reciting the Iliad,' a commission from Payne Knight, and in 1792 a portrait of George III marked his progress in royal favour. The presence in the same exhibition of a portrait by Hoppner of the Prince of Wales showed the rival positions which the two artists were henceforth to occupy till the death of Hoppner in 1810 [see HOPPNER, JOHN].

Lawrence so pleased George III that he endeavoured to procure his election as an associate (an extra or supplemental associate) in 1790, when the artist was only twenty-one years old, or three years under the age required by a rule which had been sanctioned by the king himself. Notwithstanding the support of Reynolds and West the Academy elected Francis Wheatley instead, an act of independence which gave Peter Pindar (Dr. John Wolcot [q. v.]) occasion for his 'Rights of Kings, a Collection of mock-heroic Odes,' in one of which he recommends the academicians to go with halters round their necks and implore pardon from 'much-offended Majesty,' saying:

> Forgive, dread Sir, the crying sin,
> And Mister Lawrence shall come in.

The Academy practically followed the doctor's advice, for Lawrence was elected on 10 Nov. 1791 a supplemental associate—an irregular honour which no artist has since

enjoyed. The royal favour was still more strongly employed in the following year, when on the death of Reynolds Lawrence was appointed principal portrait-painter in ordinary to the king. The appointment was immediately followed, if it was not preceded, by a commission for portraits of the king and queen, to be presented to the Emperor of China by Lord Macartney, who set out on his embassy to China in this year (1792). Lawrence was also now elected painter of the Dilettanti Society, who, in order to grant him membership, abrogated their rule that all members must have passed the Alps.

In 1793 he exhibited another poetical picture, 'Prospero raising the Storm,' and among his portraits were those of Sir George Beaumont, Mr. (afterwards Earl) Grey, the Marquis of Abercorn, and the Duke of Clarence. In February of the following year he was elected a Royal Academician, an honour which was immediately followed by an increase of influential patronage and another change of address, this time to Piccadilly, opposite the Green Park. In 1795 he painted Cowper the poet, who pressed him to come and stay with him at Olney. But not satisfied with a reputation as a portrait-painter he now nerved himself for a great effort in the poetical line, and chose 'Satan calling his Legions' for his subject. The 'Satan' (exhibited in 1797), now in the possession of the Royal Academy, showed clearly that the 'grand style' was beyond the reach of the artist. Though civilly and seriously treated by some critics, one of whom called the figure of Satan 'sublime,' it was severely handled by others, especially Antony Pasquin, who, in his 'Critical Guide to the Present Exhibition at the Royal Academy,' compared the rebel angel to 'a mad sugar-baker dancing naked in a conflagration of his own treacle.' To Lawrence, however, the effect of the picture was satisfactory. 'The Satan,' he wrote to Miss Lee, 'answered my secret motives in attempting it; my success in portraits will no longer be thought accident or fortune; and if I have trod the second path with honour it is because my limbs are strong. My claims are acknowledged by the circle of taste, and are undisputed by competitors and rivals.' His friend, Fuseli, however, who had said of it that 'it was a d—d thing certainly, but not the devil,' also took exception to it on the ground that the idea was borrowed from him, and this occasioned the only interruption in the long friendship of these two very different artists, who as a rule cordially admired each other's works. The interruption was probably dissolved in laughter, for Lawrence was able to prove, by a sketch which he had taken of Fuseli as he stood in a wild posture on a rock near Bristol, that his idea of Satan was taken not from Fuseli's paintings but from his own person. Other stories with equally slight foundations are told of Lawrence's borrowings from Fuseli, one in particular relating to the 'Prospero raising the Storm' (see *Library of the Fine Arts*, 1831, p. 357; and Redgrave, *Century of Painters*, ii. 14).

In the same year as the Satan appeared Lawrence achieved a less doubtful success by a portrait of Mrs. Siddons. It was in this year also that he lost both his parents, to whom he was greatly attached. His mother died in May and his father in September.

After the Satan Lawrence did not attempt another picture of pure imagination, but contented himself with portraiture, with now and then a picture which he called 'half history,' representing John Kemble in different characters. The first of these was 'Coriolanus at the hearth of Aufidius' (1798), which was followed by 'Rolla' (1800), 'Hamlet' (1801), and 'Cato' (1802). 'Rolla' was painted over 'Prospero raising the Storm,' and though the features were Kemble's the body was drawn from Jackson the pugilist. The 'Hamlet' is considered the finest of the group, and was presented by William IV to the National Gallery. In the year after the 'Hamlet' (1802) Lawrence for once consented to take a part in private theatricals at the Marquis of Abercorn's at the Priory, Stanmore. The prince was there, with the Duke and Duchess of Devonshire, Lord and Lady Melbourne, and other distinguished guests. Lawrence took the parts of Lord Rakeland in the 'Wedding Day' and Grainger in 'Who's the Dupe?' The performances were a success, but he seems to have thought acting derogatory to a person in his position, and determined not to act again except at the marquis's.

Lawrence, who was still popular at the palace, is said to have amused George III by his flirtation with Mrs. Papendiek, the wife of a German musician of the king's household. The king, who espoused the side of the unfortunate Princess of Wales, now discarded by her husband, gave a commission to Lawrence to paint the portrait of the princess and her daughter the Princess Charlotte. While engaged upon these portraits he slept several nights at Montagu House, Blackheath, where the Princess of Wales was then living, was alone with her in the painting-room, and sat up late (though not alone) with her. After the portraits were finished he continued to call upon her. The

conduct of both parties was imprudent, and a charge of undue familiarity was set up, which formed part of the inquiry known as 'the delicate investigation' [see CAROLINE, AMELIA ELIZABETH, of Brunswick-Wolfenbüttel]. The report of the commissioners completely exculpated Lawrence, but not content with this he explicitly denied the charges in an affidavit. This incident is said to have checked for a while the influx of lady sitters, but his progress was still steady, for in 1806 he raised his prices from thirty to fifty guineas for a three-quarters portrait, and from one hundred and twenty to two hundred for a whole length. Among the portraits of this period, 1800–10, were Curran, of whom he made a very spirited likeness, Lords Eldon, Thurlow, and Ellenborough, Sir J. Mackintosh, two important groups of the Baring family, William Pitt (posthumous), Mrs. Siddons (his last portrait of her), Lady E. Foster, and Lady Hood.

By the death of Hoppner in 1810 Lawrence was left without a rival. He moved from Greek Street, where he had lived since 1798, and took a house in Russell Square (No. 65), where he remained till his death. His prices, which had been raised in 1808, were now raised again—the smallest size from eighty to a hundred guineas, and full lengths from two hundred to four hundred guineas apiece.

In 1814, if not before, the favour of the prince regent began to descend upon him. His 'friend at court' in this instance was Lord Charles Stewart, afterwards Marquis of Londonderry, whose friendship he constantly enjoyed afterwards. Lawrence had taken advantage of the peace to proceed with other English artists to Paris to see the pictures which Napoleon had brought together in the Louvre from every quarter of Europe, but he was recalled by the prince to England to paint the portraits of some of the allied sovereigns, their ministers and generals then assembled in this country. Their stay was too short for Lawrence to complete his task, but the next year's Academy showed that he had not been idle, for it contained his portraits of Prince Metternich, the Duke of Wellington (holding the sword of state), Blücher, and Platoff. They were painted at York House, now replaced by the mansion of the Duke of Sutherland. Lawrence's first portrait of the prince regent was also exhibited this year.

On 22 April 1815 he was knighted by the prince regent, who assured him that he was proud in conferring a mark of his favour on one who had raised the character of British art in the estimation of all Europe.

In 1817 Lawrence painted a portrait of the Princess Charlotte, intended as a present to her husband on his next birthday, which she did not live to see. In his letters to Mrs. Wolff Lawrence gives an interesting account of the private life of the princess. Shortly afterwards he was sent by the prince regent to Aix-la-Chapelle (where the powers of Europe were assembled in congress), in order to complete the series of portraits which now hang in the Waterloo Gallery at Windsor. He was allowed a thousand a year for contingent expenses and paid his usual price for the portraits. A portable wooden house with a large painting-room was also specially made for him. It was to be sent out and erected in the gardens of the British ambassador, Lord Castlereagh. It arrived too late, but its place was well supplied by part of the large gallery of the Hôtel de Ville, which was fitted up for Lawrence's painting-room by the magistrates of the city. At Aix-la-Chapelle he painted the emperors of Russia and Austria, the king of Prussia, Prince Hardenburgh, Prince Metternich, Count Nesselrode, the Duc de Richelieu, and other distinguished persons. The emperor of Austria and the king of Prussia both presented him with diamond rings. He then proceeded to Vienna, where he painted the emperor of Austria again, Prince Schwartzenburg, Count Capo D'Istrias, the generals Tchernicheff and Ovaroff, Lord Stewart (the British ambassador), Baron Gentz, &c. Here a still more magnificent chamber was allotted to him for a painting-room, and he records with much satisfaction the friendly reception accorded to him by the leaders of Viennese society. At Rome, which at first he found 'small,' though he was afterwards overpowered by its 'immensity,' equal if not greater honours awaited him. Apartments in the Quirinal were allotted him, with servants, a table, and a carriage. Here he painted two of his finest portraits, Pope Pius VII and Cardinal Gonsalvi, and repainted his portrait of Canova, which he presented to the pope. Great admiration was excited in Rome at these and his other works, and he was looked upon as another Raphael. His vanity was perhaps more flattered than ever. But notwithstanding his great success and the attentions which were lavished on him by the society at Rome, both native and foreign, he was very glad to turn his face homewards.

When he again arrived in England on 20 March 1820 it was to receive fresh honours. During his absence George III had died, and also Benjamin West, the president of the Royal Academy. George IV continued his appointment as principal portrait-painter in

ordinary to his majesty, and the Royal Academy elected him president on the evening of his return. The king, in giving his sanction to the election, presented Lawrence with a gold chain and a medal of himself, inscribed 'From His Majesty George IV to the President of the Royal Academy.' In the catalogue of the Royal Academy for 1820 he was able to add to his honours 'Member of the Roman Academy of St. Luke's, of the Academy of Fine Arts at Florence, and of the Fine Arts at New York.'

He had now reached the summit of his profession, and attained a fame which increased rather than diminished during the next and last ten years of his life. This is a period marked also by equal activity and skill. To it belong his portrait of Lady Blessington, celebrated in Byron's verses, and the charming Miss Fry, now in the National Gallery, and one of the last of his works. In this period were also executed his most famous pictures of children, the young Lambton, son of John George Lambton, afterwards first earl of Durham, the Calmady children, the charming group called 'Nature,' and the children of the Marquis of Londonderry, as well as a series of pictures painted for Mr. (afterwards Sir Robert) Peel, including Lord Liverpool, the Duke of Wellington, Canning, Southey. The well-known portraits of Mrs. Peel and her daughter, and the groups of the Countess Gower and her son, of Lady Georgiana Agar Ellis and her son, and the Marchioness of Londonderry and her son, and portraits of Sir Walter Scott and Thomas Moore were also among his latest works. The favour of the king continued with him to the end. In 1825 he sent Lawrence to Paris to paint the portraits of Charles X and the dauphin, and he subsequently allowed him to wear the cross of the Legion of Honour which was conferred on him by the French king. A magnificent service of Sèvres china, which was also sent to him by Charles X, was left in his will to the Royal Academy to be used on state occasions. Other minor honours in the shape of diplomas from the academies of Bologna, Venice, Vienna, Turin, and Copenhagen fell upon him. He was also created a D.C.L. of Oxford, 14 June 1820, and was a trustee of the British Museum. Nothing could apparently exceed his prosperity. He lived in a fine house, which was a perfect museum of art treasures, and included the finest collection of drawings by the old masters ever made by a private person; he held every distinction which could fall to one of his profession, and was courted by the highest society scarcely less as a man than as an artist. Yet, notwithstanding all this, he was never free from anxiety or the necessity for continual labour. As a boy he hampered himself by allowing his father 300*l.* a year, and signing a bond on his behalf, but since the death of his parents he made large sums of money. His prices were high. Lord Gower paid fifteen hundred guineas for the portrait of Lady Gower and her child, and Lord Durham paid him six hundred guineas for that of his son. Yet he had managed his affairs so ill that at sixty years of age he was still continually harassed by his pecuniary obligations. He died of ossification of the heart, after a few days' illness, on 7 Jan. 1830, and was buried with many honours in St. Paul's Cathedral. When his estate was realised it was found to be no more than sufficient to meet the demands upon it, but 3,000*l.* was produced by an exhibition of his works at the British Institution, and this sum was devoted to the benefit of his nieces.

Lawrence no doubt spent much money on his collection of drawings, but he lived simply and entertained little, and he may be believed when he says: 'I have neither been extravagant nor profligate in the use of money. Neither gaming, horses, curricles, expensive entertainments, nor secret sources of ruin from vulgar licentiousness have swept it from me.' But he began early in life to anticipate his income, and when he had money in hand he would lend it or give it away with lavish and thoughtless generosity. But if Lawrence was a bad hand at keeping money, he was very accomplished in the art which, when combined with professional skill, chiefly enables a portrait-painter to make a fortune—the art of a courtier. The desire of pleasing was bred if not born in him, and from the time he pencilled his father's guests in the Black Bear at Devizes till his death he never lost a sitter by an unflattering likeness. Nor did he fail to make use of any of the advantages with which nature had endowed him. Though not tall (he was under five feet nine), his beautiful face, active figure, agreeable manners, and fine voice were not thrown away upon either lords or ladies, emperors or kings. Even George IV pronounced him a high-bred gentleman, and his own portrait was so much in request that the king, Sir Robert Peel, Lord Francis Leveson Gower, and the city of Bristol were at the same time candidates for the first from his easel.

Though shining in society he was not a sociable man. Among his many male friends he had few, if any, who could be called intimate. To John Julius Angerstein [q. v.], 'his very first friend' as he calls him, who had early in life helped him with a large loan, to Joseph Farington, R.A., who for many

years tried to regulate his expenditure, to Lysons the antiquarian, who constructed a false pedigree for him, to Fuseli and the Smirkes, to Hamilton, West, Westall, Thomson, Howard, Flaxman, and other artists he was no doubt attached, but he reserved his confidence for the ladies, especially married ladies like Mrs. Wolff and Mrs. Hayman. The bulk of his published correspondence is addressed to ladies, to his sister Anne (Mrs. Bloxam), to Mrs. Boucherette, the daughter-in-law of Mr. Angerstein, to Miss Harriet Lee [q. v.], the author of 'The Canterbury Tales,' &c., to Miss Crofts, and to Mrs. Wolff, the wife of a Danish consul, with whom he was accused of something more than a platonic flirtation. He painted Mrs. Wolff's portrait in 1815, and saw much of her while she lived in London, but for many years before her death in 1829 she had retired into Wales, and Lawrence's stilted letters to her are a sufficient proof of the purity of their relations. But he was a flirt throughout his life, always fancying that he was in love and was causing many flutterings in female hearts. 'He could not write a common answer to a dinner invitation without its assuming the tone of a *billet-doux*; the very commonest conversation was held in that soft low whisper and with that tone of deference and interest which are so unusual and so calculated to please.' One lady with whom he thought himself seriously in love was Miss Upton, the sister of Lord Templetown, but all his flirtations were innocuous with one exception. Even his friends could not defend his conduct towards two daughters of Mrs. Siddons. To them and them only he proposed marriage, transferring his affections from one to the other. They were both delicate and died shortly afterwards, and Mrs. Siddons, who had been one of the best of his friends since his childhood, refused to see him again. He still, however, kept up his friendship with John Kemble, and Mrs. Siddons seems to have retained her affection for him, as she expressed a wish that she should be carried to the grave by him and her brother. But Lawrence's death took place shortly before her own. This sad story is confirmed by Fanny Kemble, the cousin of the Misses Siddons, who was herself one of the latest objects of Lawrence's adoration, and owns to have felt something of the 'dangerous fascination' of the old flirt.

Lawrence must be acquitted of any intentions dishonourable or unkind. If his character was of no great depth, he was always kind-hearted and generous to his family, his friends, and his servants. Though solicitous for his own advancement in the world, he never disparaged his rivals, young or old, whether Hoppner or Owen, and to young students he was ever ready with advice and commissions, and he allowed them to study his fine collection of drawings. Of Sir Joshua Reynolds he always spoke in terms of great admiration, giving him a position with the great masters Michel Angelo and Titian, and of the genius of Stothard and Flaxman, Turner and Fuseli, and some others of his colleagues, he expressed warm appreciation. He is said to have purchased a large number of Fuseli's drawings, and his study was adorned with busts of his favourite artists, dead and living, by Bailey and Flaxman.

His love of art was strong and genuine, and though his admiration for certain artists, like Fuseli and Domenichino, seems exaggerated to-day, he never missed what was really fine. He was one of the first to perceive the superiority of the Elgin marbles, and his evidence in their favour before the committee of 1816 is a standing testimony to his judgment. His appreciation of Michel Angelo and Raphael was shown by the large sums he spent in the acquisition of the drawings, which are now in the possession of the university of Oxford, and perhaps the most valuable passages in his generally verbose and commonplace letters are those which deal with the comparative merits of these two great artists. He gives the palm to Michel Angelo—a preference scarcely shown in his own works. These were facile, accomplished, original, and in their own style unexcelled. But this style was on a lower level than that of his predecessors, especially Reynolds, Gainsborough, and Romney. He had little insight into character, and was deficient in imagination. In place of these qualities he had an unusually acute perception of the graces of society, for the elegant airs of the men, for the gracious smiles and sparkling eyes of the ladies. Opie said of him, 'Lawrence made coxcombs of his sitters and his sitters made a coxcomb of him,' and Campbell, with truer appreciation, called his own portrait 'lovely,' and added: 'This is the merit of Lawrence's painting—he makes one seem to have got into a drawing-room in the mansions of the blest, and to be looking at oneself in the mirrors.' As a draughtsman, especially of faces and hands, he is scarcely equalled by any English artist, but his pictures have little atmosphere, and his colour, though brilliant and effective, is often hard and glassy. His children are well-dressed, well-mannered, and pretty, but their attitudes are studied and their expressions artificial. His most perfect works are his drawings in

crayons and pencil, which he continued to execute throughout his life. Many of these are well known by engravings and lithographs, like Fuseli's portrait in Lavater's 'Physiognomy' and the beautiful head of Horace Walpole which he drew in 1796, the year before Walpole's death. It was engraved for the quarto edition of Walpole's 'Works' published in 1798. Another notable drawing was a head of the Emperor Napoleon's son, the Duke of Reichstadt, done in Vienna. Once (1801) he essayed sculpture and modelled the head of Mr. Locke of Norbury. Among other distinguished persons not already mentioned whom he either drew or painted were Bunbury the caricaturist (at Bath), Lady Hamilton (1791), John Abernethy, Sir Humphry Davy, Sir Astley Cooper, Henry (afterwards Lord) Brougham, John Soane, James Watt (posthumous), J. Wilson Croker, and Warren Hastings.

Among Lawrence's pupils were Etty and Harlowe, but he appears to have left them pretty much to themselves, and though he was in many ways fitted for his position as president of the Royal Academy, his addresses to the students were poor.

The largest collection of Lawrence's works is at Windsor. In the national collection are portraits of Angerstein, Benjamin West, Mrs. Siddons, Sir Samuel Romilly, and Miss Caroline Fry, 'A Child with a Kid' (these are in Trafalgar Square), the 'Hamlet,' and a portrait of John Fawcett, which are on loan elsewhere. At the South Kensington Museum are portraits of Sir C. E. Carrington and his first wife, and of Princess Caroline. In the National Portrait Gallery is another of Princess Caroline, and others of George IV, Lord Thurlow, Lord Eldon, William Windham, Sir James Mackintosh, Wilberforce, Warren Hastings, Samuel Rogers, Thomas Campbell, and Elizabeth Carter. In the British Museum are several of his drawings. The Royal Academy owns an unfinished portrait of himself.

[Life by D. E. Williams; Cunningham's Lives of Painters (Heaton); Library of the Fine Arts, 1831; Redgrave's Century of Painters; Redgrave's Dict.; Bryan's Dict. (Graves and Armstrong); Graves's Dict.; Knowles's Life of Fuseli; Catalogues of the Royal Academy, National Gallery, South Kensington Museum, Loan Collection at South Kensington, 1867, Guelph Exhibition, 1890–1, Victorian Exhibition, 1891–2, National Portrait Gallery, &c.] C. M.

LAWRENCE, WILLIAM (1611?–1681), lawyer, born in 1611 or 1612, was eldest son of William Lawrence (1579–1640) of Wraxhall, Dorset, by Elizabeth (*d.* 1672), sister of Gregory Gibbes (will of W. Lawrence the elder, registered in P. C. C. 152, Coventry). In 1631 he became a gentleman-commoner of Trinity College, Oxford, and was subsequently called to the bar at the Middle Temple. He rose to considerable eminence in his profession. In November 1653 he was appointed a commissioner for administration of justice in Scotland (*Cal. State Papers*, Dom. 1653–4, p. 273). By the interest of Colonel William Sydenham, his brother-in-law, he was elected, on 26 Nov. 1656, M.P. for the Isle of Wight, on Sydenham's choosing to serve for Dorset, and on 11 Jan. 1658–9 he was returned for Newtown, in the same place (*Members of Parliament, Official Return*, pt. i. pp. 505, 509). At the Restoration he returned to England, resumed his practice at the bar, and professed great loyalty. He died on 18 March 1680–1, aged 69, and was buried in Wraxhall churchyard. A memorial to him in the church contains a curious poetical epitaph of his own composition. In 1649 he married Martha (*b.* 1622), third daughter of William Sydenham of Winford Eagle, Dorset, by whom he had a son, William (will registered in P. C. C. 36, Drax).

Lawrence wrote: 1. 'Marriage by the Morall Law of God vindicated against all Ceremonial Laws of Popes and Bishops destructive to Filiation, Aliment, and Succession, and the Government of Familyes and Kingdomes,' 2 pts. 4to, London, 1680, which he was compelled to leave unfinished on account of 'disturbances at the press.' Wood alleges that Lawrence wrote the book 'upon a discontent arising from his wife, whom he esteemed dishonest to him.' 2. 'The Right of Primogeniture in Succession to the Kingdoms of England, Scotland, and Ireland,' 4to, London, 1681, in which he learnedly argues in support of the Duke of Monmouth's succession. 3. 'The two great Questions, whereon in this present Juncture of Affairs the Peace and Safety of his Maiesties Person, and of his Protestant Subjects next under God depend, stated, debated, and humbly submitted to the consideration of Supreme Authority, as resolved by Christ,' 4to, London, 1681, a supplement to the foregoing. Lawrence also translated from the Italian of F. Pallavicino 'The Heavenly Divorce; or, our Saviour divorced from the Church of Rome his Spouse,' 12mo, London, 1679. He was fond of writing poetry, and introduced several pieces in his works, which are not without merit.

[Wood's Athenæ Oxon. (Bliss), iv. 62, where the place and date of Lawrence's death are wrongly given; Hutchins's Dorset, 3rd ed. ii. 201–3.] G. G.

LAWRENCE, Sir WILLIAM (1783-1867), surgeon, was born 16 July 1783 at Cirencester, where his father, William Lawrence, was the chief surgeon of the town. Charles Lawrence [q. v.] was his brother. He was educated at a private school in Gloucester till he was apprenticed, in February 1799, to John Abernethy [q. v.], then assistant-surgeon to St. Bartholomew's Hospital. In 1801 Abernethy, as lecturer on anatomy, appointed him his demonstrator. He held this office for twelve years, and was esteemed by the students an excellent teacher of practical anatomy. On 6 Sept. 1805 he became a member of the College of Surgeons, and in March 1813 was elected assistant-surgeon to St. Bartholomew's Hospital. In the same year he was elected F.R.S., in 1814 was appointed surgeon to the London Infirmary for Diseases of the Eye, in 1815 surgeon to the Royal Hospitals of Bridewell and Bethlehem, and 19 May 1824 surgeon to St. Bartholomew's Hospital, an office he held for more than forty years, so that he was actively employed in that hospital for sixty-five years.

Lawrence's first publication was a translation of the Latin edition of the 'Description of the Arteries of the Human Body' of Professor Murray of Upsala in 1801; the next was an essay on 'The Treatment of Hernia' in 1806, which obtained the Jacksonian prize at the College of Surgeons, and went through five editions. In 1807 he published a translation of Blumenbach's 'Comparative Anatomy,' in 1808–9 papers in the 'Edinburgh Surgical and Medical Journal' on a variety of cancer and on stone, and 'Anatomico-Chirurgical Views of the Nose, Mouth, Larynx, and Fauces.' The College of Surgeons nominated him professor of anatomy and surgery in 1815, and in 1816 he printed his first course of lectures as 'An Introduction to Comparative Anatomy and Physiology,' and subsequent lectures in 1819 'On the Physiology, Zoology, and Natural History of Man.' Contemporary theologians discerned in these lectures an attempt to undermine the foundations of religion, and Lord Eldon refused an injunction to protect the rights of the author in them on the ground that they contradicted the scriptures (Jacob, *Report of Cases*, 1828, i. 471); but the remarks, which at the time excited so much feeling, now seem commonplace attempts to startle his audience, and are of no philosophic value. The author himself valued his conclusions so little that he afterwards announced publicly that he had suppressed the book. Nine subsequent editions appeared without his consent, and as its scientific value was small, the large sale was probably due to its alleged blasphemy. He also lectured at a private school of medicine in Aldersgate Street till in 1829 he succeeded Abernethy as lecturer on surgery at St. Bartholomew's Hospital, an office which he held for thirty-three years. Some of the 'Lectures on Surgery' were published in 1863, and Sir William Savory praises the book for soundness of judgment. His old pupils Sir G. M. Humphry, Mr. Luther Holden, and others, spoke of him as an admirable lecturer and a first-rate teacher of surgery at the bedside. He headed a public agitation against the management of the College of Surgeons in 1826, and printed a 'Report of the Speeches delivered by Mr. Lawrence as Chairman at two Meetings of Members, held at the Freemasons' Tavern.' The college wisely elected him into its council in 1828, Hunterian orator in 1834 and 1846, examiner for twenty-seven years in 1840, president in 1846 and 1855, and he steadily maintained its privileges against all agitators. This, and the withdrawal of his lectures, were perhaps the only occasions on which he varied his conduct in consequence of the opinions of others, and he was usually inflexible in the maintenance of his own views. In the medical school of St. Bartholomew's Hospital he was a constant attendant at the committee meetings, was seldom opposed, and almost always carried his point. His great ability and large experience caused him to be venerated, and many instances of his personal kindness were known.

His large private practice included many cases of ophthalmic surgery, and in 1833 he published a 'Treatise on Diseases of the Eye.' His second Hunterian oration was often interrupted by the indignant comments of his auditors, as he spoke contemptuously of ordinary surgical practitioners. He was first surgeon extraordinary, and then (1857) sergeant-surgeon to the queen, and in the last year of his life was created a baronet (30 April 1867).

He was president of the Medical and Chirurgical Society in 1831, and contributed eighteen papers to its 'Transactions,' besides one with Dr. H. H. Southey on elephantiasis Arabum, and one with Dr. Lee on a dermoid cyst. He also published many essays and observations in the 'Lancet' and in the 'Medical Gazette.'

He resigned the office of surgeon at St. Bartholomew's Hospital in 1865, but continued to act as an examiner at the College of Surgeons till 11 May 1867, when he was seized with paralysis of the right side while walking up the staircase to examine. He was taken home to bed and was visited by Sir Thomas Watson, who saw that he wished

to ask for something, but, while his looks showed perfect intelligence, he was incapable of articulate speech. He was given some loose letters out of a child's spelling-box, and laid down the following four, BDCK. He shook his head and took up a pen, when a drop of ink fell on the paper. He nodded and pointed to it. 'You want some black drop' (a preparation of opium), said his physician, and this proved to be what he had tried to express.

He died 5 July 1867 at 18 Whitehall Place. He had lived there for many years. His earlier residences were from 1807 in John Street, Adelphi, and soon afterwards within the precinct of the College of Physicians in Warwick Lane, London.

A portrait of him by Pickersgill, subscribed for by his pupils, hangs in the committee-room of St. Bartholomew's Hospital, and there is a fine bust of him in the College of Surgeons. He married Louisa, daughter of James Trevor Senior of Aylesbury, who died before him, and left one son and two daughters.

[Memoir by Sir W. S. Savory, bart., in St. Bartholomew's Hospital Reports for 1868 (the life by Dr. Bullar of Southampton mentioned in this memoir was never published); obituary notice in British Medical Journal for 13 July 1867; manuscript minute books of the committee of the medical school, of the medical council, and of the court of governors of St. Bartholomew's Hospital; information from former pupils at St. Bartholomew's Hospital; Sir Thomas Watson's Lectures on Physic, i. 494; Edinburgh Review, July 1823; Jacob's Report of Cases argued and determined during the time of Lord Chancellor Eldon.] N. M.

LAWRENSON, THOMAS (*fl.* 1760–1777), painter, is stated to have been a native of Ireland. He first appears in 1760 as an exhibitor at the first exhibition of the Society of Artists, sending a portrait of himself; he was subsequently a regular exhibitor until 1777, sending portraits or miniatures. In 1774 he exhibited a portrait which he had executed in 1733. A portrait of Lawrenson was painted and engraved in mezzotint by his son (see below). He drew and published a large engraving of Greenwich Hospital. Lawrenson signed the roll of the Society of Incorporated Artists in 1766, and is first styled a fellow of the society in 1774. He lived in Great Russell Street, Bloomsbury. There is a portrait by him of John O'Keeffe in the National Portrait Gallery.

LAWRENSON, WILLIAM (*fl.* 1760–1780), painter, son of the above, resided with his father. In 1760 and 1761 he obtained premiums from the Society of Arts. He was, like his father, a fellow of the Incorporated Society of Artists, and signed their roll in 1766. He first exhibited with them in 1762, sending a portrait. In 1763 and 1764 he sent portraits to the Free Society of Artists, but in 1765 returned to the former exhibition and continued to exhibit there till 1772, mostly crayon portraits, including in 1771 one of William Smith the actor as 'Iachimo,' which he engraved himself in mezzotint, and in 1769 one of Mrs. Baddeley. From 1774 till 1780 he exhibited at the Royal Academy. Many of his pictures were engraved, including Ann Catley [q. v.] as 'Euphrosyne by R. Dunkarton, Signora Sestini by John Jones, Benjamin West by W. Pether, Sir Eyre Coote by J. Walker, 'A Lady Haymaking,' 'Palemon and Lavinia,' 'Rosalind and Celia,' 'Cymon and Iphigenia' by John Raphael Smith. It is not known when he or his father died.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Chaloner Smith's British Mezzotinto Portraits; Catalogues of the Society of Artists, &c.] L. C.

LAWRIE, WILLIAM (*d.* 1700?), tutor of Blackwood, was of the family of Lawrie of Auchenheath, in the parish of Lesmahagow, Lanarkshire. He married Marion Weir, heiress of Blackwood and widow of Lieutenant-colonel James Ballantyne, a son of the laird of Corehouse. By her Lawrie had a son, George, who was heir to his mother's estates, and assumed the surname of Weir. Lawrie was tutor successively to his son, who died in April 1680 (*General Retours*, Nos. 6295, 7518, and LINDSAY, *Retours*, 1724), and to his grandson, afterwards Sir George Weir of Blackwood. He thus acquired the title by which he was commonly known—tutor or laird of Blackwood.

Besides managing his son's estate, Lawrie, in March 1670, was appointed factor on the extensive estates of James Douglas, second marquis of Douglas [q. v.], and gained complete control over his weak-minded master. He was credited with causing the breach between Douglas and his first wife, Lady Barbara Erskine, who died in 1690, and allusion is made to his share in the quarrel in the familiar ballad on the subject beginning

O waly, waly up the bank

(MACKAY, *Ballads of Scotland*, pp. 189–94).

Lawrie was reputed to be a man of piety, and showed a kindly feeling towards the persecuted covenanters. His friendly attitude to them after the engagement at Pentland (28 Nov. 1666) led to his imprisonment in Edinburgh Castle, but he was soon released. Some time after Bothwell Bridge

(22 June 1679), however, he permitted some covenanter tenants of his to remain on his lands without denouncing them to the authorities. He was therefore arrested again, was tried, and was condemned to be beheaded at the Cross of Edinburgh on the last day of February 1683. Many landowners in the district had been guilty of like offences, and his fate created widespread uneasiness. Lawrie petitioned humbly for his life, and the Marquis of Douglas obtained a respite of the sentence, on the special ground that no other living person knew anything about the state of his affairs. Lawrie remained in prison until the revolution in 1688, when he was set at liberty (Wodrow, *Hist.*, Burns edition, ii. 26, 29, 88, iii. 449–52). Lord Fountainhall, who was an occupant of the judicial bench during this period, describes Lawrie as 'a man of but an indifferent character,' and believes his transactions with the covenanters 'were dictated by worldly policy, not by sympathy with their principles and aims' (*Decisions*, i. 196, 213, 215).

Lawrie took an active part in the raising of Lord Angus's Cameronian regiment, afterwards the 25th infantry, which was enrolled in one day, and bravely defended Dunkeld in 1689 against the highland army.

Meanwhile Lawrie had resumed his control of the Marquis of Douglas's property, and was fast bringing it to ruin. But when he ventured to meddle with his master's second wife, Lady Mary Kerr, she turned the tables upon him, and after much difficulty secured the appointment of a commission of her husband's friends to investigate his management of the estates. They convinced the marquis that Lawrie had abused his position. He accordingly dismissed Lawrie in 1699, and clamoured for his prosecution. Lawrie was then an old man, and probably died soon afterwards.

[Fraser's Douglas Book, ii. 450-8, iii. 344, iv. 273–88; Upper Ward of Lanarkshire, by Irving and Murray, ii. 208.] H. P.

LAWSON, CECIL GORDON (1851–1882), landscape-painter, fifth and youngest son of William Lawson, a Scottish portrait-painter, was born at Wellington in Shropshire on 3 Dec. 1851. Soon afterwards his father settled in London, and Cecil while a child learned the elements of painting in his father's studio. He depended chiefly, however, on self-instruction. At the age of twelve he used to spend whole days at Hampstead, making sketches in oil of the forms of clouds, foliage of trees, and various wayside objects. In 1866 he made his first sketching tour in Kent, Surrey, and Sussex, and began to paint in water-colours careful studies of fruit and flowers, many of which have since been palmed off by unscrupulous dealers as the work of William Hunt, whom Lawson at that time imitated. In 1869 he resumed painting in oil-colours, and studied earnestly the works of the Dutch landscape-painters in the National Gallery. His first appearance at the Royal Academy was in 1870, when his 'Cheyne Walk, Chelsea,' a view taken from the windows of the house in which his father then resided, was hung on the line. In 1871 he sent 'The River in Rain' and 'A Summer Evening at Cheyne Walk,' which were likewise placed on the line, but in 1872 another river scene, called 'A Lament,' was skied, while 'A Hymn to Spring,' a more ambitious work, in which he departed from the traditions of the Dutch school, and came under the influence of Gainsborough, was excluded. In 1872 also he painted the 'Song of Summer,' and in 1873, during a visit to Ireland, 'Twilight Grey.' 'A Pastoral: in the Vale of Meifod, North Wales,' appeared in the Royal Academy in 1873, but in 1874 his two pictures, 'The Foundry' and 'The Bell Inn,' were rejected. He then spent a few weeks in Holland, Belgium, and Paris, and afterwards settled down at Wrotham in Kent, where he began his large picture of 'The Hop Gardens of England.' This he sent to the Royal Academy in 1875, but to his great mortification it was not accepted. In 1876, however, it was hung in a good position and attracted much attention. In 1877 he exhibited a 'View from Don Saltero's in Cheyne Walk, Chelsea, temp. 1777,' and in the same year painted a large and impressive landscape called 'The Minister's Garden,' which he described as a tribute to the memory of Oliver Goldsmith. This work, now in the Manchester Art Gallery, is a poetical conception of nature of very great merit. It was exhibited at the Grosvenor Gallery in 1878, together with 'Strayed: a Moonlight Pastoral,' now belonging to Mr. Cyril Flower, and 'In the Valley: a Pastoral.' In the same year he sent to the Royal Academy 'The Wet Moon, Old Battersea,' and 'An Autumn Sunrise,' suggested by the words in 'Hamlet,'

'The morn in russet mantle clad.'

His contributions to the Royal Academy in 1879 consisted of 'Sundown,' 'Old Battersea, Moonlight,' and 'A Wet Moon,' and among the seven works which he sent to the Grosvenor Gallery were ''Twixt Sun and Moon,' 'The Haunted Mill,' and 'The Hop Gardens of England,' which he had in part repainted, and renamed 'Kent.' It was

engraved by John Saddler for the 'Art Journal' for January 1880. Lawson married in 1879 Constance, daughter of John Birnie Philip the sculptor, and after spending the honeymoon in Switzerland took up his residence at Heathedge, Haslemere, Surrey, where he finished a large picture, begun some time before, called 'The Voice of the Cuckoo,' which contained portraits of the daughters of Mrs. Philip Flower. This appeared at the Grosvenor Gallery in 1880, in company with 'The August Moon,' which was painted at Blackdown, near Haslemere, and presented to the National Gallery by his widow in 1883, in fulfilment of the artist's wish. His contribution to the Royal Academy in 1880 was 'A Moonlight Pastoral.' His next works were Yorkshire views, painted for Mr. Henry Mason of Bingley. Of these, 'Wharfedale' and 'In the Valley of Desolation,' a view near Bolton, were exhibited in the Grosvenor Gallery in 1881, while 'Barden Moors,' together with 'The Pool,' appeared at the Royal Academy.

Lawson's health, which had for some time been failing, broke down towards the close of 1881. He went to the Riviera, but while there he painted only one picture, 'On the Road to Monaco,' which appeared with 'The Storm-Cloud, West Lynn, North Devon,' and 'September' in the Grosvenor Gallery in 1882. The last works which he contributed to the Royal Academy were 'Blackdown, Surrey,' and 'The Doone Valley, North Devon.' After returning to England Lawson suffered a relapse, and a visit to Eastbourne proved of no benefit. He died at West Brompton, of inflammation of the lungs, on 10 June 1882, and was buried at Haslemere. Lawson's work was always poetic and original, although deeply influenced by the realistic and impressionist tendencies of his time. A portrait of him, etched by Hubert Herkomer, R.A., from a water-colour drawing made by the artist in 1876, is prefixed to Mr. Gosse's memoir. Mrs. Lawson has been from 1874 a frequent exhibitor of water-colour drawings of flowers at the Royal Academy and other exhibitions.

[Cecil Lawson, a Memoir, by Edmund W. Gosse, Lond. 1883, 4to; Times, 13 June 1882; Academy, 1882, i. 439; Athenæum, 1882, i. 770; Art Journal, 1882, p. 223; Royal Academy Exhibition Catalogues, 1870–82; Grosvenor Gallery Exhibition Catalogues, 1878–82.] R. E. G.

LAWSON, GEORGE (*d.* 1678), divine, became rector of More, Shropshire, before 22 April 1636. He was a supporter of the parliament, and accordingly retained his rectory during the Commonwealth. Lawson wrote to Baxter on the appearance of the latter's 'Aphorismes of Justification,' 1649, and Baxter valued his criticisms; 'especially,' he writes, 'his instigating me to the study of politicks . . . did prove a singular benefit to me.' Baxter says that he had seen in manuscript arguments by Lawson in favour of taking the engagement. His religious views inclined to Arminianism. He was buried at More 12 July 1678.

Lawson wrote: 1. 'Examination of the Political Part of Hobbes's "Leviathan,"' London, 1657, 12mo. 2. 'Theo-Politica, or a Body of Divinity,' London, 1659, 8vo; 2nd ed. 1705, commended by Baxter. 3. 'Politica Sacra et Civilis,' London, 1660, 4to. 4. 'Exposition of the Epistle to the Hebrews,' London, 1662, fol. 5. 'Magna Charta Ecclesiæ Universalis,' London, 1686, 8vo; 3rd ed. 1687.

Lawson, who was certainly not a Yorkshireman, must be distinguished from George Lawson (1606–1670) of Moreby, son of George Lawson of Poppleton, Yorkshire, who became rector of Eykring, Northamptonshire, and who may be identical with the George Lawson who was ejected as a royalist from the vicarage of Mears Ashby, Northamptonshire, by the parliamentarians (WALKER, *Attempt*, ii. 296), and then became schoolmaster at Houghton Conquest, Bedfordshire.

[Works; Reliquiæ Baxterianæ, ed. Sylvester, 1696, pp. 107–8; Bickersteth's Christian Student, pp. 472, 493; Foster's Yorkshire Pedigrees; Allibone's Dict. of Engl. Lit.; information kindly furnished by the Revs. A. Gordon and E. W. Cockell.] W. A. J. A.

LAWSON, GEORGE, D.D. (1749–1820), Scottish associate clergyman, born at the farm of Boghouse, in the parish of West Linton, Peeblesshire, on 13 March 1749, was the second son of Charles Lawson, by his wife Margaret Noble. His father was a carpenter as well as a farmer, and able to bestow a fair education upon George, the only one of his six sons who survived childhood. George was studious, and disinclined to manual labour, and his parents, intending him for the ministry, placed him under the care of the Rev. John Johnstone, secession minister at Ecclefechan, Dumfriesshire, afterward's Carlyle's pastor. Lawson proceeded to the university of Edinburgh, and later studied divinity under John Swanston of Kinross, and John Brown (1722–87) [q. v.] of Haddington, successively professors of theology in the associate secession (burgher) church of Scotland. He was licensed as a preacher in his twenty-second year, and receiving a call from the congregation of burgher

seceders at Selkirk, was ordained their pastor on 17 April 1771. Mungo Park was one of his congregation.

Lawson knew the Scriptures by heart, and much of them in Hebrew and Greek. He left at his death some eighty large volumes in manuscript, forming a commentary on the Bible. He frequently preached extempore with great facility, and, though he was well read in philosophy, history, and science, with attractive simplicity. On the death of Brown, Lawson was chosen his successor in the chair of theology (2 May 1787). He discharged its duties faithfully until his death on 21 Feb. 1820. In 1806 the university of Aberdeen conferred upon him the degree of D.D. His habit of life was singularly simple. He is supposed to have been the original of Josiah Cargill in Scott's 'St. Ronan's Well.' He was so absent-minded that he is said to have forgotten the day fixed for his marriage.

Lawson married, first, Miss Roger, the daughter of a Selkirk banker, who died within a year of the marriage; and secondly, the daughter of Mr. Moir, his predecessor in Selkirk, widow of the Rev. Mr. Dickson of Berwick. By her he had five daughters and three sons; two of the latter, named George and Andrew, were in turn their father's successors in Selkirk.

Lawson's chief works are: 1. 'Considerations of the Overture lying before the Associate Synod on the Power of the Civil Magistrate in matters of Religion,' 1797. 2. 'Discourses on the Book of Esther, with Sermons on Parental Duties, Military Courage, &c.,' 1804; 2nd edit. 1809. 3. 'Discourses on the Book of Ruth, with others on the Sovereignty of Divine Grace,' 1805. 4. 'Lectures on the History of Joseph,' 2 vols., Edinburgh, 1807; other editions 1812 and 1878. 5. 'Sermons on the Death of Faithful Ministers; Wars and Revolutions; and to the Aged,' Hawick, 1810. And posthumous. 6. 'Exposition of the Book of Proverbs,' 1821. 7. 'Discourses on the History of David, and on the introduction of Christianity into Britain,' Berwick, 1833. 8. 'Reflections on the Illness and Death of a beloved Daughter,' Edinburgh, 1866. Lawson contributed a number of articles to the 'Christian Repository,' an evangelical serial commenced in London in 1815; and other papers appeared in the 'United Secession Magazine.'

[Obit. notice in the Christian Repository, 1820, v. 193–221, by the Rev. Mr. Lothian of Edinburgh; Memoir by Dr. Belfrage of Falkirk, prefixed to Dr. Lawson's Discourses on the History of David; Life and Times of George Lawson, D.D., Selkirk, by Rev. John Macfarlane, LL.D., 1862.] H. P.

LAWSON, HENRY (1774–1855), astronomer, was the second son of Johnson Lawson, dean of Battle in Sussex, and of Elizabeth, daughter of Henry Wright of Bath. He was born at Greenwich on 23 March 1774, was a pupil of Dr. Burney, and entered as an apprentice the optical establishment of his stepfather, Edward Nairne [q. v.] of Cornhill. He, however, never engaged in business, but devoted himself to private scientific study. He lived with his mother until her death in 1823, when he married Amelia, daughter of Thomas Jennings, vicar of St. Peter's, Hereford. Fixing his residence in that town, he equipped an observatory with a five-foot refractor in 1826, and with one of eleven feet in 1834, considered by Dollond the finest telescope he had ever made. He observed there an occultation of Saturn on 8 May 1832 (*Monthly Notices*, ii. 111), Galle's first comet in December 1839 and January 1840 (*ib.* v. 9), and recorded the falling stars of 12–13 Nov. 1841 (*ib.* p. 173). A relative having left him a fortune, he removed to Bath in 1841, and mounted his instruments on the roof of his house at No. 7 Lansdowne Crescent. He published in 1844 a paper 'On the Arrangement of an Observatory for Practical Astronomy and Meteorology,' and in 1847 a brief 'History of the New Planets.' The Society of Arts, of which he was a member, voted him a silver medal for the invention of an observing-chair called 'Reclinea,' and awarded him a prize for a new thermometer-stand, described before the British Association in 1845 (*Report*, ii. 17). He made communications to the same body in 1846 and 1847 on solar telescopic work (*ib.* ii. 9), and published in 1853 accounts of a 'lifting apparatus' for invalids, and of a 'surgical transferrer,' both contrived by himself.

Lawson offered in December 1851 the whole of his astronomical apparatus, with a thousand guineas, to the town of Nottingham, on condition of money enough being raised to build an observatory and endow it with 200*l.* a year; but the plan failed of realisation through disputes about the valuation of the instruments. His eleven-foot telescope was later presented to the Royal Naval School at Greenwich, that of five feet to Mr. W. G. Lettsom, and his meteorological appliances to Mr. E. J. Lowe of Beeston, Nottinghamshire. Lawson devoted much time to promoting the scientific pursuits of young people, and dispensed liberal and unostentatious charity. He died at Bath in his eighty-second year, a few weeks after his wife, on 22 Aug. 1855, and was buried at Weston. The last of his family, he bequeathed to Miss Agnes Strickland several relics of

his probable ancestress, Catherine Parr, which had been handed down as heirlooms for nearly two centuries (STRICKLAND, *Lives of the Queens of England*, iii. 295, ed. 1851). Lawson became a member of the Royal Astronomical Society in 1833, of the Royal Society in 1840, and of the British Meteorological Society in 1850, and left to each of these bodies a sum of 200*l*. His large fortune was divided by will among 139 persons, besides charitable institutions.

[Monthly Notices, Roy. Astr. Society, xvi. 86; Ann. Reg. 1856, p. 226.] A. M. C.

LAWSON, ISAAC (*d.* 1747), physician, was born in Scotland. He became a student of Leyden University on 17 May 1730; studied medicine and botany under Herman Boerhaave and Van Royen, and became the intimate friend of Linnæus, whom he several times assisted with gifts of money. In conjunction with Gronovius he was at the expense of the printing of the 'Systema Naturæ' of Linnæus in 1735. Lawson graduated at Leyden as M.D. in 1737, his thesis being entitled 'Dissertatio Academica sistens Nihil.' He afterwards became a physician to the British army, but died at Oosterhout in the Netherlands in 1747. Linnæus dedicated to him the genus *Lawsonia*, the henna of the East. In Dr. Maton's edition of Linnæus's 'Diary,' included in his reprint of Pulteney's 'View of the Writings of Linnæus,' p. 530, Lawson is inaccurately spoken of as John Lawson. Another Isaac Lawson, possibly a son, entered Leyden University 13 March 1747, and is described in the register as Britanno-Edinburgensis.

[Correspondence of Linnæus, ed. Smith, i. 18, ii. 173, 175; Peacock's Leyden Students (Index Soc.), p. 59; Pulteney's General View of the Writings of Linnæus, 1st ed. p. 15; Corresp. of Dr. Richard Richardson, pp. 343–5.] G. S. B.

LAWSON, JAMES (1538–1584), successor to John Knox in the church of St. Giles, was born at Perth in 1538. He was educated at Perth grammar school and at the university of St. Andrews. As tutor to the sons of the Countess of Crawford he accompanied them to the continent. There he found opportunity for acquiring a knowledge of Hebrew, and returning to Scotland in 1567 or 1568 was prevailed upon by the professors of the university of St. Andrews to teach there that language, which was hitherto unknown in Scotland. In 1569 he was appointed by the regent Moray sub-principal of King's College in the university of Aberdeen, and the same year he was elected to the parochial charge of Old Machar. He became the recognised leader of the reformed clergy in the north of Scotland, and one of the most trusted confidants of Knox. In September 1572 Knox, feeling 'nature so decayed' that he looked 'not for a long continuance' of his 'battle,' sent for Lawson with the view of having a special conference with him (letter in CALDERWOOD, iii. 224). On 9 Nov. Lawson was admitted as Knox's colleague and successor in the ministry of St. Giles. Knox with great difficulty officiated on the occasion, and bade the assemblage his 'last good night.' Lawson is the author of the account of Knox's last illness, originally published as an appendix to Thomas Smeton's 'Ad Virvlentvm Archibaldi Hamiltonii Apostatæ Dialogvm Responsio,' 1579, its title being 'Eximii Viri Johannis Knoxii, Scoticanæ Ecclesiæ Instauratoris Fidelissimi, vera extremæ vitæ et obitus Historia, a Pio quodam, et Docto Viro descripta, qui ad extremum usque spiritum ægrotanti assedit.' An English translation is published in Appendix to Knox's 'Works' (vi. 648–60). On Knox's death Lawson became one of the recognised leaders of the kirk, and encouraged a policy of intolerance without increasing its prosperity. On 12 July 1580 Lawson was appointed moderator of the assembly. He served on most of its committees, and took a prominent part in the disputes of the kirk with the civil power. He attended the regent Morton when under sentence of death, and plied him with somewhat inquisitorial queries. Subsequently the Duke of Lennox, who had been the chief instrument of Morton's fall, lamentably disappointed the hopes of the presbyterians, and Lawson became one of his most persistent opponents. For a time the kirk triumphed, but after the accession of Arran to power it fared worse than before. On account of Lawson's denunciation in the pulpit of the acts of the parliament of 1584—which were supposed to interfere with the jurisdiction of the kirk—Arran vowed that 'if Mr. James Lawson's head were as great as an haystack he would cause it leap from its hawse' (neck) (CALDERWOOD, iv. 65). Arrangements were made for his arrest on 28 May, but on the 27th he escaped to Berwick, proceeding thence to London. When his flight and that of Walter Balcanquall became known an act was passed by the privy council declaring that they had left their charges void 'against their duties and professions,' and appointing other ministers to preach in their stead (*Reg. Privy Council Scotland*, iii. 668). During their absence their wives addressed a long joint letter of rebuke to the Bishop of St. Andrews, in which they likened him to Chaucer's

cook, who 'skadded' (*i.e.* scalded) his 'lips in other men's kaile' (printed in CALDERWOOD, iv. 126–41). Not long afterwards the magistrates were charged to dislodge the ladies from their dwellings (*ib.* p. 200). The turn of events had seriously affected the health of Lawson, and, according to Calderwood, 'waisted his vitall spirits by peece meale' (*ib.* p. 13). He died in London of dysentery on 12 Oct. 1584. His will and testament dated from 'Houie (Honie) Lain of Cheapside,' has been preserved by Calderwood (*ib.* pp. 201–8). After his death a forged testament was put forth in his name by Bishop Adamson, in which he is represented as repenting of his opposition to episcopacy (*ib.* pp. 697–732). Although as an ecclesiastic Lawson was conscientious rather than enlightened, he had a sincere love of learning and literature. He is thus described by Arthur Johnston—

Corpore non magno, mens ingens: spiritus ardens.

By his wife Janet Guthrie he left three children.

[Knox's Works; Calderwood's Hist.; Richard Bannatyne's Memorials; Register Privy Council Scotl. vol. iii.; Hew Scott's Fasti Eccles. Scot. i. 4, iii. 483; Life in Selections from Wodrow's Biog. Collections, pp. 193–235 (New Spalding Club, 1890).] T. F. H.

LAWSON, JAMES ANTHONY (1817–1887), judge of queen's bench, Ireland, eldest son of James Lawson, by Mary, daughter of Joseph Anthony, was born at Waterford in 1817, and was educated at the endowed school there. Having entered Trinity College, Dublin, he was elected a scholar in 1836, obtained a senior moderatorship in 1837, and was a gold medallist and first class in ethics and logic. He graduated B.A. 1838, LL.B. 1841, and LL.D. 1850, and served as Whately professor of political economy from 1840 to 1845. He was called to the Irish bar in 1840, and soon obtained a good practice, especially in the courts of equity. On 29 Jan. 1857 he was gazetted a queen's counsel, elected bencher of King's Inns, Dublin, 1861, and acted as legal adviser to the crown in Ireland from 1858 to 1859. He was appointed solicitor-general for Ireland in February 1861, and in 1865 attorney-general, when he was sworn a member of the Irish privy council. As attorney-general he had in 1865 to grapple with the Fenian conspiracy, when he suppressed the 'Irish People' newspaper, and the leaders were arrested and prosecuted. On 4 April 1857 he unsuccessfully contested the seat for Dublin University, but on 15 July 1865 came in for Portarlington, and continued to represent that place till November 1868, when he was defeated on the general election in December. He was appointed fourth justice of the common pleas, Ireland, in December 1868, and held the post till June 1882, when he was transferred to the queen's bench division. During the land league agitation he presided at several important political trials. His firm conduct made him obnoxious to those who were breaking the laws, and an attempt was made to murder him while walking in Kildare Street, Dublin, on 11 Nov. 1882, by Patrick Delaney, who was afterwards tried for the Phœnix Park murders, and became an approver. His courage never failed him, and he won the respect of his enemies, and the admiration of the general public. He was made one of the Irish church commissioners in July 1869, gazetted a privy councillor in England on 18 May 1870, acted as a commissioner for the great seal from March to December 1874, and was a vice-president of the Dublin Statistical Society. He died at Shankhill, near Dublin, 10 Aug. 1887, having married in 1842 Jane, eldest daughter of Samuel Merrick of Cork.

Lawson was the author of: 1. 'Five Lectures on Political Economy,' 1844. 2. 'Duties and Obligations involved in Mercantile Relations. A lecture,' 1855. 3. 'Speech at the Election for Members to serve in Parliament for the University of Dublin,' 1857. With H. Connor he compiled 4. 'Reports of Cases in High Court of Chancery of Ireland during the time of Lord Chancellor Sugden,' 1865.

[Times, 11 Aug. 1887, p. 10; Debrett's House of Commons, 1885, p. 349; Solicitors' Journal, 13 Aug. 1887, p. 694.] G. C. B.

LAWSON, SIR JOHN (*d.* 1665), admiral, was a native of Scarborough, with which place he continued through life closely connected, and where at the time of his death he owned a considerable property (will; HINDERWELL, *Scarborough*, 3rd edit. pp. 297, 303). It has been generally stated that he was originally a fisherman or collier, who, 'serving in the fleet under the parliament, was made a captain therein for his extraordinary desert' (CAMPBELL, ii. 252; PENN, i. 111). But he publicly used the arms of the Lawsons of Longhirst in Northumberland—argent, a chevron between three martlets sable (LE NEVE, *Pedigrees of the Knights*, p. 111), and doubtless belonged to a branch of that family. In a letter from himself to Sir Henry Vane, dated 12 Feb. 1652–3 (*Notes and Queries*, 6th ser. viii. 3), he writes of his early life: 'In the year 1642 I voluntarily engaged in

the parliament's service, and ever since the Lord has kept my heart upright to the honest interest of the nation, although I have been necessitated twice to escape for my freedom and danger of my life at the treacheries of Sir Hugh Cholmley [q.v.] and Colonel Boynton at Scarborough in the first and second war; my wife and children being banished two years to Hull, where it pleased God to make me an instrument in discovering and (in some measure) preventing the intended treachery of Sir John Hotham [q.v.], having met with other tossings and removals to my outward loss, suffering many times, by the enemy, at sea, my livelihood being by trade that way. During part of the first war I served at sea in a small ship of my own and partners, in which time, receiving my freight well, I had subsistence. Since that, I commanded a foot company at land near five years, and about three years last past was called to this employment in the state ships. . . . At my return from the Straits the last summer, I resolved to have left the sea employment and to have endeavoured some other way to provide for my family; but this difference breaking out betwixt the Dutch and us, I could not satisfy my conscience to leave at this time. . . .' If he died in this employment he finally entreated Vane to 'become instrumental that my wife and children may be considered in more than an ordinary manner, for they have suffered outwardly by my embracing this sea service.'

The ship which he commanded in the parliament's service from 1642 to 1645 was the Covenant of Hull. In March 1643 he petitioned the commissioners of the navy to the effect that having been in the service for eight months, he had received only 530*l.* for payment of his men; that he and his partners were 600*l.* 'out of purse;' and that there was due to him 1,590*l.* (*Cal. State Papers*, Dom. 1643–5). Of his service on land there is no record; but in 1650 he was again at sea commanding the Trade's Increase, a merchant ship in the employ of the parliament, and afterwards the Centurion, a state's ship, attending the army in Scotland (Penn, i. 297, 303). In November Vice-admiral Penn, being ordered to sail at once for Lisbon, hoisted his flag on board the Centurion, Lawson following in the Fairfax as soon as she could be got ready, exchanging back to the Centurion at Terceira on 22 Jan. 1650–1 (*ib.* i. 319) [see Penn, Sir William]. He continued with Penn during his Mediterranean command, and returned to England with him 1 April 1652. He was shortly afterwards moved into the Fairfax, which he commanded in the fleet under Blake in the North Sea in June, and in the battle of the Kentish Knock on 28 Sept. [see Blake, Robert]. In the following spring he was vice-admiral of the red squadron in the battle of Portland, 18 Feb. 1652–1653, and co-operated with Penn in the critical manœuvre which saved the day. The Fairfax received so much damage in the action that she was in need of very extensive repairs, and Lawson was moved (11 March) to the George, on board which he commanded as rear-admiral of the fleet and admiral of the blue squadron in the battles of 2–3 June and 29–31 July 1653 [see Monck, George, Duke of Albemarle]. For his services during the war he received one of the large gold medals and a chain worth 100*l.* Through 1654 and 1655 Lawson, again in the Fairfax, which had been rebuilt, commanded the squadron employed in the North Sea and the Channel. On 25 Jan. 1655–6 he was appointed as vice-admiral to command the Resolution with Blake off Cadiz; but a few weeks later the commission was cancelled, and Lawson summarily dismissed from the state's service, apparently on political grounds.

Lawson was an anabaptist and a republican; and even if obedience to the naval maxim, 'It is not for us to mind state affairs, but to keep foreigners from fooling us,' may have prevented his taking any action against the Protector during the war, he regained his political independence when released from his command. Whether he engaged in any conspiracy in 1655 (Thurloe, iii. 185, vi. 830) is doubtful, though Charles II would seem to have believed that he might be won over to his cause (*Cal. Clarendon State Papers*, iii. 17); and he was probably implicated in the conspiracy of the Fifth-monarchy men in April 1657 (Thurloe, vi. 185; *Cal. State Papers*, Dom. 23 April 1657; *Cal. Clarendon State Papers*, iii. 257). On the discovery of the plot he, together with Harrison and others, was taken in custody by the sergeant-at-arms (*ib.* 29 July 1657, 26 March 1658) [see Harrison, Thomas, 1606–1660]. But he was soon released, retired to Scarborough, and remained there till the deposition of Richard Cromwell in May 1659, when he was appointed by the parliament to command the fleet in the Narrow Seas during the summer [see Mountagu, Edward, first Earl of Sandwich], 'as well to prevent an invasion from Flanders as to balance the power of Mountagu's party' (Ludlow, p. 666; *Cal. State Papers*, Dom. 26 May 1659; *Commons' Journals*, vii. 666). In December he was commander-in-chief of the fleet in the Downs, and on the 13th sent up a declaration, signed by himself and the several captains of the fleet,

in favour of the restoration of the parliament, which had been interrupted on 13 Oct. [see LAMBERT, JOHN], and for which they were now ready to adventure their lives; at the same time disclaiming 'the interest of Charles Stuart or of any single person whatsoever, or of the House of Lords' (*Merc. Polit.* 22–9 Dec. 1659). Consequent on this and the other agencies working in its support, the restored parliament met on 26 Dec., and on the 29th voted their hearty thanks to Lawson and all the commanders and officers of the fleet, which were delivered to Lawson personally on 9 Jan. 1659–60 (*Commons' Journ.* vii. 799, 806). On 2 Jan. he was elected one of the council of state, and on the 21st was granted a pension of '500*l.* a year, land of inheritance, to be settled on him for his fidelity and good service done for the parliament and commonwealth' (*ib.* vii. 801, 818). On 23 Feb. a new council of state was elected, of which Lawson was not a member. Monck and Mountagu were at the same time appointed generals of the fleet, Lawson remaining vice-admiral as before, though no longer commander-in-chief. It would seem that Lawson, as an anabaptist, was equally mistrusted by presbyterians and royalists; but by this time he had satisfied himself that the country's choice lay between restoration and anarchy, and was quite content to follow Monck and to co-operate with Mountagu (LUDLOW, pp. 819, 821; cf. *Cal. State Papers*, Dom. 19 Nov. 1659, 18–19 Jan. 1659–60; PEPYS, 21 Feb. 23 March 1659–60). His assent carried with it that of the seamen of the fleet, who entirely confided in him. He was vice-admiral of the fleet which went to Holland to receive the king, and a few months later, 24 Sept., he was knighted (*ib.* 25 Sept.; LE NEVE, p. 111). He had won the favour of both the king and the Duke of York, who recommended the question of his pension of 500*l.* to the consideration of the parliament; but, after a long debate (18 Dec. 1660), in which it appeared that his old republican principles were bitterly remembered against him, it was resolved that the grant was invalid, as it had been made only by the Rump, and had not been confirmed after the return of the secluded members (*Commons' Journ.* viii. 214; *Old Parliamentary Hist.* xxiii. 56). Two years later, however, the pension was secured to him by the king's warrant (*Cal. State Papers*, Dom., 29 Dec. 1662).

In June 1661, with his flag in the Swiftsure, Lawson accompanied Mountagu, now earl of Sandwich, to the Mediterranean; and when Sandwich went to Lisbon to conduct the queen to England, Lawson remained in command of a strong squadron with instructions to coerce Algiers, Tunis, and Tripoli. After capturing several of their ships, releasing some two hundred captives, and selling about the same number of Moors into slavery, he compelled them to renew the treaties. He returned to England for the winter of 1662–3, and again for that of 1663–1664; and the Algerines, seizing the opportunity, recommenced their piracies. In May Lawson was again in the Mediterranean, but before the corsairs could be reduced he was ordered home, August 1664 [see ALLIN, SIR THOMAS]. War with the Dutch had again broken out, and he was appointed vice-admiral of the red squadron. In the action off Lowestoft on 3 June 1665 he was wounded in the knee by a musket-shot. Gangrene set in, and he died at Greenwich on 29 June. He was buried in the church of St. Dunstan's-in-the-East, by the side of several of his children who had predeceased him.

Before the civil war broke out Lawson had married Isabella, daughter of William Jefferson of Whitby, who survived him, with three daughters, Isabella, Elizabeth, and Anna. During her father's life Isabella married Daniel Norton of Southwick, Hampshire, and afterwards Sir John Chicheley [q. v.], by whom she had a large family. The other two were still minors at the time of Lawson's death. In his will (in Somerset House), dated 19 April 1664, he desires his pension of 500*l.* to be settled if possible on his two daughters Elizabeth and Anna. To Elizabeth he leaves 'a gold chain that was given me in Portugal in 1663,' for her eldest son; and to Isabella 'a gold chain that was given me in the Dutch war, 1653.' No mention is made of the medal (HAWKINS, *Medallic Illustrations*, ed. 1885, pp. 398–402). To each of 'two William Lawsons now on board the Royal Oak' 5*l.* is left; 'my cousin John Lawson, citizen and grocer of London, living in Lyme Street,' and his son Samuel Lawson, merchant, are appointed overseers. Lawson's portrait, by Sir Peter Lely, is in the Painted Hall at Greenwich.

[Charnock's Biog. Nav. i. 20; Campbell's Lives of the Admirals, ii. 251; Cal. State Papers, Dom.; Pepys's Diary; Ludlow's Memoirs, ed. 1698; Granville Penn's Memorials of Sir William Penn; Columna Rostrata; notes by Mr. C. H. Firth.] J. K. L.

LAWSON, JOHN (*d.* 1712), traveller, a native of Scotland, was sent to America as surveyor-general of North Carolina, and arrived at Charleston in September 1700. A few months later he started on his exploration of the Carolinas with five white men and four Indians, went by canoe as far as Santee, and then turned inland on foot, jotting down his experiences as he journeyed.

Continually roaming over the country in the exercise of his profession of surveyor, he came much into contact with the Indians, upon whom he made many acute and trustworthy observations; but the natives began after a time to suspect that his surveying operations cloaked some designs upon their lands. He was accordingly seized in 1712, hard by the river Neuse, by the Tuscarora Indians, together with a Swiss, Baron de Graffenreid. The latter was suffered to ransom himself, but Lawson was put to death, probably in the gruesome manner described in a chapter of his book upon the cruelties of the Indians, resinous pine splinters being driven into the prisoner's flesh and then set alight. This is the generally received account, but William Byrd, in his 'History of the Dividing Line between Virginia and Carolina' (ed. 1866, pp. 174, 214), says 'he was waylaid and had his Throat cut from Ear to Ear.'

Lawson's impressions of travel were recorded in 'one of the most valuable of the early histories of the Carolinas.' It appeared in London in 1709, under the title 'A New Voyage to Carolina, containing the exact Description and Natural History of that Country, together with the present state thereof, and a journal of a Thousand Miles Travel'd through several Nations of Indians, giving a particular Account of their Customs, Manners, etc.,' forming the second part of 'A New Collection of Voyages and Travels into several parts of the World, none of which ever before printed in England,' completed in 1711 by the publisher, John Stevens. Other issues of the same sheets, with slightly different title-pages, appeared in 1714 and 1718. A German version by M. Vischer, entitled 'Allerneuste Beschreibung der Provinz Carolina in West-Indien,' was printed at Hamburg in 1712; 2nd edit. 1722. The work was accompanied by an interesting map; it is by no means devoid of literary style, and is, according to Professor Tyler, 'an uncommonly strong and sprightly book' (*Hist. of American Literature*, ii. 282).

[Field's Indian Bibliography, p. 228; Winsor's Hist. of America, v. 345; Appleton's Dict. of American Biog. iii. 642; Nichols's Literary Anecdotes, iv. 492; Lawson's Works in Brit. Mus. Library.] T. S.

LAWSON, JOHN (1712–1759), writer on oratory, was born in 1712 at Omagh, co. Tyrone, of which parish his father was curate. Entering Trinity College, Dublin, as a sizar, he became a scholar in 1729, fellow in 1735, senior fellow in 1743, and first librarian. He graduated B.A. in 1731, M.A. in 1734, and D.D. in 1745 (*Dublin Graduates*, 1869). In 1753 he was appointed lecturer in oratory and history on the foundation of Erasmus Smith. He died on 9 Jan. 1759.

Lawson's acquaintance with European languages was wide, and he excelled as a preacher. He acquired some reputation by his 'Lectures concerning Oratory,' 8vo, Dublin, 1758; other editions 1759, 1760, to which is appended 'Irene: carmen historicum, ad vicecomitem Boyle.' Of this poem a revised edition, with an English translation by William Dunkin, was published at Dublin in 1760. A selection from his sermons appeared in 1764 as 'Occasional Sermons written by a late eminent Divine;' other editions 1765, 1776. Appended is a Latin oration delivered by Lawson on 4 Oct. 1758 at the funeral of Richard Baldwin, provost of Trinity College.

[Notice of Lawson prefixed to his Occasional Sermons, ed. 1776; Webb's Compendium of Irish Biog.; Ryan's Worthies of Ireland; Notes and Queries, 3rd ser. vi. 311; Nichols's Lit. Anecd. ii. 311; Allibone's Dict.; Cotton's Fasti Eccl. Hibern. ii. 286 *n.*; Taylor's Univ. of Dublin, p. 442; Cat. of Library of Trinity Coll. Dublin.] G. G.

LAWSON, JOHN (1723–1779), mathematician, born in 1723, was eldest son of Thomas Lawson, vicar of Kirkby, Lincolnshire. After attending Boston grammar school he was, on 15 Dec. 1741, admitted sizar of Sidney Sussex College, Cambridge, and was elected chapel clerk on 14 Jan. 1741–2, foundation scholar on 16 Jan. 1745–6, fellow on 3 Dec. 1747, mathematical lecturer in 1749, and tutor in 1751 (*College Register*). He graduated B.A. in 1745, M.A. in 1749, and B.D. in 1756 (*Graduati Cantabr.*) In 1759 he was presented to the rectory of Swanscombe, Kent, by the college (Sparvel-Bayly, *Hist. of Swanscombe*, p. 29). He died unmarried at Chislehurst on 13 Nov. 1779 (*Gent. Mag.* l. 50).

In 1774 Lawson printed anonymously at Canterbury a 'Dissertation on the Geometrical Analysis of the Antients, with a Collection of Theorems and Problems without Solutions.' A general desire was expressed that the solutions should be also published, and Lawson announced on a flyleaf attached to some copies of the work that he would be glad to correspond with mathematicians. Among his correspondents Ainsworth, Clarke, Merrit, and Power appear to have furnished him with original solutions. A portion, if not the whole, of the solutions in manuscript was in Ainsworth's possession in 1777; but it was never printed, and its fate appears to be unknown (*Notes and Queries*, 1st ser. vii. 526–7). A compilation based on the above work, entitled 'An Introduction to

the Geometrical Analysis of the Ancients,' appeared in 1811.

Lawson published also: 1. 'The Two Books of Apollonius Pergæus concerning Tangencies, as they have been restored by Franciscus Vieta and Marinus Ghetaldus; with a Supplement,' 4to, Cambridge, 1764; 2nd edit., with M. Fermat's 'Treatise on Spherical Tangencies, and two Supplements,' 4to, London, 1771. 2. 'Occasional Sermons on the Office and Duty of Bishops,' 8vo, London, 1765. 3. 'A Synopsis of all the Data for the Construction of Triangles, from which Geometrical Solutions have hitherto been in print,' 4to, Rochester, 1773; a specimen of which had previously appeared in 'The British Oracle.' 4. 'A Treatise concerning Prisms by Robert Simson, M.D., translated from the Latin,' 4to, Canterbury, 1777.

[Notes kindly supplied by the master of Sidney Sussex; Lawson's Works; Watt's Bibl. Brit.] G. G.

LAWSON, JOHN PARKER (*d.* 1852), historical and miscellaneous writer, was ordained a minister in the episcopal church of Scotland. He was for some time a chaplain in the army, but afterwards lived in Edinburgh, writing for the booksellers. He died in 1852. Lawson wrote many works, the chief of which are: 1. 'The Life of George Wishart of Pitarrow,' Edinburgh, 1827, 12mo. 2. 'Life and Times of William Laud, ... Archbishop of Canterbury,' 2 vols., London, 1829, 8vo. 3. 'The History of Remarkable Conspiracies connected with English History during the Fifteenth, Sixteenth, and Seventeenth Centuries,' 2 vols., Edinburgh, 1829, 8vo. This was issued in 'Constable's Miscellany.' 4. 'The Roman Catholic Church in Scotland,' Edinburgh, 1836, 8vo. 5. 'Gazetteer of the Old and New Testaments, with Introductory Essay by William Fleming,' 2 vols., Edinburgh, 1838, 8vo. 6. 'Historical Tales of the Wars of Scotland,' 2 vols., Edinburgh, 1839, 8vo. 7. 'History of the Scottish Episcopal Church from the Revolution to the Present Time,' Edinburgh, 1843, 8vo. This is still an authority. 8. 'The Episcopal Church of Scotland from the Reformation to the Revolution,' Edinburgh, 1844, 8vo. Lawson also edited in 1844 the first two volumes of Bishop Keith's 'History of the Affairs of Church and State in Scotland' for the Spottiswoode Society, and wrote the letterpress for Stanfield and Harding's 'Scotland Delineated,' Edinburgh, 1847–54, fol.

[Works; Cat. of the Advocates' Library; Allibone's Dict. of Engl. Lit.] W. A. J. A.

LAWSON, ROBERT (*d.* 1816), lieutenant-general, colonel-commandant royal artillery, entered the Royal Military Academy, Woolwich, on 17 July 1758, and passed out as a lieutenant-fireworker, royal artillery, on 25 Dec. 1759. His subsequent promotions were: second lieutenant 1766, first lieutenant 1771, captain-lieutenant 1779, captain 1782, major 1793, lieutenant-colonel 1794, colonel 1801, major-general 1808, lieutenant-general 1813. He served through the famous siege of Belle Isle in 1761, and was afterwards some years at Gibraltar. He went to America with Lord Cornwallis in 1776, and was deputy-bridgemaster of the army under Sir William Howe [q. v.], and in 1779 was appointed bridgemaster to Sir Henry Clinton the elder [q. v.] There is little information respecting his services in America, but in the royal military repository, Woolwich, is a model of 'a field-carriage for small mortars to be used occasionally as howitzers,' which is stated to have been invented and used by him at the siege of Charleston, and another showing his plan of mounting mortars for firing at various elevations, 'experimented and approved at New York in 1780' (*Official Cat. Museum of Artillery*). He returned home from America in 1783, and was afterwards three years in command of the artillery (three companies) in the island of Jamaica. In January 1793 he was appointed to command the first formed troop of the royal horse artillery, now the famed 'chestnut troop.' The four oldest troops of the horse brigade were trained under him, and he devised the system of manœuvre enabling them to act with cavalry (Duncan, ii. 33–5). In 1799 he appears to have been in command of the artillery at Newcastle-on-Tyne (*ib.* ii. 95), and in January 1800 he was appointed to command the artillery of the expeditionary force destined for the Mediterranean. With some difficulty the temporary rank of brigadier-general, which had been accorded to officers of like standing of other arms, was obtained for him (*ib.* ii. 105). The movements that followed have been described by the regimental historian (*ib.* ii. 105–7). How the troops were shipped and landed and reshipped, how clerkdom was allowed to run riot in queries and surcharges and disallowances, while the sick were left without tents, tents issued without poles, and the like, read like parodies of the Crimean blunders of fifty years later. Lawson commanded the artillery throughout the campaign in Egypt, in which, in the words of Abercromby's successor, Lord Hutchinson, he overcame difficulties that appeared insurmountable. His professional memoranda on the operations (cf. *ib.* ii. chap. xvi.) were published some years ago by the Royal Artillery Institute, Woolwich, for the instruction of gunners of later genera-

tions. During the invasion alarms of 1803 a project for the defence of London was started, which had the support of Mr. Pitt, and Lawson, with the rank of brigadier-general, had the selection of sites for the batteries, but no practical results followed, and Lawson's services were transferred to Chatham, where the detached works known as Forts Pitt and Clarence were in course of construction, and where he was stationed for several years. Lawson was appointed colonel-commandant of the old 10th battalion royal artillery in 1808. He died at Woolwich, after fifty-six years' military service, on 25 Feb. 1816. His son, Lieutenant-colonel Robert Lawson, C.B., a distinguished peninsular artillery officer, only outlived him three years.

[Kane's List of Officers Roy. Artillery, Woolwich, rev. ed. 1869; Proceedings Roy. Artillery Institute, Woolwich, xiv. 589–90; Duncan's Hist. Roy. Artillery, London, 1872, 2 vols.; Mitchell's Records Roy. Horse Artillery, London, rev. ed. 1888; Official Catalogue Artillery Museum, Woolwich; Hozier's Invasions of England, London, 1876, vol. ii. chap. xix.] H. M. C.

LAWSON, THOMAS (1630–1691), quaker and botanist, born 10 Oct. 1630, was younger son of Sir Thomas and Ruth Lawson. He is said to have been educated at Cambridge, and became an excellent scholar in Hebrew, Greek, and Latin. He must have been presented very young to the living of Rampside in Lancashire, the inhabitants of which place prayed in 1649 to have a parish and a 'competent' minister settled there (*Survey of Church Lands*, 1649, ii. 76, Lambeth Palace Lib.) Fox visited him there in 1652, and was invited by him to preach in his church (Fox, *Journal*, ed. 1765, p. 72). He soon after became convinced of the unlawfulness of preaching for hire, and at twenty-three gave up his living to join the quakers. He was not a preacher, though he was clerk to the monthly meetings for many years. He was frequently distrained upon for non-payment of tithe, and possibly imprisoned (Besse, i. 176), and his means grew so scanty that he wrote to Mrs. Fell (*Swarthmoor MSS.*) for money out of the general fund to buy books. She employed him to teach her daughters botany and the use of herbs as medicine (*Recipe Book*, Swarthmoor MSS.) Croese says that he was the most noted herbalist in England. Lawson married, 24 March 1658, Frances Wilkinson, and settled at Great Strickland in Westmoreland, where he took pupils from the sons of the gentry round. He was an 'excellent schoolmaster and favourer of learning' (Nichols, *Lit. Anecd.* i. 233). Ray, with whom he was on intimate terms, speaks of him as a 'diligent, industrious, and skilful botanist,' from whom he received much assistance (Preface to *Synopsis Stirpium*). Lawson was asked to contribute to 'Synopsis Methodica Insectorum,' which Ray contemplated but did not live to complete (letter from Lawson in Richardson, *Correspondence*), and Robinson in his 'Essay towards a Natural History of Westmoreland and Cumberland' (Pulteney) used manuscripts supplied by Lawson's daughter. Several English plants were first noted by him, and *Hieracium Lawsonii* was named after him. His manuscript notes made on walking tours throughout England, giving localities of plants, and arranged under counties, are now in possession of a descendant, Mr. Lawson Thompson of Hitchin. Lawson died at Great Strickland 12 Nov. 1691. His will is in the registry of Carlisle. His wife died 23 Feb. 1691. A former pupil of Lawson erected a monument above the grave at Newby Head, in which were deposited the remains of husband, wife, and their only son, Jonah, a promising lad, who died, aged 14, on 23 Feb. 1684. An engraving of it after Birket Foster is in 'The Fells of Swarthmoor.' Of his three daughters the eldest, Ruth, whose letters in Latin are still extant, married without her father's knowledge Christopher Yeats, one of his pupils, who took holy orders; Lawson was rebuked by the Friends for his readiness in accepting the situation. To Yeats and his wife Lawson left most of his property, including all his manuscripts. Several of the latter are now at Devonshire House, and Ellwood [q. v.], in a letter (1 July 1698), which is among them, recommends the publication of many.

Lawson was kept by his strong common sense and lively humour from the extravagances of some of the early quakers. His writings are clear, pointed, and logical. His style, orthography, and handwriting show him to have been a man of literary ability far in advance of most of his sect.

He published the following: 1. (with B. Nicholson and J. Harwood) 'A Brief Discovery of a Threefold Estate, &c.,' 1653. 2. (with John Slee) 'An untaught Teacher Witnessed against,' &c., 1655 [see Caffyn, Matthew]. 3. 'The Lip of Truth opened against a Dawber with untempered Morter,' &c. Lond. 1656. 4. 'An Appeal to the Parliament concerning the Poor, that there may not be a Beggar in England,' 1660. 5. 'Eine Antwort auf ein Buch,' 1668. 6. 'Βαπτισμαλογια, or a Treatise concerning Baptisms; whereunto is added a Discourse concerning the Supper, Bread, and Wine called also Communion,' Lond. 1677–8. 7. 'Dagon's Fall before the Ark, or the Smoak of the Bottomless Pit scoured

away by the breath of the Lord's Mouth, and by the Brightness of his Coming,' Lond. 1679. 8. 'A Mite into the Treasury, being a word to Artists, especially to Heptatechnists, the Professors of the Seven Liberal Arts, so-called Grammer, Logick, Rhetorick, Musick, Arithmetick, Geometry, Astronomy,' Lond. 1680. 9. 'A Treatise relating to the Call, Work, and Wages of the Ministers of Christ, as also to the Call, Work, and Wages of the Ministers of Antichrist,' 1680. The last four were reprinted in two volumes, under the title of 'Two Treatises of Thomas Lawson deceased,' &c., and 'Two Treatises more,' &c., in 1703. 10. 'A Serious Remembrancer to Live Well, written primarily to Children and Young People; secondarily to Parents, useful (I hope) for all,' 1684.

Among the manuscripts at the Friends' Institute, Devonshire House, are the following unprinted treatises by Lawson: 'The Foolish Virgin and the Wise, &c., in the way of Dialogue between a Professor and a Possessor;' 'Adam Anatomised, or a Glass wherein the Rise and Origin of many Inventions, Vain Traditions, and Unsavoury Customs may be seen;' 'Babylon's Fall, being a Testimony relating to the State of the Christian Church, its Purity, &c., and of its Cruel Sufferings under the Roman Emperors.'

[Fox's Autobiography; Croese's Gen. Hist. of the Quakers, p. 49; Sewel's Hist. of the Rise, &c., 1834, i. 73; Webb's Fells of Swarthmoor Hall, pp. 63–9, 371–9; Smith's Cat.; Swarthmoor MSS. and other manuscripts at Devonshire House; Besse's Sufferings; Richardson's Corr., Yarmouth, 1835, p. 5; Pulteney's Sketches of the Progress of Botany, London, 1790; Ray's Synopsis Stirpium; Westmoreland Note-Book, Kendal and Lond., 1888, &c., pp. 212, 231, 232, 346–50; information from descendants and from Mr. J. A. Martindale of Kendal.] C. F. S.

LAWSON, THOMAS (1620?–1695), independent divine, born about 1620, was educated at Catharine Hall, Cambridge, and graduated M.A., being afterwards elected fellow of St. John's College. In June 1646 he obtained the vicarage of Fingrinhoe, Essex, on the sequestration of Joseph Long, and on 4 May 1647 he was instituted in addition to the neighbouring rectory of East Donyland, Essex, on the presentation of Henry Tunstall, confirmed by order of the House of Commons. In 1648 he signed the 'Essex testimony,' a presbyterian manifesto. Still holding his preferments, he became on 28 Oct. 1649 a member of the independent church at Norwich. Late in 1650, or early in 1651, he was presented by Robert Wilton to the rectory of Denton, Norfolk, and apparently resigned his other preferments. On 29 April 1655 the Norwich independent church dismissed 'brother Thomas Lawson' to join with 'the Christians at Denton;' on 3 June an independent church at Denton was received into fellowship with that of Norwich. The Denton independent church does not seem to have flourished; in July 1661 Lawson was a member of the independent church at Market Weston, Suffolk (afterwards at Wattisfield, Suffolk). He probably held his living till the Uniformity Act of 1662. At the time of the indulgence of 1672 he was living at Norton, Suffolk; he took out a license (17 April) for preaching in his own house, and another for preaching at 'Dame Cook's house, in Southgate Street, Bury St. Edmunds.' He joined the independent church at Bury St. Edmunds on 20 Oct. 1689. Calamy says he was 'a man of parts, but had no good utterance.' He died at Bury St. Edmunds in 1695, aged about 75. He had a son Jabez, and another son Deodate, who went to New England and came back under a cloud.

[Calamy's Account, 1713, p. 483; Calamy's Continuation, 1727, ii. 629; Davids's Evang. Nonconformity in Essex, 1863, pp. 551 sq.; Browne's Hist. Congr. Norf. and Suff. 1877, pp. 333 sq., 404.] A. G.

LAWSON, WILLIAM (*fl.* 1618), writer on gardening, was a resident in the north of England. He states that his work on gardening produced, in 1618, was the result of forty-eight years' experience; hence he must have been born before 1570. He claims no other guide than his own observation, but seems to have been an educated man. Lawson wrote 'A New Orchard and Garden, Or the best way for Planting, Grafting, and to make any ground good for a Rich Orchard; particularly in the North Parts of England . . .,' London, 1618, 4to. It is dedicated to Sir Henry Belasyse. With it was bound up Gervase Markham's 'Countrey Housewife's Garden,' bearing the date 1617. Another edition appeared in 1622 (with a chapter by Simon Harward [q.v.], on the 'Art of Propagating Plants'). It was incorporated with Markham's 'A Way to Get Wealth,' 1623, 1626, 1638, 1648, &c., and was from time to time enlarged. Lawson also wrote a 'Tractatus de Agricultura,' 1656, 4to, reprinted 1657 (Watt, *Bibl. Brit.*)

[Works; Brit. Mus. Cat.] W. A. J. A.

LAWTON, CHARLWOOD (1660–1721), friend of William Penn, son of Ralf Lawton, of Egham, Surrey, surgeon general in the army, was born in 1660. He entered as a fellow commoner at Wadham College, Oxford, 23 Aug. 1677. He matriculated on

7 Dec. 1677, but left the university without taking a degree. He was called to the bar from the Middle Temple in 1688. Lawton became acquainted with Penn at a chance meeting on a coach in the summer of 1686, and the two remained friends for life. He acted in 1700 as Penn's agent in London. He did not practise at the bar, but was intimate with many notable people of the time, including Somers, John Trenchard, whose pardon he procured by Penn's agency in 1686, and Lord-chief-justice Treby. For a long time he lived near Windsor, but at the time of his death he was described as 'of Northampton.' He died on 13 June 1721; he was married, and left a son Henry. Lawton designed to publish a volume of memoirs, and was said to have left a large mass of papers relating to the affairs of the time. One such document, dealing with the life of Penn for a short period after Lawton knew him, was printed in 1834, in vol. iii. of the 'Memoirs of the Historical Society of Pennsylvania.' He also wrote various pamphlets, including, 'A Letter concerning Civil Comprehension,' 1705; a second 'Letter' on the same subject 1706; a letter formerly sent to Dr. Tillotson, and 'The Jacobite Principles Vindicated.' All of these were republished in the 'Somers Tracts.' Two letters addressed by Lawton to Bishop Kennett are in Lansdowne MS. 990, ff. 15, 83.

[Gardiner's Reg. of Wadham, p. 319; Notes and Queries, 1st ser. v. 596, 3rd ser. ix. 511; Hepworth Dixon's Life of Penn.] W. A. J. A.

LAWTON, GEORGE (1779–1869), antiquary, was born at York on 6 May 1779. He was educated in his native city, was articled to a proctor there, and was admitted a proctor on 3 Nov. 1808. He was also a solicitor, notary-public, and was appointed registrar of the archdeaconry of the East Riding of Yorkshire by Archdeacon Wilberforce. He served in the ecclesiastical courts under five archbishops of York. He ceased practice as a solicitor in 1863, and died a widower at his residence, Nunthorpe, on 2 Dec. 1869, leaving issue. Lawton wrote: 1. 'The Marriage Act' (4 Geo. IV, c. 76), London, 1823, 8vo. 2. 'A Brief Treatise of Bona Notabilia,' London, 1825, 8vo. 3. 'Collectio Rerum Ecclesiasticarum,' London, 2 vols. 1840, 8vo; 2nd edit. 1842. 4. 'The Religious Houses of Yorkshire,' York, 1853, 8vo. Lawton's books were suggested by his work as a proctor; the 'Collectio Rerum Ecclesiasticarum' is still an authority.

[Yorkshire Gazette, 11 Dec. 1869; information kindly supplied by William Lawton, esq.] W. A. J. A.

LAX, WILLIAM (1761–1836), astronomer, was born in 1761, graduated in 1785 from Trinity College, Cambridge, as senior wrangler and first Smith's prizeman, was elected a fellow of his college, and proceeded M.A. in 1788. He succeeded Dr. Smith in 1795 as Lowndes's professor of astronomy and geometry in the university of Cambridge, and after some years spent in tuition was presented by Trinity College to the livings of Marsworth, Buckinghamshire, and of St. Ippolyts in Hertfordshire, where he built a small observatory. He died at the vicarage of St. Ippolyts on 29 Oct. 1836, aged 75.

He published in 1807 'Remarks on a supposed Error in the Elements of Euclid;' and his 'Tables to be used with the Nautical Almanac' were printed by the board of longitude in 1821, and in a new edition in 1834. To the Royal Society, of which he was elected a fellow in 1796, he communicated, in 1799 and 1808 respectively, papers on 'A Method of finding the Latitude of a Place by means of two Altitudes of the Sun,' and 'On a Method of examining the Divisions of Astronomical Instruments' (*Phil. Trans.* lxxxix. 74, xcix. 232).

[Ann. Reg. 1836, p. 218; Proc. of the Royal Society, iii. 438; Le Neve's Fasti Ecclesiæ Anglicanæ; Watt's Bibl. Brit.] A. M. C.

LAXTON, Sir WILLIAM (*d.* 1556), lord mayor of London, son of John Laxton, born at Oundle, Northamptonshire, was 'bred a grocer in London' (Fuller, *Worthies*, 'Northamptonshire'). He rapidly formed a prosperous connection, and became a prominent member of the Grocers' Company. He was elected alderman of Limehouse ward, and sheriff in 1540, when he presided with his colleague, Martin Bowes, at Robert Barnes's [q. v.] execution. In 1544 he became lord mayor, and during his mayoralty a heavy benevolence was exacted by Henry VIII from the city. An alderman who refused to contribute was forced to enlist in the army and sent to serve in Scotland. Laxton died on 29 July 1556, at his house in Aldermary parish, and was buried in St. Mary's Church there on 9 Aug. Machyn's 'Diary' (p. 111, Camden Soc.) describes the sumptuous funeral. At the mass next day Dr. John Harpsfield [q. v.], archdeacon of London, preached, and a great dinner was given afterwards, probably by the Company of Grocers. His wife, Joan, daughter of William Kyrby, and widow of Harry Lodlington (*Harl. MS.* 897, f. 24), was alive in 1557, when she was present at the funeral of Lady White, wife of the founder of St. John's, Cambridge, but the rhyming epitaph on Laxton's monument, quoted by Stow

(*Survey of London*, Strype's edit. 1720, iii. 19), commemorates both husband and wife as if she were lately dead. Laxton died childless, and founded an almshouse and school at Oundle, which is still maintained by the Company of Grocers. The company has lately been able, through the increased value of the Laxton estates in London, to improve the school, adding a new building, and restoring and altering the old. By the founder's intention the school was to be open to all comers free, boys from Oundle were admitted day scholars, and outsiders taken as boarders. Over the door of the old school are the arms of London, of the Grocers' Company, and of Laxton himself; below these are three inscriptions in Greek, Latin, and Hebrew recording the munificence of the founder, who is also commemorated in the almshouse, where seven old men are still provided for.

[Northamptonshire Notes and Queries, pt. xxvi., and authorities there given.] E. T. B.

LAXTON, WILLIAM (1802–1854), one of the authors of the 'Builder's Price Book,' son of William Robert Laxton, surveyor, by his wife Phœbe, was born in London, 30 March 1802, and was educated at Christ's Hospital. He was a citizen of London, a liveryman of the Haberdashers' Company in 1823, and an active member of the City Philosophical Society. Brought up as a surveyor, he evinced a great love for his profession, and made himself master of every department. He surveyed and laid down several lines of railway, and was connected with the Hull and Selby, London and Richmond, Surrey Grand Junction, Hull, Lincoln, and Nottingham, Gravesend and Brighton, and Lynn, Wisbech, and Ely railways. Hydraulic engineering was his favourite pursuit, but a work on this subject, which he had designed and for which he had prepared extensive materials, he did not live to write. He constructed water works at Falmouth and Stonehouse, in which he introduced many improvements, and with Robert Stephenson was joint engineer of the Watford water company for supplying London with water from the chalk formation. In October 1837 he projected and established 'The Civil Engineer and Architect's Journal,' a monthly periodical, which he himself edited. He soon after purchased a weekly publication, called 'The Architect and Building Gazette,' and after conducting it for some time united it to the 'Journal.' A work which originated with his father, and was then conducted for thirty years by Laxton and his brother, Henry Laxton, was the 'Builder's Price Book,' which was a standard work in the profession and in the courts of law, and circulated all over the kingdom. Laxton was the surveyor to Baron de Goldsmid's estate at Brighton, where he laid out a large part of the new town in the parish of Hove, and designed and built many of the houses. From the period of its formation in 1840 he was surveyor to the Farmers' and General Fire and Life Insurance Company. He died in London, 31 May 1854, and was interred in the family vault in St. Andrew's burying-ground, Gray's Inn Road. His only son, William Frederick Laxton, was called to the bar at the Middle Temple, 26 Jan. 1854, and died in 1891. Henry Laxton succeeded to his brother's surveying business.

Laxton was the author of 'The Improved Builder's Price Book,' containing upwards of seven thousand prices, also 'The Workman's Prices for Labour only,' 3rd edit. 1878; the previous editions were by Robert Laxton. This work was afterwards continued annually as the 'Builder's Price Book.'

[Civil Engineer, July 1854, pp. 270–1; Gent. Mag. August 1854, pp. 199–200; Builder, 8 July 1854, p. 361.] G. C. B.

LAY. [See also Ley.]

LAY, BENJAMIN (1677–1759), eccentric opponent of slavery, was born of quaker parents at Colchester in 1677. After a scanty education he was bound apprentice to a glove-maker, but before he was eighteen he went to work on his brother's farm. Soon afterwards he turned sailor and made a voyage to Scanderoon, taking a trip into Syria. He returned home about 1710, married, and settled in Colchester. He seems to have busied himself in public affairs, and is said to have presented to George I a copy of Milton's tract on the way to remove hirelings out of the church. He annoyed his fellow-quakers by his repeated opposition to the ministers, and in 1717 was removed from the body; but he continued to profess quaker principles, and seems to have regularly attended meeting. In 1718 he emigrated to Barbadoes and commenced business as a merchant. He became interested in the condition of the slaves, whom he fed on Sundays and tried to benefit by addressing them and their masters. Having incurred in this way the hostility of the slave-owners, Lay removed in 1731 to Philadelphia. He built a cottage near the town and lived in an eccentric manner. Shortly after his arrival, in a moment of anger, he slaughtered an intrusive hog and nailed its quarters to the posts at the corners of his garden, but he experienced such remorse for the act that he never used any animal product afterwards, either for food or clothing. In consequence

he went barefoot, wore a tow coat and trousers (much darned) of his own making, and as he never shaved his curious milk-coloured beard, he presented a singular appearance. He continued his crusade against slavery, illustrating his principles in odd ways, and distributing many pamphlets of his own composition. One of his tracts, 'All Slave-keepers that keep the Innocent in Bondage, Apostates,' was printed in 1737 by Franklin, who paid Lay a visit on one occasion in company with Governor Penn. Lay also 'had a testimony' against tobacco and against tea, and on one occasion carried a number of tea-cups to the market-place of Philadelphia and destroyed some as a public protest. A more dangerous fancy induced him to try to fast for forty days in imitation of Christ, and brought him to the verge of the grave. As early as 1737 he suggested humane improvements in the criminal code. About 1740 he removed from his cave-like cottage to a neighbouring farmhouse and boarded there. He died 3 Feb. 1759, and was buried at the quakers' burial-ground, Abington, near Philadelphia. His wife, Sarah, predeceased him. Lay was hump-backed, with very thin legs, and only four feet seven inches in height. His wife was also deformed. But he was recognised as a genuine philanthropist, and his pamphlets and teaching are said to have been of considerable influence upon the younger quakers of the district. Just before his death the society resolved to disown such of their members as persisted in holding slaves. His portrait is in the collection at the London Friends' Institute, Devonshire House.

[Memoirs by Vaux and Francis; Benjamin Rush's Essays; Smith's Cat. of Friends' Books; Wharton's Notes on the Provincial Literature of Pennsylvania in Memoirs, &c. of the Hist. Soc. of Pennsylvania, vol. i.; Biog. Cat. . . . of Friends and others whose portraits are in the London Friends' Institute, p. 418.] W. A. J. A.

LAYAMON (*fl.* 1200), author of 'Brut,' is only known through statements of his own. His great work opens by saying, 'There was a priest in the land, Layamon hight; he was Leouenath's son (May the Lord love him!) He dwelt at Ernley (*sic*), at a noble church upon the Severn's bank; it seemed to him good to be there. Fast by Radestone (*sic*) there he read books' [read the service, or simply studied]. And he goes on to say that here the idea occurred to him of writing a history of England. The mention of 'Radestone' and of the Severn clearly identifies 'Ernley' with Areley Regis in North Worcestershire, close by which is a high cliff called Redstone. Tradition, according to Murray's 'Guide to Worcestershire' (p. 232, ed. 1872), has specially associated Layamon with this cliff, which has had extensive excavations made in its solid rock, and 'once enjoyed high repute as a hermitage.' Layamon's own statement negatives such a tradition. As Sir Frederick Madden rightly insists, he distinctly connects himself with Areley Church, and mentions Redstone by way of direction, and for this purpose it might well serve if, as is very possible, a well-known route from London to North Wales passed by it in the middle ages, as in later times Redstone Ferry, says Murray, 'was once the high road from North Wales to London.' Layamon also styles himself a 'priest.' Now, though a priest might have turned hermit, yet in the middle ages the hermits formed a distinct 'religious' class. The second and later version of the 'Brut' writes Lawemon for Laȝamon, and Leuca for Leouenaþ; and for 'at æðelen are chirechen,' it reads 'wid þan gode cniþte,' and so makes the sense run: 'He dwelt at Ernley with the good knight.' The scribe has perhaps translated 'æðelen' by 'good' (so elsewhere, e.g. l. 57), and wildly misread 'chirechen,' or boldly converted it into 'cniþte.'

Sir Frederick Madden, in the preface to his edition, remarks that both the names Layamon and Leouenath, or variants of them, occur in documents of the beginning of the thirteenth century. He refers to an occurrence of Legemann in Cambridgeshire, and Levenoth or Levenethe in Essex. It has apparently not been hitherto observed that the latter name is found close by Worcestershire, viz. in Herefordshire, and in almost the very same form as in the 'Brut,' at the close of the tenth century. A charter of Ealdulf, bishop of Worcester, dated 996, assigns certain lands to one Leofenaþ, who may have been an ancestor, and at any rate lived in the same district (Kemble, *Codex Diplomaticus*, dcxcv, iii. 295–6).

The date of Layamon is approximately settled by the fact that his poem is based on Wace's 'Roman de Brut.' Describing the works he collected for information on English history, he says that the third book he took and laid before him was made by 'a French clerk, hight Wace, who well could write; and he gave it to the noble Eleanor, that was the high King Henry's Queen.' Now, Wace himself tells us he composed his work in 1155. Again, Madden has pointed out what seems an allusion to the destruction of Leicester by the forces of Henry II, under the justiciary, Richard de Lacy, in 1173 (see ll. 2916–21, i. 123–4 of Madden's edit.) Henry II and Queen Eleanor, apparently

mentioned as dead in the above passage, died in 1189 and in 1205 respectively. In the account given of the establishment of the *Rome-feoh*, or Peter's pence, a doubt is expressed by the writer as to the continuance of the payment (see iii. 286). Now, in 1205 it 'appears that King John and his nobles resisted the pope's mandate for its collection' (see *Fœdera*, vol. i. pt. i. p. 94; WILKINS, *Concilia*, i. 514). There seem to be no allusions to things of a later date, nor is such a date suggested by the grammar and language. We may therefore conclude that Layamon belongs in origin and growth to the latter part of the twelfth century—a period remarkable for its intellectual vigour both in Wales and in England, noticeably in the western midlands of England, that is, on the Welsh marches—and that he accomplished his great task in the beginning of the thirteenth century.

Upon resolving to write the history of the first men who came to England after the flood, he 'travelled far and wide over the country, and procured the noble books which he took for his model [i.e. his authority]. He took the English book that Saint Beda made; a second in Latin he took, which Saint Albin made, and the fair Austen who brought Christianity [*fullíht*, i.e. baptism] in hither.' After mentioning Wace, 'Layamon,' he continues, 'laid these books before him, and turned over the leaves; lovingly he looked on them. (May the Lord be good to him!) Pen took he in his fingers, and wrote on book-skin, and put together the true words; and combined the three books.' He ends by begging his readers to pray for his own soul and the souls of his father and mother.

Layamon's learning was far from complete; for he seems to think that the Anglo-Saxon version of Bæda's 'Historia Ecclesiastica' made by King Alfred was made by Bæda himself; and that Bæda's Latin work was made by Albin, whom Bæda mentions only as one of his authorities. How he comes to associate Augustine with Albin as joint author is a mystery. Moreover, he makes scarcely any use of the work. Perhaps he was more at home with Wace's French than with Bæda's Latin; but here, too, a careful criticism has discovered shortcomings (see MADDEN, vol. i. p. xiv *n.*) Layamon, however, was an enthusiastic reader and collector. He gathered together from other sources, written and unwritten, stories that might otherwise have perished. He makes large additions to what he found in the 'Roman de Brut' (see *ib.* vol. i. pp. xiv–xvi). No doubt his position on the Welsh marches brought to his ears many old traditions. As late as the time of Henry VIII, it has been remarked, Herefordshire was regarded as a semi-Welsh county; and Worcestershire would share the current folk-lore. In the dialect of his district, and with such effectiveness as the state of the long-overshadowed English language permitted, with real spirit and power, and often with vivid imagination, Layamon retold the tales that had so attracted and delighted him.

His work marks the revival of the English mind and spirit. Stories told up to Layamon's time only in Latin and French now appear in the vernacular speech and the vernacular form. And among them are some of the most famous stories of English literature—stories of Locrine, of King Lear, of King Arthur. Noticeably also it marks the perfect fusion of the Celtic and the Teutonic elements of our race. Welshmen like Geoffrey of Monmouth and Walter Map might well be expected to make much of the old heroes of Britain and the British, of the island and its inhabitants before the Angles came over the seas; but it was a sign of the times that the descendants of those Angles should accept and honour the heroes of the people whom their forefathers had invaded and subdued.

Layamon's 'Brut' is extant in two manuscripts (both now in the British Museum), viz. Cott. Calig. A. ix. and Cott. Otho C. xiii. The latter, which had a narrow escape from complete destruction by the disastrous fire at Ashburnham House, 1731, is on good grounds believed to be of somewhat later date than the former, and to have been written at some place further north. Both were printed and admirably edited by Sir Frederick Madden in 1847.

[See Laȝamon's Brut, or Chronicle of Britain; a poetical semi-Saxon paraphrase of the Brut of Wace, now first published from the Cottonian MSS. of the British Museum, accompanied by a literal Translation, Notes, and a Grammatical Glossary by Sir Frederic Madden, K.H., published by Soc. of Antiq. London, 1847, 3 vols. royal 8vo; Marsh's Origin and Hist. of the English Language, and the early Literature it embodies; Mätzner's Altenglische Sprachproben; Ten Brink's Early English Lit.; Anglia, vols. i. ii. iii.; Wace's Roman de Brut, ed. Le Roux de Lincy; Wright's Biog. Lit.] J. W. H.

LAYARD, DANIEL PETER (1721–1802), physician, born in 1721, was son of Major Layard. On 9 March 1742 he graduated M.D. at Rheims. In April 1747 he was appointed physician-accoucheur to the Middlesex Hospital, but resigned shortly afterwards on account of ill-health, and went abroad. In 1750 he settled at Huntingdon, and practised there for twelve years. On 3 July 1752 he was admitted a licentiate of

the College of Physicians. About 1762 he returned to London and soon obtained an extensive practice as an accoucheur. He was physician to the Princess Dowager of Wales, fellow of the Royal Societies of London and Göttingen, and a vice-president of the British Lying-in Hospital, of which he had been one of the founders. On 20 June 1792 he had the honorary degree of D.C.L. conferred upon him at Oxford (Foster, *Alumni Oxon.* 1715–1886, iii. 827). He died at Greenwich in February 1802 (*Gent. Mag.* vol. lxxii. pt. i. p. 281). His son, Charles Peter Layard (1748–1803), successively prebendary of Bangor, prebendary of Worcester (1793), and dean of Bristol (1800), was grandfather of Sir Austen Henry Layard.

Layard contributed some papers to the 'Philosophical Transactions,' and published: 1. 'An Essay on the Nature, Causes, and Cure of the Contagious Distemper among the Horned Cattle in these Kingdoms,' 8vo, London, 1757. 2. 'An Essay on the Bite of a Mad Dog,' 8vo, London, 1762. 3. 'An Account of the Somersham Water in the County of Huntingdon,' 8vo, London, 1767. 4. 'Pharmacopœia in usum Gravidarum Puerperarum,' &c., 8vo, London, 1776.

[Munk's Coll. of Phys. 1878, ii. 181–2.]

G. G.

LAYCOCK, THOMAS (1812–1876), mental physiologist, born at Wetherby in the West Riding of Yorkshire in 1812, was educated at the Wesleyan academy, Woodhouse Grove, and at University College, London. He studied anatomy and physiology under Lisfranc and Velpeau at Paris during 1834, became M.R.C.S. in 1835, contributed in 1837 a valuable paper on 'The Acid and Alkaline Reactions of the Saliva' to the 'London Medical Gazette,' and graduated M.D. at Göttingen, 'summa cum laude,' in 1839. Laycock had already begun to specialise upon the relations existing between the nervous system and various psychological phenomena. His leisure he devoted to the perusal of the Cambridge platonists, especially Ralph Cudworth [q.v.] In 1840 appeared his first separate work, 'A Treatise on the Nervous Diseases of Women, comprising an Inquiry into the Nature, Causes, and Treatment of Spinal and Hysterical Disorders.' Like his later works it is highly concentrated, and embodies the results of much profound observation. It procured for the author the acquaintance of Sir John Forbes, editor of the 'British and Foreign Medical and Chirurgical Review,' to which Laycock became henceforward a constant contributor. In the following year, in a series of letters in the 'Dublin Medical Gazette,' he sketched a complete plan of political medicine, now known as state medicine, which was generally regarded as authoritative.

Laycock was the first to formulate, in a paper before the British Association at York in 1844, the theory of the reflex action of the brain, which has since been developed by Carpenter and others. In the same year he was elected secretary of the British Association. In 1846 he was appointed lecturer on clinical medicine at the York School of Medicine. Here in 1851 he translated and edited for the Sydenham Society J. A. Unger's 'Principles of Physiology,' and 'A Dissertation on the Functions of the Nervous System,' by the great Austrian physiologist, G. Prochaska. Towards the close of 1855 he was, after a severe contest, elected professor of the practice of physic in Edinburgh University, as successor to Dr. W. Pulteney Alison [q.v.] He is the only Englishman who has occupied that chair. At Edinburgh in 1859 he published his important work, 'Mind and Brain, or the Correlations of Consciousness and Organisation, with their Applications to Philosophy, Physiology, Mental Pathology, and the Practice of Medicine,' 2 vols. 8vo; 2nd edit. 1869. Here Laycock first systematically advanced the hypothesis that there are vascular regions of the brain corresponding to certain functional localisations, which has since been confirmed by the researches of Hubner and Duret. It prepared the way for the study of unconscious cerebration, to which Laycock henceforth chiefly devoted himself. His last papers on the subject appeared in the 'Journal of Mental Science' for January and April 1876. He died at his house, 13 Walker Street, Edinburgh, on 21 Sept. 1876. He was elected a F.R.S. Edinburgh in 1861.

Altogether absorbed in his researches, Laycock was in manner dry, cold, and frequently abstracted. His faculty for original observation was greater than his powers of reasoning, and he was unable to embody his results in an attractive form. But he was the first to apply the theory of evolution to the development of the nervous centres in the animal kingdom and in man.

Laycock was author of some three hundred articles in medical journals. He published, besides the books already noticed: 1. 'Lectures on the Principles and Methods of Medical Observation and Research,' Edinburgh, 1856, 8vo; 2nd edit., with copious nosologies and indexes of fevers, &c., Edinburgh, 1864, 8vo. 2. 'The Social and Political Relations of Drunkenness.' Two Lectures, Edinburgh, 1857, 8vo. Reprinted in the same year at Hobart Town, Tasmania.

[Revue des Cours Scientifiques, 1876, ii. 808, gives the best summary of the advance in mental science made by Laycock, together with a short summary of his life; Lancet, 30 Sept. 1876; Medical Directory, 1874 and 1876; Times, 23 Sept. 1876; Men of the Reign; Men of the Time, 9th edit.; Allibone's Dict. of English Lit., Suppl.; Sat. Rev. 1860, i. 223.] T. S.

LAYER, CHRISTOPHER (1683–1723), Jacobite conspirator, born on 12 Nov. 1683, was the son of John Layer, laceman, of Durham Yard, Strand, and Anne his wife (*Life*, 1723). He was brought up by his uncle, Christopher Layer, a fox-hunting Norfolk squire, who placed him at Norwich grammar school, and afterwards with an attorney named Repingale at Aylesham, Norfolk. His uncle, finding himself in difficulties, offered to make over to his nephew the remains of his estate, worth 400*l.* a year, in exchange for 1,000*l.* and an annuity of 100*l.* Layer readily assented, procured the 1,000*l.*, got possession of the property, but refused to pay any part of the annuity. Soon after this he quarrelled with his master, went up to London, and qualified himself under Hadley Doyley, an attorney of Furnival's Inn. Returning to Norfolk, he obtained plenty of business, but afterwards entered the Middle Temple, and was called to the bar. Though a good lawyer, he was known to be grossly immoral, quarrelsome, and unscrupulous. While a protestant, he professed ardent Jacobitism, and hoped to be made lord chancellor in the event of a restoration of the Stuarts. Accordingly he went to Rome in the summer of 1721, and there unfolded to the Pretender the details of a wondrous plot 'which,' he declared, 'no one would understand till it had been carried out successfully.' He proposed to enlist broken soldiers, seize the Tower, the Mint, the Bank, and other public buildings, secure the royal family, and murder the commander-in-chief and ministers whenever the conspirators could find them together. Layer boasted of having a large and influential following, and it is certain that he met some confederates regularly at an inn in Stratford-le-Bow. He tried to entice soldiers at Romford and Leytonstone, and succeeded in enlisting a handful of malcontents. After a day spent in such work Layer would write his letters and despatches in the house of one of his many mistresses. The more compromising of his papers were entrusted by him to the care of a brothel-keeper named Elizabeth Mason. He was betrayed by two female friends and placed under arrest in a messenger's house, from which he managed to escape, but was retaken after an exciting chase the same evening and closely confined in the Tower. His clerks were placed under the surveillance of messengers, and his wife (Elizabeth Elwin of Aylesham) was brought to town from Dover in custody. The case was carried to the court of king's bench on 31 Oct. 1722. Layer stumbled to the bar heavily fettered, and was compelled to stand although tortured by painful organic disease. The trial was opened on 21 Nov. The lord chief justice (Pratt) ordered Layer's chains to be taken off. Among the papers found in Elizabeth Mason's possession was one entitled the 'Scheme,' sworn to be in Layer's writing. It gave full instructions for the proposed insurrection. Ample proof was adduced of the intimacy which existed between the Pretender and Layer. James and his wife had consented to stand by proxies (Lords North and Grey and the Duchess of Ormonde) godfather and godmother to Layer's daughter, and the ceremony was privately performed at a china shop in Chelsea. Layer and his counsel argued in his defence; but, after a trial of eighteen hours, the jury unanimously found a verdict of guilty. Sentence was not pronounced until the 27th. Layer, again cruelly ironed, pleaded ably but vainly in arrest of judgment. He was condemned to be hanged, drawn, and quartered. He was respited from time to time in the hope of disclosures, which he resolutely declined to make. Time was also granted him to arrange his law business. He was executed at Tyburn on 17 May 1723, and met his fate with courage. There is a story that Layer's head having fallen from the top of Temple Bar, where it had been placed, was bought by a well-known nonjuring attorney named Pearce, who resold it to Dr. Richard Rawlinson, the Jacobite antiquary. Rawlinson is said to have kept the skull in his study and was buried with it in his right hand (Nichols, *Lit. Anecd.* v. 497). Layer's portrait has been engraved.

[Life, by a Gentleman of Norwich, 1723; Hist. Reg., Chron. Diary for 1722 and 1723; Howell's State Trials, vol. xvi.; Cobbett's Parl. Hist. viii. 54; Stanhope's Hist. of England, 2nd ed. vol. ii.; Doran's London in the Jacobite Times, i. 377–89, 427–31, 436–7; Evans's Cat. of Engraved Portraits, i. 204; Noble's Hist. of England, iii. 467, where the christian name is wrongly given as Richard; Hist. MSS. Comm. 11th Rep. app. iv. pp. 190–2.] G. G.

LAYFIELD, JOHN, D.D. (*d.* 1617), divine, was admitted scholar of Trinity College, Cambridge, 18 April 1578, and became minor fellow 2 Oct. 1583, major fellow 29 April 1585, lector linguæ Græcæ in 1593, and examinator grammatices in 1599. He was probably the 'chaplain and attendant'

of George Clifford, third earl of Cumberland, during his expedition against the West Indies in 1598, and wrote 'A large relation of the Porto Ricco voiage . . . very much abbreviated,' which is printed in Purchas's 'Pilgrims,' iv. 1155, London, 1625, fol. He was appointed rector of St. Clement Danes, London, 23 March 1601, and appears to have resigned his fellowship at Trinity in 1603. In 1606 his name appears among the revisers of the Bible in the list of those divines who sat at Westminster, and revised Genesis to 2 Kings inclusive. 'Being skilled in architecture his judgment was much relied on for the fabric of the Tabernacle and Temple' (Collier, *Ecclesiastical History*, 1852, vii. 337). In 1610 he was created a fellow of the newly founded Chelsea College. He continued to be rector of St. Clement Danes till his death on 6 Nov. 1617.

[Information kindly supplied by Dr. W. Aldis Wright from the archives of Trinity College, Cambridge; Wood's Fasti Oxon. (ed. Bliss), i. 427 (but the suggestion that Edmund Layfield wrote the 'Porto Ricco Voyage' is not to be accepted); Cardwell's Documentary Annals, ii. 106; Stow's Survey of London.] R. B.

LAYMAN, WILLIAM (1768–1826), commander in the navy, entered the navy in 1782 on board the Portland, served for four years (1782–6) in the Myrmidon on the home station, and a year and a half (1786–8) in the Amphion in the West Indies. He seems then to have gone into the merchant service, and was especially employed in the East India and China trade. In the end of 1796 he was for a few months in the Isis in the North Sea, and in 1800 returned definitely to the navy under the patronage of Lord St. Vincent. He passed his examination on 5 June 1800, when, according to his certificate, which agrees with other indications, he was thirty-two years of age. He served for a few weeks in the Royal George, St. Vincent's flagship, in the blockade of Brest, and was promoted to be lieutenant of the Formidable with Captain Thornbrough on 12 Sept. In December, at Lord Nelson's wish, he was appointed to the San Josef, and in February 1801 to the St. George. In the battle of Copenhagen he was lent to the Isis, in command of a party of men sent from the St. George. In April 1803 he again joined Nelson's flag in the Victory, remaining in her when Nelson went to the Mediterranean in the Amphion. When the Victory was afterwards on her passage out she recaptured the Ambuscade, which had been taken by the Bayonnaise in 1798. Layman, with a prize crew, was sent on board to take her to Gibraltar, where she arrived with a French merchant ship which she captured on the way. This merchantman was, in the first instance, condemned as a prize of the Victory, but the judgment was reversed, and having been captured by a non-commissioned ship she was eventually condemned as a droit of admiralty (Nicolas, vi. 40).

In October 1803 Layman was appointed to command the Weasel, a small vessel employed for the protection of trade in the Straits of Gibraltar. In the following March the Weasel was lost on Cabrita Point in a fog. Mainly in consequence of the representations of the merchants of Gibraltar, warmly backed up by Nelson, Layman was nevertheless promoted to the rank of commander on 8 May 1804, and appointed a few months later to the Raven sloop, in which he sailed on 21 Jan. 1805, with despatches for Sir John Orde [q. v.] and Nelson. On the evening of the 28th he arrived at Orde's rendezvous off Cadiz, and, not seeing the squadron, lay to for the night, during which the ship was allowed to drift inside the Spanish squadron in the outer road of Cadiz. Layman's position thus became almost hopeless, and the next morning in trying to escape the ship was driven ashore near Fort Sta. Catalina; the men escaped to the shore with very little loss. Layman, in his report to Nelson, attributed the disaster to the neglect of the officer of the watch. Nelson had a high opinion of Layman's abilities, but not of his discretion; on a former occasion he had written: 'His tongue runs too fast; I often tell him neither to talk nor write so much,' and he now seems to have repeated the caution, warning him against making serious charges without certain proof. Layman, however, understood Nelson to advise the suppression of his account of the accident, or rather the rewriting of it, particularly omitting 'that part relative to the misbehaviour of the officer of the watch, who will be sentenced to death if the narrative, worded as it is at present, is laid before the court.' The court-martial found Layman guilty of want of care in approaching the land, and sentenced him to be severely reprimanded and to be put to the bottom of the list, with seniority 9 March 1805, the date of the trial.

Nelson afterwards wrote very strongly in Layman's favour, both to the first lord of the admiralty and to the secretary, and spoke of him in very high terms to his friend Davison (*ib.* pp. 352–5). It is probable that if Nelson had lived, or Lord Melville continued in office, Layman might have had further employment. The remainder of his life seems to have been chiefly devoted to offering suggestions to the admiralty, which, on

their part, were coldly acknowledged, and to publishing pamphlets on nautical or naval subjects.

The following are among the most important: 1. 'Outline of a Plan for the better Cultivation ... of the British West Indies, being the original suggestion for providing an effectual substitute for the African Slave-trade ...' (8vo, 94 pp. 1807). The 'effectual substitute' proposed is the importation of Chinese coolies; he writes, he says, from 'many years' personal observation in the East and West Indies, and in China.' 2. 'Precursor to an Exposé on Foreign Trees and Timber ... as connected with the maritime strength and prosperity of the United Kingdom' (8vo, 1813). The copy in the British Museum (16275) has numerous marginal notes, apparently in Layman's handwriting. 3. 'The Pioneer, or Strictures on Maritime Strength and Economy' (8vo, 96 pp. 1821), in three parts: the first an interesting and sensible essay on the condition of British seamen and impressment; the second a proposed method for preserving timber from dry-rot; and the third the syllabus of a contemplated maritime history from the earliest times (including the building, plans, and navigation of the ark, with notes on the weather experienced) to the termination of the second American war. Perhaps the syllabus may be considered as indicating even then an aberration of the intellect which caused him to 'terminate his existence' in 1826.

[Naval Chronicle, vols. xxxvii. xxxviii. and xxxix., contain long articles, evidently supplied by Layman himself; Marshall's Roy. Nav. Biog. x. 323, a lengthy memoir, mainly derived from the foregoing; Nicolas's Despatches and Letters of Lord Nelson, freq. (see index at end of vol. vii.)] J. K. L.

LAYTON, HENRY (1622–1705), theological writer, eldest son of Francis Layton (*d.* 23 Aug. 1661, aged 84) of Rawdon, West Riding of Yorkshire, was born in 1622. His father was one of the masters of the jewel-house to Charles I and Charles II. In pursuance of his father's will, Layton built the chapel at Rawdon, which is a chapelry in the parish of Guiseley. He died at Rawdon on 18 Oct. 1705, aged 83. By his wife Elizabeth (*d.* 1702, aged 55), daughter of Sir Nicholas Yarborough, he left no issue.

According to Thoresby (*Diary*, 1830, i. 398) Layton printed many tracts against pluralities, and a valuable work on coins, 1697, 4to, dealing especially with English coins. But his title to remembrance is his anonymous authorship of a series of pamphlets, printed between 1692 and 1704, on the question of the immortality of the soul, a doctrine which he rejected, though he believed in the second coming of our Lord and a general resurrection. His thoughts had been directed to this subject about 1684, but it was some years later before he began to write. 'In summer 1690,' he says, 'I practised my monastick discipline, reading within doors, and labouring the ground abroad ... what I read within I ruminated without.' At Christmas he communicated his speculations to his friends in conversation; between Candlemas and the week after midsummer 1691 he had composed a treatise of fifteen sheets, which was circulated in manuscript. A year's correspondence with 'a neighbour-minister' ended in his being referred to Bentley's second Boyle lecture (4 April 1692). To this lecture Layton replied in his first published pamphlet. Bentley took no notice of it, but it was criticised five years later by a local presbyterian divine, Timothy Manlove, M.D. [q. v.], of Leeds. Another 'neighbour-minister' referred him to the 'Πνευματολογία' (1671) of John Flavel [q. v.] Layton's original treatise had now swelled to fifty sheets. He sent it to London for printing, but no publisher would undertake it. Accordingly he bade his London correspondent pack the manuscript away in a shallow box, labelling it 'The Treatise of such a man concerning the Humane Soul.' Ultimately he printed it at his own expense as 'A Search after Souls.' By 1697 he was 'captus oculis;' Manlove's criticism, published in that year, was read to him by his amanuensis, Timothy Jackson, and he issued a reply. His knowledge of contemporary affairs was limited; he supposed that John Howe [q. v.] and Matthew Sylvester were elders in Manlove's congregation. His production of pamphlets continued till the year before his death, with little advance upon his original statement of his case, his position being that soul is a function of body, a view which he defends on physiological grounds, and harmonises with scripture. The bent of his mind was not rationalistic. Speech he considers 'a miraculous gift to Adam,' whose posterity, unless taught, would be dumb. His authorship seems to have been very little known. Caleb Fleming, D.D. [q. v.], who replied to his 'Search' in 1758, thought it was the work of William Coward (1657?–1725) [q. v.] Besides his printed tracts, Layton left theological manuscripts on different topics of earlier date. Among them, no doubt, were the five large treatises of practical divinity which he mentions in 'Second Part of Search after Souls,' p. 25. His literary executor was his nephew, William

Smith, rector of Melsonby, North Riding of Yorkshire.

Layton published the following, all quarto, all anonymous, and all (except No. 7) without title-page, dates, or place of printing: 1. 'Observations upon a Sermon intituled, "A Confutation of Atheism,"' &c. [1692?], pp. 19. 2. 'A Search after Souls and Spiritual Operations in Man,' &c. [1693?] pp. 278. 3. 'A Second Part of . . . A Search after Souls,' &c. [1694?], pp. 188 (consists in part of replies to letters of 'a minister, eminent as scholar and teacher,' who on 21 Nov. 1693 advised him not to publish). 4. 'Observations upon a Short Treatise . . . by . . . Timothy Manlove, intituled, "The Immortality of the Soul,"' &c. [1697?], pp. 128. 5. 'Observations upon Mr. Wadsworth's book of the Soul's Immortality,' &c. [1699?], pp. 215 (deals with Thomas Wadsworth's 'Ἀντιψυχοθανασία,' 1670; from p. 201 with 'The Immortality of the Humane Soul,' 1659, by Walter Charleton, M.D. [q. v.]) 6. 'An Argument concerning the Humane Souls Seperate [*sic*] Subsistance,' &c. [1699?], pp. 16 (Abbot). 7. 'Arguments and Replies in a Dispute concerning the Nature of the Humane Soul,' &c., London, 1703, pp. 112 (no publisher; deals with letters, dated 15 Aug. and 14 Sept. 1702; Francis Blackburne (1705–1787) [q. v.], in 'Hist. View,' p. 305, identifies the writer with Henry Dodwell the elder [q. v.]; the tract is evidently meant as the first of the following series). 8. 'Observations upon . . . "A Vindication of the Separate Existence of the Soul. . . ." By Mr. John Turner, lecturer of Christ Church, London,' &c. [1703?], pp. 55 (Turner had written in 1702 against Coward). 9. 'Observations upon Dr. [William] Nicholl's . . . "Conference with a Theist,"' &c. [1703?], pp. 124 (at end is 'finit. 22 Jun. 1703;' at p. 99 is a reference showing that No. 10 was written somewhat later). 10. 'Observations upon . . . "Vindiciæ Mentis," . . . 1702,' &c. [1703?], pp. 88. 11. 'Observations upon . . . "Psychologia" . . . by John Broughton, M.A. . . . 1703,' &c. [1703?], pp. 132 (at end is 'Ended the 22d of October, 1703). 12. 'Observations upon . . . Broughton's Psychologia, Part Second,' &c. [1703?], pp. 52. 13. 'Observations upon . . . A Discourse . . . By Dr. Sherlock . . . 1704,' &c. [1704?], pp. 115. All the above except No. 6, and omitting the title-page of No. 7, were collected (not reprinted) 1706, 2 vols., as 'A Search after Souls . . . By a Lover of Truth.' Most of the copies were suppressed by Layton's executors, a few being deposited in public libraries and given to private friends. The British Museum has all the tracts except No. 6; Dr. Williams's Library, Gordon Square, has the 1706 reissue.

[Thoresby's Ducatus Leodiensis (Whitaker), 1816, p. 260; Thoresby refers to Memoirs of Layton, 1705 (not seen), of which there is no copy at the British Museum or in any public library at Leeds, Bradford, or Halifax; Thoresby's Letters of Eminent Men, 1832, ii. 193 sq. (letter from Smith of Melsonby); Monk's Life of Bentley, 1833, p. 46; Ezra Abbot's Literature of the Doctrine of a Future Life, appended to Alger's Critical History of the Doctrine, Philadelphia, 1864; Layton's pamphlets.] A. G.

LAYTON, RICHARD (1500?–1544), dean of York and chief agent in the suppression of the monasteries, seems to have been born about 1500. He was son of William Layton of Dalemain in Cumberland, and is said to have had thirty-two brothers and sisters (*Harl. Soc. Publ.* xvi. 262). Only Cromwell's patronage, he wrote, saved him from becoming a 'basket-bearer,' but he was kinsman of Robert Aske [q. v.], leader of the northern rebellion (*Letters and Papers of Hen. VIII*, ed. Gairdner, 1537, i. 9 *n.*), and of George Joye, a prebendary of Ripon (*ib.* ii. 851). He was educated at Cambridge, where he proceeded B.C.L. in 1522, and afterwards LL.D., and he took holy orders. According to Burnet he was in the service of Wolsey at the same time as Cromwell, who noted him 'as a dextrous and diligent man.' In 1522 Layton received the sinecure rectory of Stepney; on 9 May 1523 he became prebendary of Kentish Town; he was admitted an advocate 5 June 1531. On 4 July 1531 he seems to have been living at East Farnham in Hampshire, but on 1 Sept. 1533, became dean of the collegiate church of Chester-le-Street, Durham. He was made chaplain of St. Peter's in the Tower of London 15 March 1534, but, probably because this preferment required residence, he resigned it in 1535. He was installed archdeacon of Buckinghamshire 27 Oct. 1534; but continued to live in London and had difficulties with his bishop, John Longland [q. v.] In 1535 Layton became rector of Sedgefield in Durham, and soon afterwards rector of Brington, Northamptonshire, a clerk in chancery, and clerk to the privy council. On 1 April 1535 he had lodgings in Paternoster Row.

Meanwhile Cromwell had made trial of Layton as an agent in executing his ecclesiastical reforms. He was employed at Sion in December 1533, and he administered interrogatories to More and Fisher in 1535, but he was ambitious of more profitable employment. On 4 June 1535 he wrote to Cromwell, 'You will never know what I can do till you try me' (Gasquet, *Henry VIII*

and the English Monasteries, i. 258), and directly after the execution of More in July 1535 he was sent with John ap Rice [q. v.] to make a visitation of the university of Oxford. They only stayed a few weeks in July, but returned for a few days in September, and effected vast changes in the order of studies and discipline of the university, founding new lecturerships and noting down such non-resident clergymen as they thought were better at their parsonages than in Oxford (cf. Froude, ii. 310–15, corrected by Dixon, *Hist. of the Church of England*, i. 303, 304, 304 *n.*) They were especially favourable to the new learning. 'We have sett Dunce [Duns Scotus] in Bocardo,' he informed Cromwell, 'and have utterly banished hym Oxforde for ever, with all his blinde glosses, and is nowe made a comon servant to evere man, faste nailede up upon postes in all comon howses of easement: id quod oculis meis vidi' (Wright, *Three Chapters of Suppression Letters*, Camd. Soc., p. 71).

On 1 Aug. 1535 Layton and Thomas (afterwards Sir Thomas) Legh [q. v.] began visiting monasteries at Evesham, and thence passed to Bath (7 Aug.) and the west. At first Legh saw ground to complain of his colleague's leniency. But Layton grew stricter as the work progressed, and saw clearly how pressure could be put upon the houses by a firm administration of the oaths of the royal supremacy. He passed to Bruton, Glastonbury, and Bristol, back to Oxford (12 Sept.) On 26 Sept. 1535 he was at Waverley in Sussex, whence he proceeded to Chichester, Arundel, Lewes, and Battle, and entering Kent, reached Allingborne on 1 Oct. On 23 Oct. he was at Canterbury, and was nearly burnt to death in a fire at St. Augustine's monastery. After returning to his lodgings in Paternoster Row, he was ordered, at his own request, to visit the northern houses. On the way he visited monasteries in Bedfordshire, Northamptonshire, and Leicestershire. Confessions of every kind of iniquity were extorted, and Layton acquired openly, and apparently with the consent of his superiors, no small profits for himself. On 22 Dec. 1535 he met Legh at Lichfield, reached York 11 Jan., and proceeded to the visitation of the Yorkshire houses. Layton afterwards traversed Northumberland, and came back to London by way of Chester. The report of Layton and his companions, submitted with others of a like kind to the parliament which met 4 Feb. 1536, sealed the fate of the smaller houses. John Dakyn, rector of Kirkby Ravensworth, alleged, after the northern rising, that he was in danger of death at the hands of the populace for entertaining Layton and Legh; and the punishment of Layton was one of the demands of the pilgrims of grace.

In May 1536 Layton took part in the trial of Anne Boleyn; through the autumn he was busy assisting in the repression of the northern rebels; and when the rising was over he was a commissioner to hear confessions. From December 1536 till the end of April 1537 he sat to try the prisoners. On 24 March 1537 he and Starkey received a summons from the king to confer with the bishops on the morrow (Palm Sunday) 'de sanctis invocandis, de purgatorio, de celibatu sacerdotum, et de satisfactione.' Layton in 1537 was a commissioner to take surrenders of abbeys, and the work occupied him in the east and south of England during the year (cf. Dixon, *Hist. of Church of England*, ii. 24). In the winter of 1539–40 he dissolved various abbeys in the north.

Always anxious for increased preferment, Layton on 19 July 1537 begged Wriothesley to recommend him for the registrarship of the Garter. On 21 July 1537 he was collated to the rectory of Harrow-on-the-Hill, where he amused himself, when not employed elsewhere, with hawking and growing pears, and was able to offer Cromwell a dozen beds in his parsonage. In 1538 he became a master in chancery.

The statement that in February 1538–9 Layton was arrested in the Low Countries for conniving at the escape of one Henry Phillips (*Athenæ Cantabr.* i. 535) is difficult to reconcile with his appointments on 20 June 1539 to the prebend of Ulleskelf at York, and on 23 July 1539 to the deanery of York. At York he showed his reforming zeal by destroying the silver shrine of St. William. With Pollard and Moyle he conducted the examination of the abbot of Glastonbury in September 1539, and in the same year he interceded for the continuance of the sanctuary at Bewley (Froude, iii. 228). In 1540 he was one of the divines appointed to examine into the validity of the king's marriage with Anne of Cleves.

Some time in 1543 he was employed in unravelling the conspiracy against Cranmer, and in the same year was appointed to succeed Paget as English ambassador at Paris. The expectation of war with France, however, led to his transference to Brussels, where he arrived 10 Dec. 1543. While at Ghent in February 1543–4 his health began to fail. At the close of May 1544 the king learned from Paget that his life was threatened by 'the worst kynde of a dropsye' (*State Papers*, ix. 681). He died at Brussels some time in June 1544. After his death it was found that he had pawned plate belonging to the chapter

at York, and the chapter had to redeem it. Many of Layton's letters are extant in the 'Cromwell Correspondence' in the Record Office and the Cotton MSS. All are lively and readable; they breathe throughout the spirit of loyalty to the throne characteristic of the Tudor period, but fully display the heartless and unscrupulous character of the writer (cf. FROUDE, *Hist.* ii. 310, for a more favourable estimate of Layton).

[Cooper's Athenæ Cantabr.; Dixon's Hist. of the Church of England; Gasquet's Henry VIII and the English Monasteries; Letters and Papers Hen. VIII, ed. Gairdner; State Papers Hen. VIII; Three Chaps. of Suppression Letters (Camden Soc.), ed. Wright; Fuller's Church History; Burnet's Hist. of the Reformation; Speed's Hist.; Le Neve's Fasti; Strype's Annals; Froude's Hist. of Engl.; Narratives of the Reformation (Camden Soc.), ed. Nichols; Wood's Athenæ, ed. Bliss, Pref.; Cotton MS. Cleop. E. iv.] W. A. J. A.

LEA. [See LEE, LEGH, LEIGH, and LEY.]

LEACH. [See also LEECH.]

LEACH, JAMES (1762–1798), musical composer, was born at Wardle, Rochdale, Lancashire, in 1762. He became a handloom weaver, but having studied music in his leisure hours, ultimately devoted himself entirely to the art. He early attained proficiency as a player, and was made a member of the king's band. He gained some distinction both as a teacher and choir-leader, and as a counter-tenor singer took a prominent part in the Westminster Abbey and other musical festivals. He removed about 1795 to Salford, where he died from the effects of a stage-coach accident on 8 Feb. 1798. He was buried in the cemetery of Union Street Wesleyan Chapel, Rochdale, where his grave is marked by a stone on which is cut his short-metre tune 'Egypt,' in G minor.

It is as a composer of psalmody that Leach is remembered. He published 'A New Sett of Hymns and Psalm Tunes,' &c. (London, 1789), containing twenty-two hymn-tunes and two long pieces, with instrumental accompaniment. This was followed by a 'Second Sett of Hymn and Psalm Tunes' (London, n.d., 1794?), which contains forty-eight tunes and three longer compositions. To an edition of the latter published after his death an advertisement is appended dated 'Manchester, 1798,' soliciting subscriptions towards publishing sundry manuscript anthems, &c., for the benefit of his family. Later impressions of both 'Setts' were printed from the original plates, but without the prefaces. A reprint, under the title of 'Leach's Psalmody,' edited by Newbigging and Butterworth, was issued in 1884 (London, 4to), with a sketch of his life. His tunes were mostly of the florid class popular in his day. They irritate the modern ear because of their erratic rhythmic form. At one time they were widely used both here and in America. Many of them were printed in American collections, notably in 'The David Companion, or the Methodist Standard' (Baltimore, 1810), which contains forty-eight of his pieces. Besides his tunes, Leach's published works include some anthems, and trios for two violins and a bass-viol.

[Life prefixed to edition of his Psalmody as above; Parr's Church of England Psalmody; Grove's Dict. of Music, ii. 108, iv. 698; Brown's Dict. of Musicians; Musical Times, April 1878, p. 226.] J. C. H.

LEACH, SIR JOHN (1760–1834), master of the rolls, son of Richard Leach, a coppersmith of Bedford, was born in that town on 28 Aug. 1760. After leaving the Bedford grammar school he became a pupil of Sir Robert Taylor the architect. While in his office he is said to have made the working drawings for the erection of Stone Buildings, which are still preserved at Lincoln's Inn (SPILSBURY, *Lincoln's Inn*, 1873, p. 94), and to have designed Howletts, in the parish of Bekesbourne, Kent (Foss, ix. 92). On the recommendation of his old fellow-pupil, Samuel Pepys Cockerell [q. v.], and other friends, Leach abandoned architecture for the law, and was admitted a student of the Middle Temple on 26 Jan. 1785. Having diligently applied himself to the study of conveyancing and equity drafting in the chambers of William Alexander, who afterwards became lord chief baron, he was called to the bar in Hilary term 1790, and joined the home circuit and Surrey sessions. In 1792 he was engaged as counsel in the Seaford election petition, and in 1795 was elected recorder of that Cinque port. Having previously purchased the Pelham interest, he unsuccessfully contested the constituency against Charles Rose Ellis (afterwards Lord Seaford) [q. v.] and Ellis's cousin, George Ellis [q. v.], at the general election in May 1796. In 1800 Leach gave up all common law work, and confined himself to the equity courts, where his able pleadings and terse style of speaking secured him an extensive business. At a by-election in July 1806 he was returned for Seaford, but owing to the prorogation did not take his seat in that parliament. He was again returned at the general election in the following October, and

continued to represent Seaford until his retirement from parliamentary life in 1816. In Hilary term 1807 Leach was made a king's counsel, and was subsequently elected a bencher of the Middle Temple. Leach spoke but rarely in the House of Commons. In March 1809 he defended the conduct of the Duke of York (*Parl. Debates*, 1st ser. xiii. 289–99), and on 31 Dec. 1810 supported William Lamb's amendment to the first regency resolution (*ib.* xviii. 532–45). In 1811 he carried through the House of Commons the Foreign Ministers' Pension Bill (51 Geo. III, c. 21). On 15 Feb. 1813 he strongly protested against the bill for the creation of a vice-chancellor, the effect of which he maintained would be to make the lord chancellor a political rather than a judicial character (*ib.* xxiv. 519–31, 534); and on 31 May 1815 he strenuously opposed Lord Althorp's motion for an inquiry into the expenditure of 100,000*l.* granted by parliament for the outfit of the prince regent (*ib.* xxxi. 548–9).

Early in February 1816 Leach vacated his seat in the House of Commons by accepting the Chiltern Hundreds, and was immediately afterwards appointed by the prince regent chancellor of the Duchy of Cornwall. In August 1817 he became chief justice of Chester, in succession to Sir William Garrow. Resigning these posts, he succeeded Sir Thomas Plumer as vice-chancellor of England in January 1818, and having been sworn a member of the privy council on 30 Dec. 1817, was knighted in the following month. Upon Copley becoming lord chancellor Leach was appointed master of the rolls (3 May 1827), and, by a commission dated 5 May 1827, was made deputy-speaker of the House of Lords (*Journals of the House of Lords*, lix. 278). By an act of parliament passed in August 1833 (3 and 4 William IV, c. 41) Leach became, by virtue of his office as master of the rolls, a member of the judicial committee of the privy council. He died at Simpson's Hotel in Edinburgh on 14 Sept. 1834, aged 74, and was buried on the 20th of the same month in William Adam's mausoleum in Greyfriars churchyard (James Brown, *Epitaphs in Greyfriars Churchyard, Edinburgh*, 1867, pp. 200–1).

According to Romilly, Leach had 'great facility of apprehension, considerable powers of argumentation, and remarkably clear and perspicuous elocution,' but was extremely wanting in knowledge as a lawyer, and in judgment was 'more deficient than any man possessed of so clear an understanding that I ever met with' (*Memoirs*, iii. 216–17). Leach got through his cases with remarkable speed. The chancery court under Lord Eldon was called the Court of Oyer sans Terminer, and the vice-chancellor's the Court of Terminer sans Oyer. Leach's decisions were lucid and brief, but as he often decided on his own judgment in preference to that of his predecessors, they were not unfrequently overruled. They will be found in the 'Reports' of Buck, Glyn and Jameson, Maddock (vols. iii–vi.), Montagu and Macarthur (i. 1–8), Mylne and Keen, Russell, Russell and Mylne, Simons (i. 1–291), Simons and Stuart and of Tamlyn.

Leach's irritable temper and dictatorial demeanour on the bench brought him into constant collision with members of the bar. A deputation from the most distinguished counsel of his court is said to have done some good by a formal remonstrance (*Legal Observer*, viii. 452). During his vice-chancellorship his salary was raised to 6,000*l.*, and that of the master of the rolls to 7,000*l.* a year (6 Geo. IV, c. 84, sec. 2). While he was master of the rolls the customary evening sittings of the court were abandoned, and on 22 June 1829 the practice of sitting in the daytime was commenced (Tamlyn, *Reports*, 1831, i. p. xiii). Though Leach was professedly a whig when he entered parliament, he adopted the politics of the regent, whose confidential adviser he had become. At his instigation the Milan commission was instituted in 1818 to investigate the conduct of the princess, but he did not, as it was sometimes asserted, prosecute the inquiry himself (Twiss, *Life of Lord Eldon*, 1844, ii. 400–2). He was strongly in favour of a divorce, and in April 1820 is said to have tried 'to root out the ministry' by telling the king that his ministers were not standing by him in the matter (*Life of William Wilberforce*, 1839, v. 54; see also Croker's *Correspondence and Diaries*, 1884, i. 160–1, and Lord Colchester's *Diary*, 1861, iii. 115). Leach appears to have aspired to the woolsack more than once, and in November 1830 was 'exceedingly disappointed' at Brougham's appointment (*Greville Memoirs*, 1st ser. 1874, ii. 68). In private life he is said to have been amiable and courteous. His manners were finical and affected. Ambitious 'of being thought to unite the character of a fine gentleman to that of a great lawyer,' he shunned the society of his own profession, and 'was in constant attendance at the opera and at the gayest assemblies' (Romilly, iii. 217). Leach was created D.C.L. by the university of Oxford on 5 July 1810. He was never married. His nephew, Richard Howell Leach, a son of his youngest brother, Thomas Leach, was the senior chancery registrar from 1868 to 1882, and

died on 4 Aug. 1883. A portrait of Leach was exhibited at the Loan Collection of National Portraits at South Kensington in 1868 (*Cat.* No. 222), and there is a fine mezzotint of him by Dawe after Penny (*Notes and Queries*, 5th ser. vi. 273). Some of Leach's equity pleadings, signed 'J. L.,' were printed in F. M. Van Heythuysen's 'Equity Draftsman' (London, 1816, 8vo). His speech of 31 Dec. 1810 on the regency resolutions was published in 1811 (London, 8vo, second edition).

[Foss's Judges of England, 1864, ix. 50, 92–5; Memoirs of Sir Samuel Romilly, 1840, iii. 215–217, 325–6; Raikes's Journal, 1856, i. 279; Lord Brougham's Contributions to the Edinburgh Review, 1856, i. 368, 477–83; Lord Campbell's Lives of the Lord Chancellors, 1857, viii. 272, ix. 377–9, x. 22, 235, 304; Horsfield's History of Sussex, 1835, vol. ii. App. pp. 70–1; Gent. Mag. 1834, new ser. ii. 647–50; Annual Register, 1834, App. to Chron. p. 239; Legal Observer, 4 Oct. 1834; Law Magazine, xii. 427–34; Scotsman, 17 Sept. 1834; Law and Lawyers, 1840, ii. 88–92; Georgian Era, 1833, ii. 341–2; H. S. Smith's Parliaments of England, pt. iii. pp. 80–1; Wilson's Biog. Index to the present House of Commons, 1808, pp. 531–2; Official Return of Lists of Members of Parliament, pt. ii. pp. 224, 237, 252, 267; Foster's Alumni Oxon. 1888, iii. 828; Notes and Queries, 1st ser. ix. 538, x. 18, 70, 253, 5th ser. vi. 147, 214, 237, 273, 414, 478, 516.] G. F. R. B.

LEACH, THOMAS (1746–1818), legal writer, born in 1746, was called to the bar from the Middle Temple. In 1790 he was appointed police magistrate at Hatton Garden, and was also chairman of the county court of requests in Fulwood's Rents, Holborn. He was an able lawyer, but ill-health made him irritable. He sent in his resignation in November 1818, and died unmarried on 31 Dec. following.

He published: 1. 'Considerations on the matter of Libel, suggested by Mr. Fox's Notice in Parliament of an intended Motion on that subject,' 8vo, London, 1791. 2. 'Reports of Sir George Croke,' 4th edit. 3 vols. 8vo, London, 1790–2. 3. 'Modern Reports, or Select Cases adjudged in the Courts of King's Bench, Chancery, Common Pleas, and Exchequer, from the Restoration of Charles II to the 28th of George II,' 5th edit. 12 vols. 8vo, London, 1793–6. 4. 'Sir B. Shower's Reports of Cases adjudged in the Court of King's Bench during the reigns of Charles I, James II, and William III,' 2nd edit. 2 vols. 8vo, London, 1794 (3rd edit. 1836). 5. 'Hawkins's Pleas of the Crown, 7th edit., digested under proper heads,' 4 vols. 8vo, London, 1795. 6. 'Cases in Crown Law determined by the Twelve Judges, by the Court of King's Bench, and by Commissioners of Oyer and Terminer, and General Gaol Delivery, 1730–1815,' London, 1789, 1792, 1800, and in 2 vols. 8vo, 1815.

Leach was for some years editor of the 'Whitehall Evening Post.' His portrait has been engraved by Audinet.

[Gent. Mag. 1818, pt. ii. p. 647; Watt's Bibl. Brit.; Evans's Cat. of Engraved Portraits.] G. G.

LEACH, WILLIAM ELFORD (1790–1836), naturalist, born at Plymouth in 1790, after studying medicine under Abernethy at St. Bartholomew's Hospital, London, proceeded to Edinburgh, where he graduated M.D. in 1812. Abandoning his profession shortly after taking his degree to devote himself to natural history, he was in 1813 appointed assistant librarian, and had risen by 1821 to be assistant keeper of the natural history department in the British Museum. In 1815 he published the first part of his excellent history of British crustacea, which was never completed. Meanwhile he laboured at the British Museum with great zeal. The introduction of the natural system of arrangement in conchology and entomology, on the lines of Latreille and Cuvier, as opposed to the artificial system of Linnæus, was mainly due to his initiative. Though he made many new discoveries among the various classes of vertebrates, especially birds, it was in entomology and malacology that his labours bore the most fruit, his knowledge of crustacea being superior to that of any other naturalist of his time. His arrangement was, it is true, far from faultless, and was superseded by that of Henri Milne-Edwards, in his 'Histoire Naturelle des Crustacés,' 1834; but the French naturalist gave high praise to Leach as the one of his predecessors to whom subsequent investigators in the same field would always owe the highest obligation. Unfortunately Leach's studies injured his health, and his brain becoming affected he was compelled in 1821 to retire from his post at the museum. For the last few years of his life he resided with his sister in Italy, resumed to some extent his favourite occupations, and wrote letters of interest on scientific subjects to his friends in France and in England. He died suddenly of cholera on 25 Aug. 1836, at the Palazzo St. Sebastiano, near Tortona.

'Few men,' says Dr. Boot, in the 'Anniversary Notice of Members of the Linnean Society,' 1837, 'have ever devoted themselves to zoology with greater zeal than Dr. Leach, or attained at an early period of life a higher reputation at home and abroad as a profound

naturalist.' He was elected a fellow of the Royal Society in 1817, and was also a member of the Linnean and of numerous other learned societies in England, France, and America.

Leach's works are: 1. 'The Zoological Miscellany, being Descriptions of new or interesting Animals.' Illustrated with excellent plates, drawn and coloured by R. P. Nodder, London, 1814–17, 3 vols. 8vo. A supplement to Shaw and Nodder's 'Naturalist's Miscellany.' 'The copies,' says Lowndes, 'vary very much in the quality of colouring.' 2. 'Malacostraca Podophthalma Britanniæ, or a Monograph on the British Crabs, Lobsters, Prawns, and other Crustacea with pedunculated eyes,' with plates by J. Sowerby, Nos. 1 to 17, London, 1815–16, 4to. 3. 'Systematic Catalogue of the Specimens of the indigenous Mammalia and Birds that are preserved in the British Museum, with the Localities and Authors, to which is added a list of the described species that are wanting to complete the collection of British Mammalia and Birds,' 1816, 4to. Originally an official publication, this work was reprinted for the Willoughby Society in 1882. 4. 'A Synopsis of the Mollusca of Great Britain, arranged according to their natural affinities and anatomical structure.' Dedicated to Savigny, Cuvier and Poli, and edited posthumously by J. E. Gray in 1852, 8vo. Though not published until the last-mentioned date, pp. 1–116 and the plates were in type, and some copies were circulated as early as 1820, a circumstance which gives validity to Leach's names.

Leach also described the animals taken by Cranch in the expedition of Captain Tuckey to the Congo, and was the author of articles on crustacea in the 'Encyclopædia Britannica' and 'Edinburgh Encyclopædia,' in addition to numerous papers in the 'Philosophical Transactions,' the 'Zoological Journal,' 'Dictionnaire des Sciences Naturelles,' &c. Thirty-one papers are placed to his credit in the 'Royal Society Catalogue,' while between 1810 and 1820 he contributed to the 'Transactions of the Linnean Society' seven papers; three on insects; a general arrangement of the crustacea, myriapoda, and arachnides, a very laborious work; two descriptive of ten new genera of bats, one of three new species of Glareola. There are several of his letters in autograph in the British Museum Library (Add. MSS. 32166 f. 108, 32441 ff. 7, 51).

[London and Edinburgh Philosophical Mag. July 1837; Neville Wood's Naturalist, ii. 284; Milne-Edwards's Histoire Naturelle des Crustacés, Introduction, xxiii–v; Thomas's Universal Dict. of Biog. iii. 1386; Imperial Dict. of Biog.; Maunder's Biog. Treas. Suppl. p. 578; Larousse's Dict. Univ.; notes kindly supplied by B. B. Woodward, esq., of the Natural History Museum.] T. S.

LEAD or LEADE, Mrs. JANE (1623–1704), mystic, was daughter of Schildknap Ward, who belonged to a good Norfolk family (Jaeger). She was educated like other girls, but is said to have heard at a very early age a miraculous voice amidst the Christmas gaieties at her father's house, and thenceforth devoted herself to a religious life. All attempts on the part of her family to divert her mind from its serious bent failed. At twenty-one she married her kinsman, William Lead, who was six years her senior. He died not long after, leaving one daughter, Barbara. Mrs. Lead appears to have lived after her husband's death in the greatest seclusion in London.

Her early tendency to mysticism was increased by a study of the works of Jacob Boehm, in the English translations of 1645–1661. She was deeply impressed by his mystic revelations, and experienced almost nightly prophetic visions, which she recorded from April 1670 in her spiritual diary, entitled 'A Fountain of Gardens.' Mrs. Lead probably made the acquaintance of Dr. John Pordage [q. v.] about 1670, and published in 1681 and 1683 respectively two books, 'The Heavenly Cloud,' a treatise on death and resurrection, by some considered her best work, and 'The Revelation of Revelations,' an account of her visions. It appears from the title-page of the latter that she was then living 'in Bartholomew Close.' At the time her books attracted little notice, but about 1693 one of them reached Holland, and was translated into Dutch and German by Fischer of Rotterdam, who commenced a correspondence with the author. Mrs. Lead's reputation in Holland was at once established, and Francis Lee [q. v.], a young Oxford scholar, returning through Holland from his travels, was commissioned to seek her out in England, and obtain further writings.

Lee made her acquaintance, and, soon convinced of her piety, was adopted by her as her son and adviser. She became blind, and all her correspondence passed through Lee's hands. In obedience to what was alleged to be a divine order (Walton, *Law*, pp. 226–7), Lee married her daughter, then a widow (Mrs. Walton), wrote many works from Mrs. Lead's dictation, and edited them, with prefaces of his own, and some occasional verses by Richard Roach [q. v.] An influential body of theosophists calling themselves Philadelphians gathered around Lee and the prophetess in London, and many members were to be found in Holland and Germany. In

1696 Mrs. Lead printed a 'Message to the Philadelphian Society whithersoever dispersed over the whole Earth.' In the following year her disciples drew up a constitution, held meetings at Westmoreland House (*Lambeth MSS.*), and promised to publish quarterly 'Transactions,' of which only one volume appeared.

In her latter days Mrs. Lead suffered much from poverty and from the jealousies of some of her disciples under the leadership of Gichtel; but a German sympathiser, Baron Kniphausen, allowed her four hundred gulden a year, and she was admitted into one of the almshouses of the Lady Mico at Stepney. In 1702 she published her own 'Funeral Testimony,' and after Easter 1704 she had only brief intervals of consciousness. She died on 19 Aug. 1704, 'in the 81st year of her age, and 65th of her vocation to the inward life.' She was buried on the 22nd in Bunhill Fields, the funeral address being delivered by Roach. A month later, Lee, her faithful attendant to the last, to whose ability she owed much of her popular influence, wrote many epistles to the Countess Kniphausen and others in France and Germany describing her death, and 'The Last Hours of Jane Lead, by an Eye and Ear Witness,' which was at once translated into German. The original does not appear to exist, but a manuscript copy, retranslated from the German, is in the Walton Library (now preserved in Dr. Williams's Library), together with some English translations of Lee's Latin letters, by Canon R. C. Jenkins.

Mrs. Lead's writings were eagerly purchased and read, and are now very rare. Her language is ungrammatical, her style involved, and her imagery fanciful and strained. The titles are: 1. 'The Heavenly Cloud now breaking. The Lord Christ's Ascension-Ladder sent down,' London, 1681. 2. 'The Revelation of Revelations,' &c., London, 1683. 3. 'The Enochian Walks with God, found out by a Spirituall Traveller, whose Face towards Mount Sion above was set. With an Experimental Account of what was known, seen, and met withal there,' London, 1694. 4. 'The Laws of Paradise given forth by Wisdom to a Translated Spirit,' 1695. 5. 'The Wonders of God's Creation manifested in the variety of Eight Worlds, as they were made known experimentally unto the Author,' London, 1695. 6. 'A Message to the Philadelphian Society whithersoever dispersed over the whole Earth,' London, 1696. 7. 'The Tree of Faith, or the Tree of Life springing up in the Paradise of God, from which all the Wonders of the New Creation must proceed,' 1696. 8. 'The Ark of Faith, a supplement to the Tree of Faith,' 1696. 9. 'A Fountain of Gardens watered by the Rivers of Divine Pleasure, and springing up in all the variety of Spiritual Plants, blown up by the Pure Breath into a Paradise, sending forth their Sweet Savours and Strong Odours, for Soul Refreshing,' 4 vols., London, 1696–1701; reprinted four times. 10. 'A Revelation of the Everlasting Gospel Message,' 1697. 11. 'The Ascent to the Mount of Vision,' n.d. [1698]. 12. 'The Signs of the Times: forerunning the Kingdom of Christ, and evidencing when it is to come,' 1699. 13. 'The Wars of David and the Peaceable Reign of Solomon . . . containing: 1. An Alarm to the Holy Warriors to Fight the Battles of the Lamb. 2. The Glory of Sharon in the Renovation of Nature, introducing the Kingdom of Christ,' with a preface containing autobiographical remarks, 1700. 14. 'A Second and a Third Message to the Philadelphian Society.' 15. 'A Living Funeral Testimony, or Death overcome and drowned in the Life of Christ,' 1702. 16. 'The First Resurrection in Christ,' dictated shortly before her death, and published almost immediately in Amsterdam. She intended to call it 'The Royal Stamp' (see *Lee's Letters* in the Walton Library).

[Walton's Materials for Biog. of Law, printed privately, 1854 (with manuscript notes; the fullest are in the copy in the Walton Library, now preserved in Dr. Williams's Library); Lee's Letters and Last Hours, Walton MSS.; Jaeger's Hist. Eccles. ii. pt. ii. 90–117, Hamburg, 1717, gives the date of her birth wrongly; Trans. of the Phil. Soc. 1697; Rawlinson MS. D. 833; information from Canon Jenkins, and his art. in Brit. Quart. Rev. July 1873, pp. 181–7; Gichtel's Theosophia Practica, Leyden, 1722; Notes and Queries, 4th ser. vi. 529.] C. F. S.

LEADBEATER, MARY (1758–1826), authoress, daughter of Richard Shackleton (1726–1792) by his second wife, Elizabeth Carleton, and granddaughter of Abraham Shackleton [q. v.], Burke's schoolmaster, was born at Ballitore, county Kildare, in December 1758. Her parents were quakers. She was thoroughly educated, and her literary studies were aided by Aldborough Wrightson, a man of great ability who had been educated at Ballitore school and had returned to die there. In 1784 she travelled to London with her father and paid several visits to Burke's town house, where she met Sir J. Reynolds and George Crabbe. She also went to Beaconsfield, and on her return wrote a poem in praise of the place and its owner, which was acknowledged by Burke, 13 Dec. 1784, in a long and eulogistic letter (printed in *Annals of Ballitore*, p. 145). On her way home she visited at Selby, Yorkshire, some primitive

quakers whom she described in her journal. In 1791 she married William Leadbeater, a former pupil of her father, and they resided in Ballitore. Leadbeater, who traced his descent from the Huguenot family of Le Batre, was a small farmer and landowner, and his wife kept the village post office. On her father's death Mrs. Leadbeater received a tender letter of consolation from Burke (*ib.* p. 200). She had from time to time written poems, and in 1794 published anonymously in Dublin 'Extracts and Original Anecdotes for the Improvement of Youth,' which begins with 'some account of the society of the people called Quakers,' contains several poems on secular subjects, and concludes with 'divine odes.' She was in Carlow on Christmas day 1796 when the news arrived that the French fleet had been seen off Bantry, and she describes the march out of the troops. On 23 May 1797 Burke wrote one of his last letters to her (*ib.* p. 218). Ballitore was occupied in 1798 first by yeomen and soldiers and then by the insurgents. It was sacked, and she and her husband narrowly escaped death. She thought her food tasted of blood and used to have horrible dreams of massacre. In 1808 she published 'Poems' with a metrical version of her husband's prose translation of Maffæus Vegio's 'Thirteenth Book of the Æneid.' The poems are sixty-seven in number; six are on subjects relating to Burke, one in praise of the spa of Ballitore, and the remainder on domestic and local subjects. She next published in 1811 'Cottage Dialogues among the Irish Peasantry,' of which four editions, with some alterations and additions, had appeared by 1813. The dialogues are on such subjects as dress, a wake, going to the fair, a spinning match, cow-pock, cookery, and matrimony. William P. Le Fanu (1774–1817) had suggested the design, and the object was to diffuse information among the peasantry. In 1813 she tried to instruct the rich on a similar plan in 'The Landlord's Friend, intended as a sequel to Cottage Dialogues,' in which persons of quality are made to discourse on such topics as beggars, spinning-wheels, and Sunday in the village. 'Tales for Cottagers,' which she brought out in 1814 in conjunction with Elizabeth Shackleton, is a return to the original design. The tales illustrate perseverance, temper, economy, and are followed by a curious moral play, 'Honesty is the best policy.' In 1822 she concluded this series by 'Cottage Biography, being a Collection of Lives of the Irish Peasantry.' The lives are those of real persons, and contain some interesting passages, especially in the life of James Dunn, a pilgrim to Loch Derg. Many traits of Irish country life appear in these books, and they preserve several of the idioms of the English-speaking inhabitants of the Pale. 'Memoirs and Letters of Richard and Elizabeth Shackleton . . . compiled by their Daughter,' was also issued in 1822 (new edit. 1849, ed. Lydia Ann Barclay). Her 'Biographical Notices of Members of the Society of Friends who were resident in Ireland' appeared in 1823, and is a summary of their spiritual lives, with a scanty narrative of events. Her last work was 'The Pedlars, a Tale,' published in 1824.

Besides receiving letters from Burke, Mrs. Leadbeater corresponded with, among others, Maria Edgeworth, George Crabbe, and Mrs. Melusina Trench, and from the age of eleven kept a private journal. She died at Ballitore 27 June 1826, and was buried in the quaker burial-ground there. She had several children, and one of her daughters, Mrs. Fisher, was the intimate friend of the poet and novelist, Gerald Griffin [q. v.]

Mrs. Leadbeater's best work, the 'Annals of Ballitore,' was not printed till 1862, when it was brought out with the general title of 'The Leadbeater Papers' (2 vols.) by Richard Davis Webb, a learned and patriotic printer, eager to preserve every truthful illustration of Irish life. It tells of the inhabitants and events of Ballitore from 1766 to 1823, and few books give a better idea of the character and feelings of Irish cottagers, of the premonitory signs of the rebellion of 1798, and of the horrors of the outbreak itself. The second volume includes unpublished letters of Burke and the correspondence with Mrs. Richard Trench and with Crabbe.

[Works; Memoir of Mary Leadbeater, prefixed to the Leadbeater Papers, 2 vols. 2nd ed. London, 1862; Smith's Cat. of Friends' Books; A. Webb's Comp. of Irish Biog.; Memoirs of Mrs. Trench; information received at Ballitore.] N. M.

LEADBETTER, CHARLES (*fl.* 1728), astronomer, was for many years a gauger in the royal excise, and afterwards taught mathematics, navigation, and astronomy at the 'Hand and Pen' in Cock Lane, London. Although stated to have died in November 1744 (*London Mag.* xiii. 569), there is evidence from the successive editions of his works that he was alive as late as 1769. He wrote: 1. 'A Treatise of Eclipses,' London, 1727. 2. 'Astronomy, or the True System of the Planets demonstrated,' 1727. 3. 'A Compleat System of Astronomy,' 1728; 2nd edit. 1742; the second volume containing new tables of the planetary motions. He gave in this work perhaps the earliest demonstration of a well-known property of stereographic projection. 4. 'Astronomy of the

Satellites of the Earth, Jupiter, and Saturn, grounded upon Newton's Theory of the Earth's Satellite; also New Tables of the Motions of the Satellites of Jupiter and Saturn,' 1729. 5. 'Uranoscopia, or the Contemplation of the Heavens,' 1735. 6. 'Mechanick Dialling,' 1737, adapted to new style in editions of 1756 and 1769. 7. 'The Royal Gauger,' 1739; 4th edit. 1756. 8. 'The Young Mathematician's Companion,' 1739; 2nd edit. 1748. Leadbetter was one of the first commentators on Newton, and his writings were useful in their time.

[Delambre's Hist. de l'Astronomie au XVIII^e^ Siècle, p. 87; Mädler's Geschichte der Himmelskunde, ii. 531; Lalande's Astronomie, ii. 222; Lalande's Bibl. Astr.; Weidler's Bibl. Astr.; Watt's Bibl. Brit.] A. M. C.

LEAHY, ARTHUR (1830–1878), colonel royal engineers, seventh son of John Leahy, esq., J.P., of South Hill, Killarney, was born 5 Aug. 1830, and educated at Corpus Christi Hall, Maidstone, and the Royal Military Academy, Woolwich. He obtained a commission as lieutenant in the royal engineers on 27 June 1848, and, after completing his military studies at Chatham, was quartered in Ireland until 1853, and after that at Corfu.

On the outbreak of the war with Russia in 1854, he joined the army at Varna and proceeded with it to the Crimea. He was present at the battles of Alma and Inkerman. During the early part of the siege he was acting adjutant, and in charge of the engineer park of the left attack under Major (now General Sir) Frederick Chapman. In managing the park and the engineer transport train he first had an opportunity of showing his characteristic energy and industry. As the winter set in Leahy was appointed deputy-assistant quartermaster-general for the royal engineers. In the 'Journal of the Siege Operations,' published by authority, Leahy is credited with invaluable services in providing for the comfort and proper maintenance of the engineer troops. He received the Crimean war medal with three clasps, the Sardinian medal, the Turkish war medal and the 5th class of the Medjidie.

From the Crimea he returned to Corfu in 1856, and became a second captain on 2 Dec. 1857. His brevet majority for service in the Crimea, which he received some time after, was antedated 3 Dec. 1857. He returned home early in 1858, was stationed for a short time at Woolwich, and in June was appointed to the staff of the inspector-general of fortifications at the war office. In 1864 he became assistant-director of works in the fortification branch of the war office. When he went to the war office the defence of the home arsenals and dockyards had become a matter of urgency, and the defence loan, the result of the royal commission on the defences of the United Kingdom of 1859, provided the necessary funds. The work thrown upon the fortification branch was enormous, and Leahy's share of it large. In addition to his regular work, he was a member of many committees, and in 1870 was secretary of that presided over by Lord Lansdowne on the employment of officers of royal engineers in the civil departments of the state.

Leahy was employed at the Paris Exhibition of 1867, and made three able reports, which were published, on military hospitals and barrack buildings, on field hospital equipment, and on military telegraphy and signalling. He became a brevet lieutenant-colonel on 29 Nov. 1868. In July 1871 he was appointed instructor of field works at the School of Military Engineering at Chatham, and owing to his efforts the instruction in fieldworks and kindred subjects was made available not only for the whole regular army but also for the militia and volunteers. It was also due to his initiative that classes for pioneer sergeants of infantry were introduced, and he himself prepared the official manual for their instruction. He took considerable interest in the field park and its workshops, and brought them into a high state of efficiency. He was promoted to be regimental lieutenant-colonel 10 Dec. 1873, and in March 1876 was sent to Gibraltar as second in command of the royal engineers. He was promoted brevet-colonel 1 Oct. 1877. The following year he was attacked by Rock fever, was taken home, and died on 13 July 1878 at Netley Hospital, Southampton. Leahy was twice married, first in 1857 to Miss Tabuteau, by whom he had two children; and secondly to Miss E. J. Poynter, by whom he had five children. He was the author of a pamphlet on army reorganisation, 1868, 8vo.

[Corps Records; Royal Engineers Journal, vol. ix.] R. H. V.

LEAHY, EDWARD DANIEL (1797–1875), portrait and subject painter, was born in London, doubtless of Irish parentage, in 1797. In 1820 he sent to the Royal Academy a portrait of Mrs. Yates in the character of Meg Merrilies, and became a frequent exhibitor, both there and at the British Institution, of portraits and historical subjects. The Duke of Sussex and the Marquis of Bristol sat to him, and his sitters included, among other prominent Irishmen, the Earl of Rosse, R. L. Sheil, M.P., Sir M. Tierney,

M.D., William Cumming, president of the Royal Hibernian Academy, and Father Mathew, the 'Apostle of Temperance.' His subject-pictures included 'Battle of the Nile' and 'Trafalgar,' 1825; 'Mary Stuart's Farewell to France,' 1826 (engraved); 'Jacques and the Wounded Stag,' 1830; 'Escape of Mary Queen of Scots from Loch Leven Castle,' 1837 (painted for Lord Egremont), 'Lady Jane Grey summoned to Execution,' 1844. Between 1837 and 1843 Leahy resided in Italy, and in Rome painted a portrait of John Gibson, R.A. After his return he exhibited a few Italian subjects, and appeared at the Academy for the last time in 1853. He died at Brighton on 9 Feb. 1875. Leahy's portrait of Father Mathew, painted at Cork in 1846, is now in the National Portrait Gallery, London.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Royal Academy and British Institution Catalogues; National Portrait Gallery Cat.] F. M. O'D.

LEAHY, PATRICK (1806–1875), archbishop of Cashel, son of Patrick Leahy, civil engineer and county surveyor of Cork, was born near Thurles, co. Tipperary, on 31 May 1806, and was educated at Maynooth. On his ordination he became Roman catholic curate of a small parish in the diocese of Cashel. He was soon appointed professor in St. Patrick's College at Thurles, and shortly afterwards president of that institution. On 22 Aug. 1850 he was one of the secretaries of the synod or national council of Thurles, and was afterwards appointed parish priest of Thurles and vicar-general of the diocese of Cashel. When the catholic university was opened in Dublin in 1854, he was selected for the office of vice-rector under Dr. J. H. (afterwards Cardinal) Newman, the rector, and filled a professor's chair. He was elected archbishop of Cashel 27 April 1857 and consecrated on 29 June. In 1866 and 1867 he was deputed, with the Bishop of Clonfert, to conduct the negotiations with Lord Mayo, the chief secretary for Ireland, with respect to the proposed endowment of the Roman catholic university. He was a strong advocate of the cause of temperance, and enforced the Sunday closing of the public-houses in his diocese. Owing to his energy the fine cathedral at Thurles was built at a cost of 45,000*l*. He died at the episcopal residence near Thurles 26 Jan. 1875, and was buried in Thurles Cathedral on 3 Feb. He was remarkable for his dignified bearing and uniform courtesy.

[Times, 27 Jan. 1875, p. 12, 28 Jan. p. 12; Illustrated London News, 6 Feb. 1875, p. 139; Cashel Gazette, 30 Jan. and 6, 13 Feb. 1875; Webb's Compendium of Irish Biography, 1878, p. 287.] G. C. B.

LEAKE. [See also LEEKE.]

LEAKE, SIR ANDREW (*d.* 1704), captain in the navy, son of Andrew Leake, merchant, of Lowestoft, was, by the marriage of his sister Margaret, closely connected with Admiral Sir John Ashby [q. v.] and with Vice-admiral James Mighells, comptroller of the navy (GILLINGWATER, *Hist. of Lowestoft*, pp. 401, 410). On 7 Aug. 1690 he was promoted to be commander of the Roebuck fireship. He took post from 9 Jan. 1690–1, though during the following spring and summer he was in command of the Fox fireship. During the rest of the war he successively commanded the Greenwich, the Lancaster, and the Canterbury, all in the Channel, without any opportunity of distinction. Through 1698 he was unemployed, and is said to have busied himself in collecting funds for rebuilding the church at Lowestoft. In 1699 and 1700 he was commodore of the squadron on the Newfoundland station for the protection of the fishery and the convoy of the trade thence to Cadiz and the Mediterranean. In January 1701–2 he was appointed to the Torbay, as flag-captain to Vice-admiral Thomas Hopsonn [q. v.], with whom he served during the campaign of 1702, in the abortive attempt on Cadiz, and the capture or destruction of the Franco-Spanish fleet at Vigo in October. For his service on this occasion he was knighted. From February to May 1703 he commanded the Ranelagh at the Nore, and in May was appointed to the Grafton, one of the fleet sent to the Mediterranean under Sir Clowdisley Shovell [q. v.], and again in 1704 under Sir George Rooke [q. v.] The Grafton was one of the ships placed under the orders of Sir George Byng [q. v.] for the attack on Gibraltar, 22 July 1704, in which service she expended so much ammunition that in the battle of Malaga, where she was the leading ship of the red squadron, she ran short, and was obliged to quit the line. Before this Leake had been mortally wounded. After his wound had been dressed he had himself carried on the quarter-deck and placed in an armchair, where he died. 'From the grace and comeliness of his person,' he is said to have been called 'Queen Anne's handsome captain.'

[Charnock's Biog. Nav. ii. 331; commission and warrant books and official letters in the Public Record Office; Lediard's Naval Hist.] J. K. L.

LEAKE, Sir JOHN (1656–1720), admiral of the fleet, second and only surviving son of Richard Leake [q. v.], was born at Rotherhithe in 1656. He was serving with his father, on board the Royal Prince, in the action of 10 Aug. 1673, when his elder brother, Henry, was killed. After the peace he went into the merchant service, and is said to have commanded a ship for two or three voyages up the Mediterranean. He is also said to have succeeded his father as gunner of the Neptune, that is, in May 1677, which, as he was then barely twenty-one, seems improbable. It is much more likely that his appointment as gunner was some years later. On 24 Sept. 1688 he was promoted to command the Firedrake, which was attached to the fleet under the Earl of Dartmouth, and was in the following year with Admiral Herbert in the action off Bantry Bay, 1 May 1689, when Leake distinguished himself by setting fire to the Diamant, a French ship of 54 guns, by means of the 'cushee-piece,' which his father had invented. The Diamant's poop was blown up, and with it many officers and men; her captain, the Chevalier Coetlogon, was dangerously wounded (Troude, i. 193); and though the ship was eventually saved, Herbert was so well pleased with the attempt that two days later he posted Leake to the command of the Dartmouth of 40 guns. In September 1688, in fitting the shells for this cushee-piece at Woolwich, one of them had exploded, and killed Leake's younger brother, Edward. Whether from this accident, or from his more extended acquaintance with the gun, Leake seems to have formed an unfavourable opinion of it, and neither to have used it nor recommended it for further service, a neglect which is said to have caused some coolness between him and his father.

From Bantry Bay the Dartmouth was sent to Liverpool, to convoy the victuallers and transports for the relief of Londonderry. On 8 June she joined the squadron under Sir George Rooke [q. v.], and proceeded to Lough Foyle. A council of war decided that it was impracticable for the ships to force the passage to the town. It was not till some six weeks later, 28 July, when positive orders to relieve the town had been received, that the Dartmouth and two victuallers, the Mountjoy and Phœnix, were permitted to attempt to force the boom. The accounts vary in detail. The generally received story is that the Mountjoy and Phœnix broke the boom by their impact, while the Dartmouth engaged and silenced the batteries (Macaulay, *Hist. of England*, cabinet edit. iv. 245); but the more probable story, told by Leake's nephew and biographer, is that the ships, being becalmed, did not break the boom, but that it was cut through by a party of men from the boats of the fleet (*Life of Sir John Leake*, p. 17). In any case, the credit of the success was largely due to Leake and his two companions, the masters of the merchantmen [see Douglas, Andrew, *d.* 1725]. The Dartmouth was paid off at the close of the year, and Leake was appointed to the Oxford of 54 guns, in which he went to Cadiz and the Mediterranean with Admiral Henry Killigrew [q. v.] In May he was moved into the Eagle, a 70-gun ship, and coming home with Killigrew, was in the fleet under the joint admirals at the reduction of Cork in September. The Eagle continued attached to the grand fleet under Russell during 1691; and in the battle of Barfleur, 19 May 1692, was the third ahead of the admiral, where the principal effort of the French was made. She thus sustained much damage, both in masts and hull, and had 220 men killed or wounded out of a crew of 460 [see Russell, Edward, Earl of Orford]. In compliment to her gallant service, perhaps also in compliment to Leake's service at Londonderry, or to old friendship with his father, Rooke, though vice-admiral of the blue squadron, hoisted his flag on board the Eagle, 'notwithstanding the ill condition she was in,' for the purpose of destroying the enemy's ships in the bay of La Hogue, a service which was very thoroughly carried out on 23–4 May.

In December the Eagle was paid off, and Leake was appointed to the Plymouth, from which, in July 1693, he was moved to the Ossory of 90 guns. In her he went with Russell to the Mediterranean in 1694 and 1695, and continued till the peace in 1697. On the death of his father, in 1696, his wife and friends made interest to obtain for him the office of master-gunner, thus vacant, and Russell wrote in his behalf to the Earl of Romney, master-general of the ordnance. Leake, however, declined the appointment, preferring to take his chance of promotion in the navy. In 1699 he commanded the Kent, in 1701 the Berwick, and on 13 Jan. 1701–2 was appointed to the Association (*Commission and Warrant Book*). Two days later, 15 Jan., he was nominated by the Earl of Pembroke, then lord high admiral, to be first captain of the Britannia under his flag. It does not appear, however, that the earl ever hoisted his flag; and though Leake is named in the official lists as first captain of the Britannia, Robert Bokenham being the second, it seems very doubtful whether he really held that command (cf. *Memoirs*

relating to the Lord Torrington, Camd. Soc., p. 81). On 1 June he was reappointed to the Association, but in July was moved to the Exeter, and sent out as governor and commander-in-chief at Newfoundland, where, before the end of October, he completely broke up and ruined the French fishery, destroying the fishing-boats and stages, and capturing upwards of thirty of their ships. He returned to England in November, and on 10 Dec. was promoted to be rear-admiral of the blue. On 1 March 1702–3 he was advanced to be vice-admiral of the blue, and in the summer, with his flag in the Prince George, he followed Sir Clowdisley Shovell [q. v.] to the Mediterranean, returning to England and anchoring in the Downs just before the great storm of 27 Nov. 1703, when, of all the ships in the Downs, the Prince George was the only one that rode out the gale.

In February 1703–4 Leake was knighted, and a few days afterwards he sailed for Lisbon with a large convoy of transports. At Lisbon he joined Sir George Rooke, with whom he continued during the year, taking part in the reduction of Gibraltar on 23 July, and the battle of Malaga on 13 Aug. On the return of the fleet to Gibraltar, Leake, having shifted his flag to the Nottingham, was left in command of a small squadron for its protection. He was at Lisbon refitting when he had news that Gibraltar was attacked by the French under M. de Pointis. He put to sea at once, but after relieving and strengthening the garrison, he went back to Lisbon for stores and provisions, and coming again into Gibraltar Bay on 25 Oct., surprised there an enemy's squadron of three frigates and five smaller vessels, which he captured or destroyed. Then having intelligence that the French fleet was on the point of returning in force, and being apprehensive for the safety of a fleet of transports destined for Gibraltar, he put to sea in order to convoy it in; but learning that it had got safely to Gibraltar, he went on to Lisbon. He was there reinforced by Sir Thomas Dilkes [q. v.], and by a number of Dutch and Portuguese ships, so that in March 1704–5 he put to sea with a fleet of thirty-five sail of the line. Coming into Gibraltar Bay on the 10th, he found there five French ships of the line, which were all captured or destroyed (Troude, i. 256–7). The rest of the French fleet, which had been blown out to sea, had taken shelter in Malaga Roads, but hearing of the presence of the English in such force, they shipped their cables and made the best of their way to Toulon. Leake had meanwhile gone to Malaga in quest of them, and did not get back to Gibraltar till the 31st. Five days afterwards the enemy raised the siege, in commemoration of which the Prince of Hesse presented Leake with a gold cup. Leake then returned to Lisbon, where in June he was joined by the fleet from England under Shovell and the Earl of Peterborough. He again hoisted his flag on board the Prince George, and as second in command took part in the operations leading up to the capture of Barcelona. After which Shovell, with the greater part of the fleet, returned to England, leaving the command with Leake, who arrived at Lisbon on 16 Jan. 1705–6.

He sailed thence on 27 Feb. to attack the galeons at Cadiz fitting for the West Indies. These had, however, been warned of his intention, and had sailed on the 25th. It appears that he then cruised to the westward for three weeks (Burchett, p. 690); but on 22 March he received an order from the Earl of Peterborough—who held a commission as commander-in-chief jointly with Sir Clowdisley Shovell [see Mordaunt, Charles, third Earl of Peterborough]—to bring the fleet at once off Valencia, and there land such troops, stores, and money as he might have for the army. Of troops and stores he had at that time none, and the money he had already sent; but against an easterly wind he made the best of his way to Gibraltar, where he arrived on 30 March. There he was joined by Commodore Price with several ships of the line, English and Dutch, and a considerable number of transports. But he also received letters from the Archduke Charles, the titular king of Spain, desiring him to hasten to Barcelona, then besieged by a French army, supported by the fleet from Toulon under the Count of Toulouse.

The easterly wind prevented his sailing till 13 April, and meantime he received another letter from Peterborough, dated 18 March, repeating the order for him to come to Valencia, and a third from King Charles, dated 20 March, reiterating the wish that he should make the best of his way to Barcelona. In a council of war it was decided that the king's business was the more pressing, and that they ought to take the troops to Barcelona. On 18 April the fleet was off Altea, where Leake received further orders from Peterborough, dated 27 March, to land the troops at Valencia. A few hours later another letter, dated 7 April, ordered that only part of the troops should be landed at Valencia, and that the rest should be put on shore at Tortosa, or at any rate not nearer Barcelona. A council of war again resolved in favour of the king; but as they had no

intelligence of the strength of the French fleet, and were led to suppose that it was numerically superior, it was further resolved to wait till the following noon for Sir George Byng, who was expected from Lisbon with a strong reinforcement. The next day came news of Byng having been seen off Cape Gata, and on the forenoon of the 20th he joined the fleet, which immediately made sail for Barcelona. Unfortunately, they were now met by a fresh northerly wind, and after three days' beating to windward, they were still off Altea on the 23rd, when they were joined by a further reinforcement under Captain (afterwards Sir Hovenden) Walker. The wind then came fair, and at daybreak on the 27th they were within a few leagues of Barcelona. Leake was now apprehensive that, on sight of the fleet, then numbering fifty-three sail of the line besides frigates, on the one hand, the Count of Toulouse would effect a hasty retreat, and on the other the enemy on land might deliver an assault and capture the place even then, before he could relieve it. A fast sailing squadron under Byng was therefore sent on in advance, to engage and detain the French fleet. The Count of Toulouse had, however, retired the day before, on the news of Leake's approach, and Byng, without opposition, landed a large body of troops, who marched at once to defend the breach.

At ten o'clock in the forenoon the Earl of Peterborough joined the fleet in a country boat, accompanied by other boats carrying some 1,400 soldiers. He went on board the Prince George and hoisted the union flag at the main, as commander-in-chief, Leake's flag, as vice-admiral, remaining at the fore. But the relief of Barcelona had been already achieved. At two o'clock the fleet came into the roadstead; Peterborough struck his flag and went ashore; the troops were landed, and three days later the French raised the siege. From first to last, the relief was Leake's doing, not only without, but in defiance of Peterborough's orders. That Peterborough, at the time, admitted this is clear from the fact that no official reprimand for disobedience was given, no charge preferred, no order for a court-martial issued; but many years afterwards he seems to have persuaded himself that it was he, Peterborough, who relieved Barcelona, in spite of the dilatory proceedings of Leake.

Towards the end of May, Leake, with the fleet, sailed from Barcelona, received the submission of Cartagena, and, in co-operation with the land forces, took the city of Alicante by storm and reduced the citadel, July and August. Majorca and Iviza surrendered in September, and on the 23rd Leake sailed for England, arriving at Portsmouth on 17 Oct. Both publicly and officially his reception was very flattering; the queen made him a present of 1,000*l.*, and the prince gave him a gold-hilted sword and a diamond ring valued at 400*l.* During 1707 he is said to have commanded in the Channel, but it does not appear that he was at sea; the French fitted out no fleet, and were carrying on the war with predatory squadrons [cf. Acton, Edward; Balchen, Sir John]. Consequent on the death of Sir Clowdisley Shovell, Leake was promoted, on 8 Jan. 1707–8, to be admiral of the white, and on 15 Jan. to be admiral and commander-in-chief in the Mediterranean, with the union flag at the main. On the passage out he fell in with and captured a large fleet of the enemy's victuallers, which he took to Barcelona, then threatened with famine as a result of the French victory at Almanza. When Leake landed to pay his respects to the king, he was received with almost royal honours. He then, at the king's request, went to Vado and brought back the newly married queen and a large reinforcement of troops. On landing at Barcelona, the queen presented Leake with a diamond ring of the value of 300*l.* The fleet afterwards co-operated with the troops in the reduction of Sardinia and Minorca, and in the end of October Leake returned to England. On 25 Dec. 1708 he received a new commission as admiral and commander-in-chief from the Earl of Pembroke, and on 20 May 1709 was appointed by patent rear-admiral of Great Britain. No fleet worthy of his rank was, however, fitted out; and after one or two suggested expeditions had been given up, Leake was sent to cruise in the Channel, in command of a squadron of only five ships. It is said that on his return he complained of this as derogatory to his rank; and that, in consequence, the Earl of Pembroke was removed from the post of lord high admiral. But there is no real reason for supposing that a trivial mistake of this kind had anything to do with Pembroke's retirement [see Herbert, Thomas, Earl of Pembroke]; on which, in November 1709, Leake was appointed one of the lords of the admiralty. On the resignation of the Earl of Orford in the following year, the queen nominated Leake to succeed him as first lord; Leake, however, declined the appointment, but accepted the extraordinary and, till then, unknown one of chairman of the board. In September 1712 the Earl of Strafford was appointed first lord of the admiralty, but the change was merely nominal, for Strafford was detained abroad as pleni-

potentiary at Utrecht, and Leake continued, as before, to act as chairman. Meantime, in 1711, he had for some months command of the fleet in the Channel; and in July 1712 was sent to take possession of Dunkirk, according to the treaty. Though still commander-in-chief, it does not seem that he actually hoisted his flag in 1713. From 1708 to 1714 he represented the city of Rochester in three successive parliaments.

Leake's appointment as chairman of the board of admiralty and the patent as rear-admiral of Great Britain died with the queen, and they were not renewed by George I. Leake, though nominally a whig, had kept himself clear from the bitterness of faction. But the advisers of the king held that at that time there could be no neutrality; and Leake, with many others, was practically shelved. He was granted a pension of 600*l.*, which, in view of the high offices he had held, he considered paltry; but he refused to allow his claims to be represented to the king, and retiring to a house which he had built near Greenwich, he died there on 21 Aug. 1720. He was buried in Stepney Church, under a monument which he had erected some years before, on the death of his wife.

He married Christian, daughter of Captain Richard Hill, and by her had one son, Richard, a captain in the navy, who died in March 1720, at the age of thirty-eight. His wife's sister, Elizabeth, married Stephen Martin, who served with Leake as midshipman of the Firedrake at Bantry Bay, as lieutenant of the Eagle at La Hogue, and as captain during the greater part of Leake's career as admiral. Martin is always spoken of as Leake's brother-in-law; and his son, Stephen Martin Leake [q. v.], was Leake's adopted son and heir. He has described his uncle and father by adoption as 'of middle stature, well-set and strong, a little inclining to corpulency,' with a florid complexion, open countenance, and sharp, piercing eyes; 'though he took his bottle freely, as was the custom in his time in the fleet, yet he was never disguised, or impaired his health by it;' 'a virtuous, humane, generous, and gallant man.' On his being returned for the third time for Rochester in 1713, he presented the corporation with his portrait, by De Coning; it is now in the guildhall of Rochester (information from Mr. Prall, town clerk). Another portrait, by Kneller, is in the Painted Hall at Greenwich. A third portrait, by Jonathan Richardson, is at Trinity House.

[The principal authority for the life of Leake is the Life by Stephen Martin Leake (privately printed, 1750), which, though written by a man full of prejudice, and ignorant of much that belongs to the naval service and to naval history, appears to be largely based on Leake's papers, and, as such, is by no means deserving of the very sweeping condemnation given it by Lord Stanhope in his History of the War of the Succession in Spain, solely on the ground that its statements are at variance with those in Carleton's Military Memoirs, and that it exalts Leake's reputation at the expense of Peterborough's, especially in the matter of the relief of Barcelona and the capture of Alicante. But if Lord Stanhope had examined the official correspondence he would have found that Martin Leake's story is fully substantiated, and that the account in Carleton's Memoirs is so wide of the truth as to destroy all their claim to credit. Unfortunately the originals of this correspondence cannot be found, with the exception of one letter dated '24 March, 1705–6, Cape Spartel E.b.S. ½S. 15 leagues,' enclosing a copy of Peterborough's order dated 'Valencia, 10 March, 1705–6' (Home Office Records, Admiralty, No. 18). This, however, in conjunction with the original papers printed in Dr. Freind's Account of the Earl of Peterborough's Conduct in Spain, chiefly since the raising the siege of Barcelona in 1706 (1707; by a dependent, and altogether in favour of Peterborough), compared with Impartial Remarks on the Earl of Peterborough's Conduct (1707; in answer to the preceding), and with the neutral narrative of the secretary of the admiralty in Burchett's Transactions at Sea, checks and confirms the correspondence as printed, either by, or, at any rate, with the sanction of Leake himself, in An Impartial Enquiry into the Management of the War in Spain (1712). The memoirs in the Naval Chronicle (xvi. 441) and in Charnock's Biog. Nav. (ii. 166) are mere abstracts of the Life by Martin Leake, and have no original value. The account of the transactions in the Mediterranean given by Lord Stanhope in the War of the Succession in Spain, or the History of Queen Anne, is derived entirely from Carleton's Memoirs, and from a biographical point of view has no value at all. Macaulay's well-known description of the relief of Barcelona in his essay on the War of the Succession in Spain is merely a lively paraphrase of the story as told by Stanhope. Colonel Arthur Parnell, in his War of the Succession in Spain, is the only modern writer who has given weight to the Impartial Enquiry, &c.; and his criticism on the historical demerits of Carleton's Memoirs is quite in accordance with the independent opinion of the present writer. From a professional point of view the strategy of Leake's several campaigns, as described by Burchett, has been recently examined by Admiral P. H. Colomb, in Naval Warfare (1891). See also Campbell's Lives of the Admirals, vol. iii.; Lediard's Naval History; Burnet's History of his own Time; Troude's Batailles navales de la France; commission and warrant books and list books in the Public Record Office.] J. K. L.

LEAKE, JOHN, M.D. (1729–1792), man-midwife, son of William Leake, a clergyman, was born at Ainstable, Cumberland, 8 June 1729. He was educated as a surgeon, but early turned his attention to midwifery, and in 1755 practised at Lisbon, where he made the observation that the great earthquake did not prevent many of his patients from the safe birth of their children at the proper time (*Medical Instructions*, i. 149). He graduated M.D. at Rheims 9 Aug. 1763, and became a licentiate of the College of Physicians of London 25 June 1766. His house was in Craven Street, Strand, and in a theatre attached to it he delivered an annual course of about twenty lectures on midwifery. His first, 'Syllabus of Lectures on the Theory and Practice of Midwifery,' was published in 1767, and in the same year his 'Dissertation on the Properties and Efficacy of the Lisbon Diet-drink and its Extract.' This is a discreditable production, in which the composition of the remedy is kept a secret, while its efficacy in more than thirty diseases is maintained. A journeyman bookbinder named Walter Leake took out a patent for a pill which came to be called Leake's pill, and, being supposed to have the same efficacy as the diet drink, injured its sale. The next step which he took for advancement was to buy a piece of land near the Surrey end of Westminster Bridge, obtain subscriptions to build a hospital upon it, and get himself appointed first physician to this, the Westminster Lying-in Hospital. 'Practical Observations on the Child-bed Fever,' published in 1774, were made in this hospital, and are of no interest except as illustrations of the fatal results of the clinical impurity of lying-in wards at that period. In 1773 he published in 4to 'A Lecture introductory to the Theory and Practice of Midwifery' and 'The Description and Use of a New Forceps.' It had three blades instead of two, and was condemned by Thomas Denman [q. v.], then the greatest authority on midwifery. Leake replied in 1774 in a 'Vindication of the Forceps against the Remarks of T. Denman, M.D.;' and in the same year published 'Practical Observations on the Acute Diseases incident to Women.' In 1777 he published in two volumes 'Medical Instructions towards the Prevention and Cure of Chronic or Slow Diseases peculiar to Women.' Both these works are addressed to women and not to physicians, and contain much extraneous matter, such as long poetical quotations and (5th edit. i. 274) a full description of the author's ascent of Skiddaw, 23 July 1780. An 'Introduction to the Theory and Practice of Midwifery' was also published by him in 1777, and in 1792 'A Practical Essay on Diseases of the Viscera.' Several of his works went through numerous editions. He died in London 8 Aug. 1792, and is buried in the north cloister of Westminster Abbey. His portrait, engraved by Bartolozzi from a painting by D. Gardiner, is prefixed to vol. i. of his book on 'Chronic Diseases of Women.'

[Works; Munk's Coll. of Phys. ii. 275.]

N. M.

LEAKE, RICHARD (1629–1696), master-gunner of England, son of Richard Leake, was born at Harwich in 1629. According to Martin Leake's biography of Sir John Leake [q. v.], he served under his father in the navy under the parliament, but being a royalist at heart took an opportunity of deserting and entered the king's service. His majesty's affairs proving very unfortunate, more especially by sea, he went to Holland and served in the Dutch army. It does not, however, appear that the elder Leake commanded a state's ship, and the only service of the king at sea that the lad can have entered was the semi-piratical squadron under Prince Rupert. After being some time in Holland he was able to return to England, and commanded a merchant ship in several voyages to the Mediterranean. At the Restoration he was appointed gunner of the Princess, and in her fought in many severe actions during the second Dutch war. In one, in the North Sea, on 20 April 1667, the Princess was engaged with seventeen vessels, apparently Rotterdam privateers, and though hard pressed succeeded in beating them off. She then went to Gottenburg, and in the return voyage was attacked by two Danish ships on 17 May. The captain and master were killed, the lieutenant was badly wounded, and the command devolved on Leake, who after a stubborn fight beat them off and brought the ship safely to the Thames (Charnock, *Biog. Nav.* i. 161). He was given 30*l.*, and by warrant, 13 Aug. 1667, was appointed 'one of his majesty's gunners within the Tower of London, in consideration of his good and faithful service to his majesty during the war with the French, Danes, and Dutch.'

In May 1669 he was promoted to be gunner of the Royal Prince, a first rate, which carried the flag of Sir Edward Spragge [q. v.] in the battle with the Dutch of 10 Aug. 1673. The Royal Prince was dismasted; many of her guns were dismounted; some four hundred of her men were killed or wounded; Spragge had shifted his flag to the St. George; and a large Dutch ship with two fireships bore down on her, making certain of capturing or of burning her. It is said that Rooke (afterwards Sir George), her first lieutenant and

commander, judging further defence impossible, ordered the colours to be struck, and that Leake countermanding the order, and sending Rooke off the quarter-deck, took the command on himself, saying, 'The Royal Prince shall never be given up while I am alive to defend her.' His two sons, Henry and John, gallantly supported him; the men recovered from their panic; the fireships were sunk, the man-of-war beaten off, and the Royal Prince brought to Chatham, but Henry Leake, the eldest son, was killed (*The Old and True Way of Manning the Fleet, or how to retrieve the Glory of the English Arms by Sea*, 1707, p. 15). The story is probably founded on fact, but is certainly much exaggerated.

The Royal Prince being unserviceable, Leake was moved into the Neptune, and shortly afterwards was given the command of one of the yachts, and appointed also to be master-gunner of Whitehall. By patent, 21 May 1677, he was constituted master-gunner of England and storekeeper of his majesty's ordnance and stores of war at Woolwich. In 1683 he attended Lord Dartmouth to Tangier to demolish the fortifications [see Legge, George, first Lord Dartmouth]. He is described as skilful and ingenious in his art, as the originator of the method of igniting the fuzes of shell by the firing of the mortar, and as the contriver of the 'infernals' used at St. Malo in 1693. He invented also what seems to have been a sort of howitzer, which is spoken of as a 'cushee-piece,' to fire shell and carcasses; in theory it seemed a formidable arm, but in practice it was found more dangerous to its friends than to its enemies, and never came into general use [see Leake, Sir John]. In practising with it at Woolwich Leake's youngest son, Edward, was killed in September 1688. Leake died and was buried at Woolwich in July 1696. One son, John, who is separately noticed, and a daughter, Elizabeth, survived him.

[Life of Sir John Leake, by Stephen Martin Leake.] J. K. L.

LEAKE, STEPHEN MARTIN (1702–1773), herald and numismatist, born 5 April 1702, was the eldest son of Captain Martin, by his wife Elizabeth, daughter of Captain Richard Hill of Yarmouth, Norfolk. Martin, who belonged to a Devonshire family, was for some time senior captain in the royal navy, served in Admiral Sir John Leake's ship at the victory of La Hogue [see Leake, Sir John], was an elder brother of the Trinity House, and deputy-lieutenant of the Tower Hamlets. In 1721 he assumed the surname and arms of Leake, on being adopted as the heir of Admiral Leake, who had married his wife's sister, Christian. Stephen Martin Leake was educated at the school of Michael Maittaire [q. v.] In 1723 he was admitted of the Middle Temple, and sworn a younger brother of the Trinity House. In 1724 he was appointed deputy-lieutenant of the Tower Hamlets, and in this capacity distinguished himself during the rebellion of 1745. In 1725, on the revival of the order of the Bath, he was one of the esquires of the Earl of Sussex, deputy earl-marshal. He was appointed Lancaster herald in 1727, Norroy in 1729, Clarenceux in 1741, and Garter by patent dated 19 Dec. 1754. Leake was a constant advocate for the rights and privileges of the College of Arms. In 1731 he promoted a prosecution against Shiels, a painter, who pretended to keep an office of arms in Dean's Court. On 3 March 1731–2 he took a principal part in the solemn opening of the Court of Chivalry in the Painted Chamber. In 1733 he asserted his right as Norroy to grant arms in North Wales. In January 1737–8 he drew up a petition to the king in council for a new charter with the sole power of painting arms, but this proved unsuccessful. In 1744 he printed 'Reasons for granting Commissions to the Provincial Kings-at-Arms for visiting their Provinces.' In connection with the proposal of Dr. Cromwell Mortimer to establish a registry for dissenters in the College of Arms, Leake had many meetings with the heads of the several denominations, and the registry was opened on 20 Feb. 1747–8; but it did not succeed, 'owing to a misunderstanding between the ministers and deputies of the congregations.' In 1755 Leake was chosen to make abstracts of the register books belonging to the order of St. George. He continued the register from the death of Queen Anne, and a Latin translation of his work was deposited in the registrar's office of the order. In October 1759 he went as plenipotentiary, together with the Marquis of Granby, to Nordorf on the Lahne, to invest Prince Ferdinand of Brunswick with the ensigns of the order of St. George. On 4 June 1764 he invested at Nieu Strelitz the Duke of Mecklenburg Strelitz with the order of the Garter. An account of the ceremony is given by Noble (*College of Arms*, pp. 410–12).

Leake was elected on 2 March 1726–7 a fellow of the Society of Antiquaries, and was also fellow of the Royal Society. He died at his house at Mile End, Middlesex, on 24 March 1773 (*Gent. Mag.* 1773, xliii. 155), and was buried in the chancel of Thorpe Soken Church, Essex, of which parish he was long impropriator, and in which he owned the estate of Thorpe Hall, inherited from his

father. His portrait, engraved by T. Milton from the painting by R. F. Pine, faces page 408 of Noble's 'College of Arms.'

Leake married Anne, youngest daughter of Fletcher Pervall of Downton, Radnorshire. They had six sons and three daughters, all of whom survived their father. Leake's widow died in Hertfordshire on 29 Jan. 1782. Three of the sons were connected with the College of Arms. The eldest, Stephen Martin Leake, was created Norfolk herald extraordinary on 21 Sept. 1761. The second, John Martin, father of Colonel William Martin Leake [q. v.] the classical topographer, was Chester herald from 27 Sept. 1752 till 1791, and was also commissioner for auditing the public accounts (Marsden, *Memoir of W. M. Leake*, p. 1). He inherited his father's manuscript heraldic collections contained in more than fifty volumes, and furnished information as to his life for Noble's account. George Martin Leake, the youngest son, became Chester herald in 1791.

Leake published: 1. 'Nummi Britannici Historia, or an Historical Account of English Money from the Conquest . . . to the present time,' London, 1626 [=1726], 8vo. A second edition, enlarged, and bearing the title 'An Historical Account,' &c., appeared in 1745, London, 8vo; 3rd edition, London, 1793, 8vo. Ruding (*Annals of the Coinage*, vol. i. pp. viii, ix) justly says that this treatise has great merit as far as it goes, but its plan is too contracted. 2. 'The Life of Sir John Leake . . . Admiral of the Fleet,' London, 1750, 8vo (only fifty copies printed).

[Noble's College of Arms, pp. 408–14; Nichols's Lit. Anecd. v. 363–8.] W. W.

LEAKE, WILLIAM MARTIN (1777–1860), classical topographer and numismatist, born in Bolton Row, Mayfair, London, on 14 Jan. 1777, was the second son of John Martin Leake of Thorpe Hall, Essex, Chester herald and commissioner for auditing the public accounts, by his wife Mary, daughter of Peter Calvert of Hadham. Stephen Martin Leake [q. v.] was his grandfather. He received his professional education at the Royal Military Academy at Woolwich, and with a fellow-student, General Sir Howard Douglas [q. v.], formed a lifelong friendship. He obtained his commission as a second lieutenant in the royal regiment of artillery, and in 1794 was ordered to the West Indies, where he remained four years. In 1799, being now Captain Leake, he was sent on a mission to Constantinople to instruct the Turkish troops in artillery practice. On 19 Jan. 1800 he left Constantinople to join the Turkish army on the coast of Egypt. Leake and his party, in the dress of Tartar couriers, traversed Asia Minor in a south-easterly direction to Celenderis in Cilicia, and crossed over to Cyprus. A treaty being concluded between the grand vizier and the French, Leake did not at once proceed to Egypt, but visited Telmessus in Lycia, Assus in Mysia, and other ancient sites. He kept an accurate journal, which he published in 1824 as a 'Journal of a Tour in Asia Minor.' Professor W. M. Ramsay (*Hist. Geogr. of Asia Minor*, pp. 97, 98) remarks that in this work Leake 'made many admirable guesses,' but that he was not long enough in the country for 'his wonderful topographical eye and instinct' to have fair play. Leake returned to Constantinople in June 1800, and shortly afterwards —on the renewal of hostilities—was again instructed to join the grand vizier's army in Egypt. He went by way of Athens, Smyrna, and Cyprus to Jaffa, where he spent the winter making excursions into Syria and Palestine. In March 1801 Captain Leake crossed the desert with the Turkish army into Egypt, but on the capitulation of the French army he was employed (till March 1802) in making a general survey of Egypt in conjunction with Lord Elgin's secretary, William Richard Hamilton. He went as far south as the cataracts of the Nile, and afterwards revisited Syria, which he left in June 1802 for Athens, where he passed the summer exploring the neighbouring country. In September 1802 Leake and Hamilton sailed from the Piræus in the small vessel hired to convey the Elgin marbles to England. In the wreck of the vessel upon Cerigo all Leake's valuable manuscripts relating to the Egyptian survey perished, though Hamilton's memoranda were saved and made use of in 'Ægyptiaca: the Ancient and Modern State of Egypt,' published by Hamilton in 1810. Leake, travelling through Italy, reached London in January 1803.

In September 1804 he left England on a mission to treat with the governors of the provinces of European Turkey respecting the defence of their frontier against the French. He was instructed to make military surveys and to pay 'particular attention to the general geography of Greece.' He visited Malta, Corfu, and Zante, and landed in the Morea in February 1805, from which date till February 1807 he was constantly engaged in traversing northern Greece and the Morea. Besides identifying ancient sites, Leake was careful to collect Greek coins, especially bronze specimens, which on being found in Thessaly and Macedonia it had been usual for the braziers to melt into kettles and caldrons. It was by means of the coins found

in situ that he determined the position of Heraclea Sintica and of Cierium in Thessaly. In February 1807, war having broken out between the Porte and England, Leake was detained for several months as a prisoner at Saloniki. On regaining his liberty he sailed at once for the coast of Epirus, and on the night of 12 Nov. had a secret meeting with Ali, Pasha of Albania, on the sea-beach near Nicopolis. He there induced Ali to bring about the reconciliation, which proved successful, between the Porte and England. Leake, who had suffered from a severe illness at Apollonia in the autumn of 1805, now returned to England, after visiting Syracuse. In October 1808 he was sent to Greece by the British government to present stores of artillery and ammunition to Ali for use against the French. He arrived at Prevyza in February 1809, and from that time till March 1810 usually resided either at Prevyza or Joannina, and made frequent visits into Epirus and Thessaly. Lord Byron visited Ali while Leake was officially resident at Joannina (see note B to *Childe Harold*, canto ii.) On his return to England in 1810, Leake (now Major Leake) was granted an allowance of 600*l.* per annum in consideration of his services in Turkey since 1799. On 4 June 1813 he received the brevet rank of lieutenant-colonel. He was now engaged in arranging his large collection of geographical materials, and in 1814 published 'Researches in Greece' (London, 8vo, pt. i. only), dealing with the modern Greek language. Leake's London house for many years was No. 26 Nottingham Place, Marylebone Road (Walford, *Old and New London*, iv. 431). In May 1815 Leake was appointed to reside at the headquarters of the army of the Swiss confederation then assembled near the French frontier. In accordance with his instructions he sent home a report upon the line of frontier and an account of the military institutions of Switzerland. Leake's mission ended in October 1815, and on his return to England he henceforth devoted himself to literary labours.

Leake was a member of the Society of Dilettanti (admitted 1814) and of 'The Club' (elected 1828). He was a fellow of the Royal Society and of the Royal Geographical Society, and was vice-president of the Royal Society of Literature, to the 'Transactions' of which he contributed several papers, including 'Notes upon Syracuse.' He was an honorary member of the Royal Academy of Sciences at Berlin, and correspondent of the Institute of France, and was created honorary D.C.L. Oxford 26 June 1816. He died at Brighton on 6 Jan. 1860, after a short illness, and was buried in the cemetery of Kensal Green. M. Tricoupi, the minister of the king of Greece, attended his funeral as a public acknowledgment of Leake's services to Greece. Leake married in 1838 Elizabeth Wray, eldest daughter of Sir Charles Wilkins, and widow of William Marsden [q. v.] the orientalist.

Leake's character was distinguished by a singular modesty. In all his professional missions he was successful, but his reputation will rest on the remarkable topographical researches chiefly embodied in his 'Athens,' 'Morea,' and 'Northern Greece.' As a numismatist he was an intelligent collector, and added to the specimens procured by him in Greece many others purchased at sales, especially the Devonshire, Pembroke, and Thomas sales. His 'Numismata Hellenica' gives a careful description of all his coins and of a series of electrotypes (made by his wife) of rare coins in other collections. It contains numerous notes, still valuable for their topographical and mythological information. He collected in Greece besides coins, marbles, bronzes, gems, and vases. The marbles he presented in 1839 to the British Museum. They include inscriptions, reliefs, &c., and a bust of Æschines given to Leake by Ali Pasha. His bronzes (described in Michaelis, *Ancient Marbles in Great Britain*, pp. 267, 268), vases, gems, and coins were purchased after his death by the university of Cambridge, and are now in the Fitzwilliam Museum: 5,000*l.* was paid for the coins (*ib.* p. 267).

Leake's principal publications, other than those already noticed, were: 1. 'The Topography of Athens,' London, 1821, 8vo; 2nd edit. 1841, 8vo (there are French and German translations). 2. Burckhardt's 'Travels in Syria,' edited by Leake, 1822, 4to. 3. 'Journal of a Tour in Asia Minor,' London, 1824, 8vo. 4. 'An Historical Outline of the Greek Revolution,' 1825, 8vo; also 1826. 5. 'An Edict of Diocletian fixing a Maximum of Prices,' 1826, 8vo. 6. 'Les principaux Monumens Égyptiens du Musée britannique,' by Leake and Charles P. Yorke, 1827, fol. 7. 'Travels in the Morea,' London, 1830, 8vo. 8. 'Travels in Northern Greece,' London, 1835, 8vo. 9. 'Peloponnesiaca,' London, 1846, 8vo (a supplement to the 'Travels in the Morea'). 10. 'Greece at the end of Twenty-three Years' Protection,' London, 1851, 8vo. 11. 'Numismata Hellenica,' London, 1854[55], 4to; Supplement, 1859, 4to. 12. 'On some disputed Questions of Ancient Geography,' London, 1857, 4to.

[J. H. Marsden's Memoir of Leake; Leake's Works; Brit. Mus. Cat.] W. W.

LEAKEY, JAMES (1775–1865), artist, was born 20 Sept. 1775 at Exeter, where his father, John Leakey, was engaged in the wool trade. At the time of Sir Joshua Reynolds's death he was about to become his pupil. Leakey established himself at Exeter, painting portraits, miniatures, landscapes, and small interiors with groups of rustic figures. The last, which were somewhat Dutch in treatment and highly finished, met with great favour, and Sir Francis Baring purchased one for 500*l*. But Leakey is best known by his miniatures, which were painted in oils on ivory with extreme delicacy and refinement. These brought him much local celebrity, and they are to be met with in many Devonshire houses. With the exception of a residence in London from 1821 to 1825, during which he was intimate with Lawrence, Wilkie, and other leading painters, Leakey's life was passed at Exeter. He exhibited at the Royal Academy in 1821 'The Marvellous Tale,' in 1822 'The Fortune Teller,' in 1838 portraits and landscapes, and in 1846 'The Distressed Wife.' Leakey died at Exeter on 16 Feb. 1865. By his marriage, in 1815, with Miss Eliza Hubbard Woolmer he had eleven children.

In the Exeter guildhall there is a good portrait by Leakey of Henry Blackhall, mayor of Exeter; also a copy by him of Reynolds's portrait of John Rolle Walters, M.P. His portrait of James Haddy James, surgeon, is in the Devonshire and Exeter Hospital. In 1846 Leakey published a plate by Samuel Cousins, R.A., from his portrait of John Rashdall, minister of Bedford Chapel, Exeter.

One of Leakey's daughters, CAROLINE WOOLMER LEAKEY (1827–1881), was a religious writer of ability. She resided for some years in Tasmania, and published 'Lyra Australis, or Attempts to Sing in a Strange Land,' London, 1854, 8vo, and 'The Broad Arrow; being Passages from the History of Maida Gwynnham, a Lifer, by Oline Keese,' London, 1859; new edit. 1886. A memoir of her, with the title 'Clear, Shining Light,' has been published by her sister Emily.

[Bryan's Dict. of Painters and Engravers (Armstrong); Redgrave's Dict. of Artists; Exeter Gazette, February 1865; Pycroft's Art in Devonshire, 1883; information from the family.]
F. M. O'D.

LEANDER À SANCTO MARTINO (1575–1636), Benedictine monk. [See JONES, JOHN.]

LEANERD, JOHN (*fl.* 1679), dramatist, is described by Langbaine as no genuine author, but a 'confident plagiary.' He published: 1. 'The Country Innocence; or, the Chambermaid turn'd Quaker,' 4to, London, 1677, a comedy acted at the Theatre Royal in Lent, 1677, by the younger members of the company (GENEST, *Hist. of the Stage*, i. 200). It is only Anthony Brewer's 'Country Girl' (1647) with a new title. 2. 'The Rambling Justice; or, the Jealous Husbands, with the Humours of Sir John Twiford,' 4to, London, 1678, also a nursery play, performed at the same theatre (*ib.* i. 226). The incidents are mostly borrowed from Thomas Middleton's 'More Dissemblers besides Women,' 1657. To Leanerd is also ascribed a good comedy called 'The Counterfeits,' 4to, London, 1679, acted at the Duke's Theatre in 1678 (*ib.* i. 246). The plot is taken from a 'translated Spanish novel entitled 'The Trepanner Trepanned.' Colley Cibber in his comedy of 'She would and she would not' has either founded his play on the same novel, or else has borrowed considerably from Leanerd's comedy.

[Baker's Biog. Dram. 1812.] G. G.

LEAPOR, MARY (1722–1746), poet, was born at Marston St. Lawrence, Northamptonshire, 26 Feb. 1722. Her father was gardener to Judge Blencowe. She had little education, and is said to have been cookmaid in a gentleman's family. From childhood she delighted in reading, acquired a few books, including the works of Dryden and Pope, and at an early age composed verses, chiefly in imitation of Pope. These came to the notice of some persons of rank, who resolved to publish them by subscription. The prospectus is said to have been drawn up by Garrick. Before the arrangements were completed Miss Leapor died of measles, aged 24, at Brackley, Northamptonshire, 12 Nov. 1746. Her 'Poems on Several Occasions,' edited by Isaac Hawkins Browne the elder [q. v.], were published in two volumes, the first appearing in 1748, and the second in 1751. An 'Essay on Friendship' and an 'Essay on Hope,' both in heroic couplets, illustrate her devotion to Pope. The second volume includes a few letters, written chiefly to her literary patrons, a tragedy in blank verse called 'The Unhappy Father,' and some acts of another dramatic piece. A selection from her poems appears in Mrs. Barber's 'Poems by Eminent Ladies,' 1755. The poet Cowper admired her work.

[Chalmers's Biog. Dict. xx. 110–11; Biographia Dramatica; Preface to Poems on Several Occasions.] E. L.

LEAR, EDWARD (1812–1888), artist and author, was born at Holloway, London, on 12 May 1812. He was the youngest of a

large family, of Danish descent, and at the early age of fifteen was obliged to earn his own living. At first he made tinted drawings of birds, and did other artistic work for shops and for hospitals and medical men. When nineteen (1831) he obtained employment as a draughtsman in the gardens of the Zoological Society, and in the following year he published 'The Family of the Psittacidæ,' one of the earliest volumes of coloured plates of birds on a large scale published in England. He assisted J. Gould in his ornithological drawings, and did similar work for Professors Bell and Swainson, Sir W. Jardine, and Dr. J. E. Gray. From 1832 to 1836 he was engaged at Knowsley, the residence of the Earl of Derby, and drew the fine plates to the volume entitled 'The Knowsley Menagerie.' With the family at Knowsley he was always a great favourite, and it was for his patron's grandchildren that Lear invented his droll 'Book of Nonsense,' which was first published in 1846. From 1836 he devoted himself to the study of landscape, and in 1837, partly for the sake of his health, he left England, and never afterwards permanently resided in his native country. For several years he lived at Rome, where he earned a good living as a drawing-master. He wandered as a sketcher through many parts of Southern Europe and in Palestine, and published some interesting and well-written records of his travels. When he was past sixty he visited India at the invitation of his friend, Lord Northbrook, then viceroy, and brought back many sketches. His landscapes, which belong to the 'classic' school, combine boldness of conception with great skill and accuracy of detail. He began to exhibit at the Suffolk Street Gallery in 1836, and at the Royal Academy in 1850. His first oil paintings were done in 1840, and his latest in 1853. During one of his occasional visits to England, in 1845, he had the honour of giving lessons in drawing to the queen. The last few years of his life were spent at San Remo, where he died in January 1888. His remains lie in the cemetery of that place.

His works include: 1. 'Illustrations of the Family of the Psittacidæ,' 1832, fol. 2. J. E. Gray's 'Tortoises, Terrapins, and Turtles,' drawn from life by Sowerby and Lear, fol. 3. 'Views in Rome and its Environs,' 1841, fol. 4. 'Gleanings from the Menagerie at Knowsley Hall,' 1846, fol. 5. 'Illustrated Excursions in Italy,' 1846, fol. 2 vols. 6. 'Book of Nonsense,' 1846; 2nd edit. 1862. Of this volume of humour there have been twenty-six editions. It was followed by similar volumes entitled (7) 'Nonsense Songs and Stories,' 1871; (8) 'More Nonsense Songs, Pictures, &c.,' 1872; (9) 'Laughable Lyrics,' 1877; and (10) 'Nonsense Botany and Nonsense Alphabets.' 11. 'Journal of a Landscape Painter in Greece and Albania,' 1851, 8vo. 12. 'Journal of a Landscape Painter in Southern Albania,' 1852, 8vo. 13. 'Views in the Seven Ionian Islands,' 1863, fol. 14. 'Journal of a Landscape Painter in Corsica,' 1870, 8vo. 15. 'Tennyson's Poems,' illustrated by Lear, 1889, 4to.

[Memoir by Franklin Lushington, prefixed to Lear's Illustrations to Tennyson; Preface to Nonsense Songs and Stories, 6th edit. 1888; Mag. of Art, March 1888, p. xxiv; information from Mr. J. Latter, Knowsley.] C. W. S.

LEARED, ARTHUR, M.D. (1822–1879), traveller, born at Wexford in 1822, was educated at Trinity College, Dublin, where he graduated B.A. in 1845, M.B. in 1847, and M.D. in 1860, being admitted M.D. 'ad eundem' at Oxford on 7 Feb. 1861 (Foster, *Alumni Oxon.* iii. 829). He first practised in co. Wexford. In 1851 he went to India, but the climate injured his health, and he made only a short stay there. In 1852 he established himself as physician in London, and in 1854 was admitted a member of the College of Physicians, becoming a fellow in 1871. During the Crimean war he acted as physician to the British Civil Hospital at Smyrna, and subsequently visited the Holy Land. On his return to London he was connected with the Great Northern Hospital, the Royal Infirmary for Diseases of the Chest, the Metropolitan Dispensary, and St. Mark's Hospital for Fistula. He also lectured on the practice of medicine at the Grosvenor Place School of Medicine. In 1862 he paid the first of four visits to Iceland, the last being in 1874. He became so proficient in the language that he published a book in the vernacular on the 'Fatal Cystic Disease of Iceland.' In the autumn of 1870 he visited America. In 1872 he journeyed to Morocco, and he revisited that country on two other occasions; in 1877 as physician to the Portuguese embassy, and in the summer of 1879. Armed with a free pass from the sultan he was enabled to visit the cities of Morocco, Fez, and Mequinez. He likewise explored unfrequented parts of the country, and among other minor discoveries succeeded in identifying the site of the Roman station of Volubilis, an account of which he communicated to the 'Academy' of 29 June 1878. His medical experiences in Morocco were interesting, and he brought home contributions from the native materia medica. The results of his first two journeys were made known by him in two pleasant and valuable books; his

second journey was also the subject of a paper read by him at the geographical section of the British Association, Dublin, in 1878. On a breezy upland, north of Tangier, he secured a piece of land for an intended sanatorium for consumptive patients, as he believed the climate to be more suitable than even that of southern Europe. Leared died at 12 Old Burlington Street, London, on 16 Oct. 1879.

Outside his profession he had a large circle of literary, scientific, and artistic friends, who appreciated his many winning qualities and wide culture, and he belonged to many learned bodies at home and abroad. He laid claim to the invention of the double stethoscope. To professional journals he was a frequent contributor, mostly on subjects connected with his principal lines of medical study—the sounds of the heart and the disorders of digestion.

His more important writings are: 1. 'The Causes and Treatment of Imperfect Digestion,' 8vo, London, 1860; 7th edit. 1882, with portrait. 2. 'On the Sounds caused by the Circulation of the Blood,' 8vo, London, 1861, his thesis for the M.D. degree at Dublin. 3. 'Morocco and the Moors,' 8vo, London, 1876; 2nd edit. revised by Sir Richard F. Burton, 1891. 4. 'A Visit to the Court of Morocco,' 8vo, London, 1879. He also edited Amariah Brigham's 'Mental Exertion in relation to Health,' 8vo, 1864 (and 1866).

[Sir R. F. Burton's Introduction to Leared's Morocco, 1891; Proc. of Roy. Geograph. Soc., New Monthly Ser. i. 802; London and Provincial Medical Directory for 1861 and 1879; Lancet, 25 Oct. 1879, p. 633; Brit. Med. Journal, 25 Oct. 1879, pp. 663–4.] G. G.

LEARMONT or **LEIRMOND, THOMAS** (*fl.* 1220?–1297?), seer and poet. [See Erceldoune, Thomas of.]

LEASK, WILLIAM (1812–1884), dissenting divine, born in England in 1812 of humble parents, was largely self-educated. Converted in his sixteenth year he subsequently obtained employment as a clerk in Edinburgh, and became a Sunday-school teacher, an agitator against the established kirk in the Scottish secession movement, and an occasional preacher. Having married he returned to England about 1839, and after serving his apprenticeship as a lay evangelist entered the congregationalist ministry. His first charge was at Dover, whence in 1846 he removed to Kennington (Esher Street). There he remained until 1857, when he removed to Ware, Hertfordshire, which he exchanged for Kingsland (Maberly Chapel) in 1865. He was for a time one of the editors of the 'Christian Examiner,' contributed to the short-lived 'Universe,' edited the 'Christian Weekly News' until it gave place to the 'Christian World,' and was a frequent contributor to the last named journal. He also edited for about a year the 'Christian Times' (1864), and for two years (1864–5) the 'Rainbow,' a magazine specially devoted to propagating millenarianism and the Lockeian heresy of conditional immortality. He was an honorary D.D. of an American university. He died 6 Nov. 1884, and was buried in Abney Park cemetery.

Besides sermons, lectures, and other trifles, Leask published: 1. 'The Hall of Vision, a Poem in Three Books, to which is added a Letter to an Infidel,' Manchester, 1838, 12mo. 2. 'Philosophical Lectures,' Dover, 1846, 12mo. 3. 'The Evidences of Grace, or the Christian Character delineated,' 1846, 12mo. 4. 'The Footsteps of Messiah: a Review of Passages in the History of Jesus Christ,' 1847, 8vo. 5. 'The Great Redemption: an Essay on the Mediatorial System,' 1849, 8vo. 6. 'Views from Calvary,' 1849, 16mo. 7. 'The Last Enemy and Sure Defence,' 1850, 16mo. 8. 'The Tried Christian, a Book of Consolation for the Afflicted,' 1851, 12mo. 9. 'The Beauties of the Bible; an Argument for Inspiration,' 1852, 8vo. 10. 'Moral Portraits, or Tests of Character,' 1852, 12mo. 11. 'Lays of the Future,' 1853, 8vo. 12. 'Struggles for Life; or, the Autobiography of a Dissenting Minister,' 1854, 8vo; 2nd edit. 1864, 8vo. 13. 'Character, and how to test it,' 1855, 8vo. 14. 'The Two Lights' (a didactic story), 1856, 8vo; 2nd edit. 1859, 12mo. 15. 'Happy Years at Hand; Outlines of the Coming Theocracy,' 1861, 8vo. 16. 'Willy Heath and the House Rent,' 1862, 8vo. 17. 'Earth's Curse and Restitution,' 1866, 8vo. 18. 'Carey Glynn, or the Child Teacher,' 1868, 8vo. 19. 'The Scripture Doctrine of a Future Life,' 1877, 8vo. A paper by Leask will be found in 'Report of a Conference on Conditional Immortality,' 1876, 8vo. He also contributed to 'Life and Advent Hymns by Cyrus E. Brooks,' 1880. With the exception of Nos. 1 and 2 all these were published in London.

[Struggles for Life (evidently a record of the author's personal experience, though the names both of persons and places are fictitious, and dates are not given); Pall Mall Gazette, 8 Nov. 1884; Christian World, 13 Nov. 1884; Congregational Year-Book.] J. M. R.

LEATE, NICHOLAS (*d.* 1631), a London merchant, is said by Nicholl, without authority, to have been an alderman of London. Nothing is known of his parentage or early life, nor is his connection with any branch of the Leate family shown in 'The

Family of Leate,' by C. Bridger and J. Corbet Anderson. He lived in London, and amassed a considerable fortune by his enterprise as a merchant.

In 1590 he, with two others, was charged by George Harrison, mariner, with having betrayed his ship and goods to the French at Rouen (*Cal. State Papers*, Dom. 1581–1590, p. 709). He was a member of the court of the Levant Company, and in June 1607 appears as one of several members of the company who agreed to take one-sixteenth part each of the tin and farm of preemption belonging to the king (*ib.* Addenda, 1580–1625, p. 498). On 10 May 1610 Leate presented a petition to the lord mayor and court of aldermen praying them to procure an act of common council to finish Gresham's work of building the Royal Exchange by putting up thirty pictures of 'kings and quenes of this land' in places left by Gresham for the purpose. The pictures were to be graven on wood, covered with lead, and then gilded and painted 'in oyle cullers.' His petition was referred by the aldermen to the court of common council, but no further record relating to it can be found. It is well known, however, that statues of the English kings were set up in the first Exchange, and were destroyed in the great fire of 1666. He appears three years later to have fallen into temporary financial difficulties. On 20 April 1610 the lord mayor and recorder were requested by the council to mediate with Leate's creditors, and persuade them to grant him a reasonable forbearance (*Remembrancia*, 1878, p. 496; cf. also p. 261).

On 24 March 1616 Leate and John Dike, described as merchants of London, received the lord admiral's permission to fit out a ship to take pirates and sea-rovers, and to retain for themselves three-fourths of the value of the ships and goods seized (*ib.* 1611–18, p. 356; cf. *ib.* 1628–9, p. 288). In May 1621 the sum of 8,500*l.* was required by the government from the Turkey and Spanish merchants towards the suppression of pirates. Leate, on behalf of the Turkey merchants, opposed the apportionment of this sum (*ib.* 1619–23, p. 255), but he was one of the three commissioners appointed for raising the money (*ib.* p. 301; cf. *ib.* p. 412). As the leading merchant in the Turkey trade Leate appears to have discharged duties of a semi-political character, and to have furnished the government with news from abroad obtained through his correspondents and agents. On 8 Aug. 1625 he urged that the ambassador from Algiers, who was about to leave the country, should be received by the king and presented with 'a ring of 100*l.* or two,' as peace 'depends much on his report,' and his stay had cost the Turkey Company 800*l.* (*ib.* 1625–6, pp. 82, 96, 122). He became a captain in one of the regiments of the trained bands, probably in 1625.

Leate also interested himself very actively in the redemption of English captives in Tunis and Algiers. On 10 July 1626 he had advanced 447*l.* 0*s.* 3*d.* for that purpose (*ib.* pp. 210, 295, 372). On 9 Oct. following he petitioned the council that the amount expended by him and the Turkey Company in procuring the peace with Algiers should be levied on merchants trading to the southward (*ib.* p. 451). A difference on the subject between the company and himself followed, but when brought before the council it appears to have been settled in Leate's favour on 30 April 1627 (*ib.* 1627–8, p. 154). On 16 Sept. 1628 Leate, with eleven other leading merchants, forcibly removed from the custom house certain parcels of currants belonging to them upon which they had refused to pay a newly imposed duty of 2*s.* 2*d.* (*ib.* 1628–9, p. 330, and 1629–31, p. 160). He was a member of the Company of Ironmongers, and served the office of master in 1616, 1626, and part of 1627. His portrait, presented to the company by his two sons shortly after his death, now hangs in the court-room of Ironmongers' Hall, and bears his coat of arms.

Leate was greatly attached to horticultural pursuits, and made use of his opportunities as a merchant beyond seas to introduce from foreign countries many rare and beautiful plants for cultivation in England. Gerard mentions several plants for which he was indebted to Leate, who, he says, 'doth carefully send into Syria, having a servant there at Alepo, and in many other countries, for the which my selfe and likewise the whole lande are much bound unto' (*Herball*, 1597, p. 246). Parkinson also, in his 'Paradisus' (1629, p. 420), says that the double yellow rose was first brought into England by Leate from Constantinople.

Leate died in 1631, and his will, dated 3 June in the same year, was proved in the P. C. C. on 28 June by Richard and Hewett, his sons, whom he appointed his executors and residuary legatees. To each of his unmarried daughters, Elizabeth, Judith, and Anne, he left a thousand marks. His sons-in-law, John Wyld and Henry Hunt, and his cousin, Ralph Handson, were made overseers of his will. The date of his marriage and the name of his wife cannot be traced.

[City records; Nicholl's Hist. of the Ironmongers' Company; authorities above quoted.]

C. W-H.

LEATHAM, WILLIAM HENRY (1815–1889), verse-writer and member of parliament, born at Wakefield on 6 July 1815, was second of nine children of William Leatham, banker, and author of 'Letters on the Currency' (London, 1840). A sister became the wife of the Right Hon. John Bright, another of Joseph Gurney Barclay, the banker. His family had long been quakers, and William Henry was educated at Bruce Grove, Tottenham, and under a classical tutor. At nineteen he entered his father's bank at Wakefield, and in the following year (1835) made a tour on the continent. His first published work was a volume of poems (1840), one of which, 'A Traveller's Thoughts, or Lines suggested by a Tour on the Continent in the Summer of 1835,' somewhat in the manner of 'Childe Harold,' re-appeared in 1841.

As early as 1832 Leatham assisted in the return of the first member—a liberal—for Wakefield. In July 1852 he contested the town in the liberal interest, and was defeated. At the general election of 1859, after a contest of unparalleled severity, he was returned by three votes, but was unseated on petition. Both Leatham and the defeated candidate were prosecuted for bribery, but a *nolle prosequi* was ultimately entered by the government. In 1865 Leatham was returned for the town free of expense, and presented with a testimonial by 8,700 non-electors. He did not offer himself for re-election in 1868, but in 1880 was returned for the South-west Riding of Yorkshire. He died suddenly at Carlton, near Pontefract, on 14 Nov. 1889, leaving six sons and one daughter.

He married in 1839 Priscilla, daughter of Samuel Gurney [q. v.] of Upton, Essex, and then settled at Sandal, near Wakefield, the subject of his poem, 'Sandal in the Olden Time.' A few years after their marriage Leatham and his wife formally joined the church of England, purchasing in 1851 Hemsworth Hall, now in the possession of their eldest son, Mr. Samuel Gurney Leatham.

Besides the work already mentioned Leatham published in verse: 1. 'The Victim, a Tale of the Lake of the Four Cantons,' 1841. 2. 'The Siege of Granada,' 1841. 3. 'Strafford, a Tragedy,' 1842. 4. 'Henry Clifford and Margaret Percy, a Ballad of Bolton Abbey.' 5. 'Emilia Monteiro, a Ballad of the Old Hall, Heath,' 1843. 6. 'The Widow and the Earl, a Tale of Sharlston Hall.' 7. 'Cromwell, a Drama in five Acts,' 1843. 8. 'The Batuecas,' 1844. 9. 'Montezuma,' 1845. 10. 'Life hath many Mysteries,' &c., 1847. 11. 'Selections from Lesser Poems,' 1855. A later volume of 'Selections' was published in 1879. Leatham also wrote in prose two volumes of 'Lectures' delivered at literary and mechanics' institutes, 1845 and 1849, and 'Tales of English Life and Miscellanies,' 2 vols. 1858. These and many of the poems were first issued in local journals.

[Wakefield Express, 16 Sept. 1889; Smith's Catalogue; information from Mr. S. G. Leatham.]

C. F. S.

LE BAS, CHARLES WEBB (1779–1861), principal of the East India College, Haileybury, was born in Bond Street, London, on 26 April 1779. He was descended from a Huguenot family at Caen, from which city his great-grandfather fled to England in 1702. His grandfather, Stephen le Bas, was a brewer in St. Giles-in-the-Fields, and his father, Charles le Bas, a shopkeeper in Bond Street. His mother was the daughter of Captain Webb of the East India Company's mercantile marine. She died when her son was only six years of age; about four years later the father settled at Bath, and afterwards at Margate. Charles was educated at Hyde Abbey school, near Winchester, where he was a contemporary of Thomas Gaisford [q. v.], afterwards dean of Christ Church. In 1796 he entered Trinity College, Cambridge, where he obtained a scholarship, and was afterwards Craven scholar, members' prizeman, and senior chancellor's medallist in the university. In 1800 he graduated as fourth wrangler, and was soon afterwards elected fellow of Trinity. In 1802 he was admitted a student at Lincoln's Inn, and in 1806 was called to the bar; but his constitutional deafness compelled him to abandon the legal profession. In 1808 he became tutor to the two sons of the Bishop of Lincoln (Dr. Pretyman, who afterwards took the name of Tomline), took holy orders in 1809, was presented to the rectory of St. Paul's, Shadwell, in 1811, and in 1812 became a prebendary of Lincoln Cathedral. In 1813 he was appointed mathematical professor and dean in the East India College, Haileybury, and in 1837 he became principal of the college as successor to the Rev. Dr. Batton. Increasing deafness and other infirmities led him to resign the principalship on 31 Dec. 1843. He retired to Brighton, where he died on 25 Jan. 1861. The sum of 1,920*l.* was raised in 1848, chiefly among his old Haileybury pupils, to found the well-known Le Bas prize at Cambridge for the best essay on an historical subject. Le Bas married in 1814 Sophia, daughter of Mark Hodgson of the Bow brewery, inventor of the famous India pale ale. The marriage was most happy. There was a large family, of which the Rev. H. V. Le Bas, preacher, of the Charterhouse, is the sole surviving son.

Le Bas was distinguished both as a preacher and as a writer. He belonged to that theological school which formed a link between the Caroline divines and the nonjurors and the Oxford movement of 1833, and included such Cambridge men as Hugh James Rose [q. v.], Christopher Wordsworth, the master of Trinity College, Professor J. J. Blunt, and W. H. Mill. Christopher Wordsworth, afterwards bishop of Lincoln, in a journal kept during his undergraduate days, frequently speaks of the large congregations which assembled in the university church to hear Le Bas preach.

Le Bas was one of the principal contributors to the 'British Critic,' and wrote nearly eighty articles for it between 1827 and 1838. In the latter year John Henry Newman became editor, and he accepted four articles by Le Bas. Le Bas also contributed to the 'British Magazine' in 1831–2, which was founded and edited by Hugh James Rose for the purpose of inculcating church principles.

Le Bas's principal works are: 1. 'Considerations on Miracles,' 1828, which was a reprint, with large additions, of an article in the 'British Critic' on Penrose's 'Treatise on the Evidence of the Christian Miracles.' 2. 'Sermons on various occasions,' 3 vols. 1822–34; chiefly delivered in the chapel of the East India College; they are plain and practical sermons of a distinctly Anglican type. 3. 'The Life of Thomas Fanshaw Middleton, late Bishop of Calcutta,' in 2 vols. 1831; a valuable biography of an intimate friend, with whom Le Bas was in agreement on theological questions; but he omits mention of the influence which Dr. Middleton exerted upon S. T. Coleridge. 4. 'Memoir of Henry Vincent Bailey, Archdeacon of Stow,' 1846, another old friend. To the 'Theological Library,' edited by Hugh James Rose and W. R. Lyall, afterwards dean of Canterbury, Le Bas contributed, vol. i., 'Life of Wiclif' (1831), vols. iv. and v. 'Life of Cranmer' (1833), vol. xi. 'Life of Jewel' (1835), and vol. xiii. 'Life of Laud.' He was also author of some tracts for the Society for Promoting Christian Knowledge, and published several single sermons.

[Le Bas's Works passim; private information from the Rev. H. V. Le Bas; Life of Bishop Christopher Wordsworth; Burgon's Lives of Twelve Good Men; Works of S. T. Coleridge.]

J. H. O.

LE BLANC, Sir SIMON (*d.* 1816), judge, second son of Thomas Le Blanc of Charterhouse Square, London, was born about 1748. In June 1766 he was admitted a pensioner, and in the following November elected scholar of Trinity Hall, Cambridge. In February 1773 he was called to the bar at the Inner Temple, and he graduated LL.B. the same year. In 1779 he was elected a fellow of his college. He went the Norfolk circuit, acquired considerable practice, and in February 1787 was called to the degree of serjeant-at-law. In 1791 he was appointed counsel to his university, and in this capacity was one of the counsel retained to show cause against a rule obtained by William Frend [q. v.] for a mandamus to restore him to his franchises as resident M.A. (Howell, *State Trials*, xxii. 682). On the resignation of Sir William Henry Ashurst [q. v.], 9 June 1799, Le Blanc was appointed to succeed him as puisne judge of the king's bench, and knighted. He was a consummate lawyer, and early showed his independence of mind in the case of Haycraft *v.* Creasy (2 East 92), where he differed from Lord Kenyon on a point of law which the latter had long treated as established. For his part in two trials for murder on the high seas, which had terminated in acquittals in December 1807 and January 1808, he was charged in the 'Independent Whig' with perverting justice out of mistaken humanity. The charge was entirely without foundation, the responsibility for the verdict in both cases resting wholly with the jury, and the attorney-general accordingly filed an *ex officio* information for libel against the printer and publisher of the paper, who were tried and found guilty (*Ann. Reg.* 1808, *Chron.* * 5 et seq.; and Howell, *State Trials*, xxx. 1132 et seq.) At the Lancaster spring assizes in 1809 Joseph Hanson, a gentleman of property, was indicted before Le Blanc for a misdemeanour in abetting the weavers of Manchester in a conspiracy to raise their wages. Le Blanc summed up the case with complete impartiality, but the jury unhesitatingly found for the crown. Le Blanc, however, reserved judgment, which was afterwards given by the court of king's bench, Hanson being sentenced to six months' imprisonment and a fine of 100*l.* (Howell, *State Trials*, xxxi. 1 et seq.) At York in 1813 Le Blanc opened with Sir Alexander Thompson [q. v.], afterwards lord chief baron, a special commission for the trial of the Luddites, under which not a few of the conspirators were condemned (*ib.* pp. 1068, 1102, 1139). His ruling in Rex *v.* Creevey (1 Maule and Selwyn, 273), decided the same year, to the effect that a member of parliament may be convicted upon an indictment for libel for circulating a newspaper report of a speech delivered in parliament, though the speech itself is privileged, is still a leading authority on the law of libel.

Le Blanc died unmarried on 15 April 1816

at his house in Bedford Square. 'Illo nemo neque integrior erat in civitate neque sanctior,' say the reporters, Maule and Selwyn, in recording the fact. He was buried in the church at Northaw, Hertfordshire, where a eulogistic tablet was placed to his memory. His seat, Northaw House, passed by his will to his brothers, Charles and Francis Le Blanc, and is now in the possession of his nephew, Captain Thomas Edmund Le Blanc. Le Blanc left some manuscript reports, which were incorporated by Henry Roscoe in the third and fourth volumes of 'Douglas's Reports,' London, 1831, 8vo. Lord Campbell describes his appearance as 'prim and precise,' but expresses a very high opinion of his ability.

[Romilly's Grad. Cant.; Cooper's Annals of Cambridge, iv. 452; Memorials of Cambridge, i. 130; Gunning's Reminiscences, i. 308; Cussans's Hertfordshire, iii. 'Hundred of Cashio,' 13–16; Gent. 'Mag. 1799 pt. i. 522, 1816 pt. i. 371; Annual Biography, 1817, p. 601; Foss's Lives of the Judges; Campbell's Lives of the Chief Justices, iii. 58, 76, 155, 167.] J. M. R.

LE BLON (LE BLOND), JACQUES CHRISTOPHE (1670–1741), painter, engraver, and printer in colours, born at Frankfort-on-the-Maine in 1670, was related to, and perhaps a descendant of, Michel Le Blon (1587–1660), engraver and agent to the Duke of Buckingham. He was also connected with the artist family of Merian. Le Blon is stated to have studied engraving at Zürich under Conrad Meyer, and at Paris under Abraham Bosse. In 1696 he went to Rome in the train of the imperial ambassador, Graf von Martinitz, and studied painting there under Carlo Maratti. He met there the Dutch painter, Bonaventura Overbeck, whom he accompanied to Amsterdam. Here he settled for some time as a painter of miniatures and small domestic subjects. Here also he invented and brought to perfection a new method of printing engravings in colour to imitate paintings, based to some extent on the method of the old chiaroscuro wood-engravers in Italy. Le Blon's process consisted in printing on the same sheet of paper successively from three mezzotint plates, each in one of the three primary colours, red, blue, and yellow. The plates were occasionally touched up with the burin or the dry-point. Le Blon made his first essays about 1704 at Amsterdam with a 'Nymph and Satyr' of his own painting, a portrait of General Salisch, governor of Breda, and a 'Repentant Magdalen.' Le Blon wished to obtain the privilege of a monopoly for his process, and on the death of his wife and child in 1715, visited the Hague and Paris for that purpose, but without success, and eventually came to England. In London he was patronised by Colonel Guise, the well-known amateur, whom he had known in Amsterdam, and by the Earl of Halifax. Guise became in 1720 the director of a company of noblemen and other gentlemen to employ Le Blon to produce pictures in colours at a cheap rate. This 'Picture Office' issued a number of coloured engravings, which attracted much attention, but it soon became evident that the process was too expensive to make the business a success, and after some mismanagement and recriminations on both sides the company failed and Le Blon became a bankrupt. He had more success with his anatomical plates, which were shown with great approbation to the members of the Royal Society. Le Blon also originated a scheme of large tapestry works, for which a company was also formed and a patent obtained from the king. The works were actually set up at Chelsea and the cartoons of Raphael taken in hand, when funds ran short, the patent lapsed, and this scheme also ended in the bankruptcy of Le Blon. Le Blon, whose schemes began to be looked upon as bubbles, and who had already been imprisoned, fled to the Hague in 1732, and thence to Paris. In Paris he made another attempt to establish his process of engraving in colours, and in 1737 and 1738 obtained patents for twenty years from Louis XV. With the help of his pupils he executed a fine coloured engraving of the king, and also one of Cardinal Fleury after Rigaud. He did not, however, meet with greater success here, and died in hospital in poor circumstances on 16 May 1741.

Le Blon was a clever artist, but careless in his life, and a bad man of business. Some fine engravings executed by his process are now of great rarity and highly valued. The best collection of them is that formed by Heineken in the print room at Dresden, but there are some good examples in the print room at the British Museum. The works include pictures after Titian, Cignani, Correggio, and Annibale Carracci; the portrait of Carondelet after Raphael; portraits of Rubens, Vandyck, and the children of Charles I after Vandyck; William III and Mary, George II and Queen Caroline, and other portraits. Le Blon published in 1730 in London an account of his process in French and English, entitled 'Coloritto, or the Harmony of Colouring in Painting, reduced to Mechanical Practice.' This was incorporated after his death in 'L'Art d'imprimer les Tableaux, traité d'après les écrits, les opérations et les instructions verbales de J. C. Le Blon,' by A. Gautier de Montdorge, Paris, 1st edit. 1756,

2nd edit. 1768. Le Blon also translated into English and published in 1732 in London 'The Beau Ideal,' from the French of L. ten Kate. He had as pupils Jean and Jacob Ladmiral, brothers, who went to Amsterdam, and practised colour-printing there with success, J. Robert, and Jacques Fabien Gautier Dagoty, who inherited Le Blon's privilege in Paris. With his sons Dagoty practised and improved Le Blon's process, and even claimed the actual invention as his own. Le Blon, though not the discoverer of printing in colours, may be regarded as the inventor of the modern system of chromolithography and similar processes of colour-printing.

[Walpole's Anecd. of Painting, ed. Wornum; Vertue's MSS. (Brit. Mus. Add. MS. 23076); Laborde's Histoire de la Gravure en Manière Noire; Mariette's Abecedario; Bosse's Arte de Graver; Hüssgen's Nachrichten von Frankfurter Künstlern; Hist. MSS. Comm. 7th Rep. App. x. p. 247.] L. C.

LE BRETON, ANNA LETITIA (1808–1885), author, daughter of Charles Rochemont Aikin [q. v.], by his wife Anne, daughter of the Rev. Gilbert Wakefield, was born on 30 June 1808 in Broad Street, London, where her father was practising as a surgeon. She was educated at home, and saw much of her great-aunt, Mrs. Barbauld, and other members of the Aikin family. She married in 1833 Philip Hemery Le Breton, afterwards of the Inner Temple, and resided at Hampstead. Mrs. Le Breton assisted her husband in his 'Memoirs, Miscellanies, and Letters' of her aunt, Lucy Aikin [q. v.], which was published in 1864. In 1874 she herself edited Miss Aikin's correspondence with Dr. Channing, and published a 'Memoir of Mrs. Barbauld, including Letters and Notices of her Family and Friends.' In 1883 appeared Mrs. Le Breton's last book, 'Memories of Seventy Years, by one of a Literary Family,' which was edited by her daughter, Mrs. Herbert Martin. She died at Hampstead 29 Sept. 1885, and was buried in the cemetery there. Of her eight children that reached maturity six survived her. Her husband died in 1884.

[Works named above, and information from Mrs. Herbert Martin.] A. N.

LE BRUN, JOHN (*d.* 1865), independent missionary in Mauritius, born in Switzerland, was brought up in England, and was educated under the care of Dr. Bogue at Gosport. He received ordination for the congregationalist ministry in Jersey on 25 Nov. 1813, and was at the same time appointed to Mauritius, which had been captured from the French in 1810. He sailed on 1 Jan. 1814, being furnished by the directors of the London Missionary Society with letters of recommendation to Governor R. Farquhar. 'An important object of this mission was,' the directors stated, 'to prepare the way to the great island of Madagascar, and it may be hoped to Bourbon also.' Le Brun arrived at Port Louis on 18 May 1814, and commenced his work, of which the governor of the island spoke with satisfaction in the following year (see *History of Madagascar*, by W. Ellis, ii. 205). But the climate injured his health, while 'he and his congregation,' writes Mr. Backhouse, 'were for many years, during the full operation of the slave system,' which he strongly opposed, 'placed under the ban of the police,' and his relations with the coloured people were seriously hampered (*Narrative of a Visit to the Mauritius and South Africa*, p. 50). After staying at Cape Town from October 1832 until 4 March 1833, he arrived in London 22 May. In August 1833 the London Missionary Society, discouraged by the government officials, abandoned its efforts in Mauritius, but when in 1834 the act for the abolition of slavery in all the British dominions was published, Le Brun returned to Mauritius on his own account, and continued his labours among the emancipated slaves, who were mostly of Madagascar origin, Hovas, and Malagasy. He built a commodious chapel in Port Louis, and established schools under the auspices of the Mico charity throughout the island. He was indefatigable in assisting the Malagasy refugees who escaped from the dominion of Queen Ranavalo, and despatched his son Peter to Tamatave to help the exiles to leave Madagascar in 1838. About ten thousand natives of Madagascar lived at this time in Mauritius, most of them being originally imported either as slaves or as 'prize negroes' (cf. *Narrative of the Persecution of the Christians in Madagascar*, by Freeman and Johns, p. 276), and at Port Louis or at Mokar Le Brun and his son made every effort to supply them with religious instruction (cf. *A Tour in S. Africa*, by J. J. Freeman, 1851, p. 388). Le Brun was reappointed an agent of the London Missionary Society on 27 Dec. 1841. In 1851 his son Peter again visited Madagascar, and after the death of Ranavalona arranged at the court of the second Radama for the entry of the London missionaries into the country under the protection of the government. Le Brun died 21 Feb. 1865 at Port Louis. He married at Port Louis, in August 1818, Miss Mabille. She died 9 July 1856, leaving two sons, who joined in the work of their father's ministry.

[Besides works above quoted see Widowed Missionary's Journal, by Keturah Jeffreys, 1827;

Official Register of the London Missionary Society, Mission House, Blomfield Street; Sub-Tropical Rambles, by Nicholas Pike, p. 444; Three Visits to Madagascar, by W. Ellis, 1858; The Martyr Church of Madagascar, by W. Ellis, 1870.] S. P. O.

LEBWIN, LEBUINUS, or LIAFWINE, SAINT (*fl.* 755), born of English parents, received the tonsure in youth, and, after being ordained priest, determined to follow in the steps of Willibrord and Boniface, and go as a missionary to the Germans. He arrived at Utrecht shortly after the death of Boniface (*d.* 755), and was received by Gregory, the third bishop of the city, who gave him as a companion one of Willibrord's disciples named Marcellinus or Marchelm. Having taken up his abode by the river Yssel, in the borderland between the Franks and the Saxons, where he lodged with a widow named Abachahild, he preached with success in Overyssel, and built two oratories or churches, one apparently at Wilp or Velp, near Deventer, and another with a house to the east of the river. Opposition arose; the heathen Saxons declared that he dealt in magic, and burnt his church and house. He resolved to appear at their national assembly held at Marklo, near the Weser, and probably in the district of Hoya. There he stayed with a noble named Folchert, who tried to persuade him not to venture into the assembly. Nevertheless, he clothed himself in his priestly vestments, and taking a crucifix in one hand, and the gospels in the other, he appeared before the assembled Saxons when they were engaged in sacrificing to their idols. He made an oration, in which he is said to have warned them that if they did not desist from their idolatry a king would be sent to punish them. Enraged at his words, they prepared to slay him with stakes which they tore from the thickets and sharpened, but he escaped from them. Then an old noble named Buto addressed the assembly, and, urging that Lebwin's escape proved him a messenger from God, persuaded his fellow-countrymen to decree that no one should hurt him. After this Lebwin went on with his work undisturbed, leading a life of holiness and self-mortification until his death on 12 Nov. When he was dead, his oratory at Velp was burnt by the heathen. It was rebuilt at Deventer, and his body was discovered and deposited there. The great collegiate church at Deventer is dedicated to his memory.

[The chief authority for Lebwin's life is the Vita S. Lebuini of Hucbald (918–76), printed in Mon. Hist. Germ. ii. 361 sq. (Pertz), and by Surius, vi. 277–86, who also gives the Ecloga et Sermo of Radbod, bishop of Utrecht, concerning Lebwin, ib. p. 839; Hucbald's work is freely translated in Cressy's Church Hist. of Brittany, xxiv. c. 7; Acta SS., O.S.B., sæc. iv. pp. 21, 36; Mon. Hist. Brit. p. 257 *n.* (Hardy); Butler's Lives of the Saints, xi. 226 sq.; Dict. Chr. Biog., art. 'Lebuinus' (2).] W. H.

LE CAPELAIN, JOHN (1814?–1848), painter, a native of Jersey, was born there about 1814, and acquired a knowledge of drawing. About 1832 he came to London and practised as a water-colour painter. He had a peculiar trick of painting which gave his drawings a misty and foggy effect. A 'Coast Scene' in this manner is in the print room at the British Museum. After the queen's visit to Jersey, a volume of drawings by Le Capelain of scenery in the island was presented to her. This led to his receiving a commission from the queen to paint pictures of the Isle of Wight. While engaged on these he developed rapid consumption, of which he died at Jersey in 1848. His drawings are technically clever, and were popular in his day. A collection of them is preserved in the museum at Jersey.

[Redgrave's Dict. of Artists; manuscript notes in the Percy Catalogue of Water-colour Drawings, print room, Brit. Mus.] L. C.

LE CÈNE, CHARLES (1647?–1703), Huguenot refugee, born 'about' 1647 at Caen, Normandy, of well-to-do parents, studied theology at Sedan from 1667 to 1669, and afterwards resided at the universities of Geneva (August 1669 to November 1670) and Saumur (1670 to March 1672). In 1672 he received ordination as a protestant minister at Caen, and 'shortly' after received a call to the church of Honfleur. While there he married a lady of some fortune, formed a considerable library, and began a new French translation of the Bible, at which he worked throughout his life. His ministry at Honfleur ceased by his own request on 2 Sept. 1682, and in the following year he officiated temporarily at Charenton. His settlement at Charenton was opposed on account of his Socinian tenets; but at the end of a year of temporary ministry he seems to have been granted a certificate attesting his orthodoxy. His son Michel (followed by HAAG) states that he attempted to press his claim to remain permanently at Charenton, and carried the case from the consistory of Paris to the synod, before which the quarrel remained undecided at the date of the revocation of the edict of Nantes. Gousset (*Considerations*) is probably more accurate in asserting that Le Cène, after preaching at Charenton, failed to receive a call to Orleans, owing to the unsatisfactory testimony given him by the consistory. He

certainly had adopted heterodox opinions concerning predestination (*London Hug. Soc.* iii. 33). At the date of the revocation of the edict of Nantes, like many other Huguenot ministers, he appears to have hastily journeyed to the Hague (22 Dec. 1685), and passed on to England. According to his son, he brought over his library and sufficient means to enable him to live comfortably and to assist his brethren.

Le Cène's son states that the only obstacle to his rapid preferment in the church of England was his own objection to re-ordination at the hands of the English bishops. There is no trace of any such objection on the part of Le Cène (cf. his *Conversations sur divers matières de Religion*, p. 218). On reaching London, he went at once to reside with Allix and other early friends and countrymen, who established a 'conformist' French congregation in Jewin Street, London, in 1686 (*London Hug. Soc.* i. 95). But the Huguenots in England were soon involved in bitter controversies on doctrinal questions, and Le Cène's Socinian views rendered him unpopular. 'In 1686 or 1687' Gousset heard him preach in London on Rom. x. 9, in a very unorthodox and 'Arminian' sense, and the congregation expressed great dissatisfaction. Before 1691—the exact date is uncertain—Le Cène withdrew to Holland. 'Après diverses années' (perhaps in 1699) he returned to England, and died in London in 1703. His son, Michel Charles, who on 30 Sept. 1699 was received as a member of the church at Amsterdam, followed him to London in December 1706, and remained in England till 1718.

Le Cène published: 1. 'De l'Etat de l'Homme apres le Pèché et de sa Predestination au Salut,' Amsterdam, 1684, 12mo. This work, of decidedly Arminian tendency, was announced in the 'Nouvelles de la République des Lettres' for July 1684. It bore no author's name, and was at first attributed to Allix, who had forwarded the manuscript from Paris to the Amsterdam printer (Bayle, *Lettres*, xlix. l. liv.) 2. 'Entretiens sur diverses matières de Théologie, où l'on examine particulièrement les Questions de la Grace Immediate, du franc-arbitre, du Pèché Originel, de l'Incertitude de la Métaphysique, et de la Predestination,' Amsterdam, 1685, in 12mo. Bayle (*Lettres*, lvi.) identifies the author of the first part with Le Cène, and of the second with Le Clerc (*Nouvelles de la République des Lettres*, April 1685). 3. 'Conversations sur diverses matières de Religion, ou l'on fait voir la tolérance que les Chrétiens de différents sentimens doivent avoir les uns pour les autres et ou l'on explique ce que l'Ecriture Sainte nous dit des alliances de Dieu, de la Justification et de le certitude du salut, avec un Traité de la Liberté de Conscience dedié au Roi de France et à son conseil,' Philadelphia (Amsterdam), 1687. The first part is Le Cène's original work, and in it he shows an intimate knowledge of English divinity, frequently quoting the works of Chillingworth and others (see Des Maizeaux's note, Bayle, *Lettres*, lxxiii.) The second part is a translation of the Socinian Crellius's 'Junii Bruti Poloni Vindiciæ pro Religionis Libertate' (1637). In 1719 a fresh French translation of Crellius was printed anonymously in London. The author accused Le Cène of gross infidelity in his translation, and of printing the treatise without any acknowledgment of its derivation. 4. 'Projet d'une nouvelle version Françoise de la Bible,' Rotterdam, 1696, 8vo. This consists only of a first part. A second part was promised, and was first printed by Michel Le Cène in his edition of his father's Bible (1741). In 1702 an incomplete and unfair English translation by H. R. (probably Hilary Renaud), of the first part only, was printed in London, and its division by the translator into two parts has caused some bibliographical confusion. In 1729 a second edition of this translation appeared in London, with these errors uncorrected. Le Cène's 'Projet' criticises previous versions of the Bible, more especially the Geneva version, lays down rationalistic rules for translation, and applies them to a great number of disputed passages, taking occasion in many places to vent his own Socinian views (see chap. xiv.) It was fiercely attacked by Gousset, in his 'Considérations . . . sur le Projet,' 1698, to which (according to Haag) Le Cène prepared a reply, no trace of which exists. 5. 'La Sainte Bible, nouvelle version Françoise,' 1741, 2 vols. fol., published by Le Cène's son, Michel Charles. Immediately on its appearance this work was denounced by the church of Utrecht, and referred to the synod of the Walloon churches, which met at Brille on 6 Sept. 1742, and after two days' deliberation was condemned as heretical and full of falsifications (cf. article xxix. of its proceedings). The synod appointed a committee to solicit from the grand pensionary of Holland the suppression of the book, but without success.

['Avertissement au lecteur' prefixed to the 1741 Bible, containing a short Biography of Le Cène by his son; Jacques Gousset's Considerations Théologiques et Critiques sur de Projet d'une Nouvelle Version Françoise de la Bible, Amsterdam, 1698; Proceedings of the Huguenot Society of London; Weiss's Protestant Refugees; A Declaration of the opinion of the French Ministers (Brit. Mus. 1693, i.); Bayle's Letters; Nouvelles

de la République des Lettres; Haag's La France Protestante; Treasury Papers, 1695–1702; Proceedings of the Synod of Brille; information kindly sent by W. N. Du Rieu, secretary of the Commission pour l'Histoire des Églises Wallonnes.] W. A. S.

LECHMERE, Sir NICHOLAS (1613–1701), judge, third son of Edmund Lechmere of Hanley Castle, Worcestershire, by Margaret, daughter of Sir Nicholas and sister of Sir Thomas Overbury [q. v.], was born in September 1613, and educated at Gloucester School and Wadham College, Oxford, where he graduated B.A. He entered the Middle Temple in October 1634, was called to the bar in 1641, and elected a bencher of his inn in 1655. On the outbreak of the civil war he sided with the parliament, and was present at the siege and surrender of Worcester in June and July 1646. He was returned to parliament for Bewdley on 4 July 1648 in the place of Sir Henry Herbert [q. v.] He was also one of the militia commissioners for Worcestershire and a member of a special commission appointed in June 1651 for the trial of the Welsh insurgents. On the occupation of Worcester by the king of Scots in the following August a troop of one hundred and fifty Scotch horse was quartered in Lechmere's house, Hanley Castle, by General Massey, who threatened extirpation to him and his posterity. The battle of Worcester, at which he was present, relieved him of the intruders. Lechmere sat for the county of Worcester in the parliaments of 1654, 1656 (in which he supported the Petition and Advice), and 1658–9. On the partial revival of the court of the duchy of Lancaster in 1654 he was appointed its attorney-general. Cromwell granted him, 15 July 1655, a license (equivalent to a patent of king's counsel) to practise within the bar in all the courts at Westminster, and this was renewed by Richard Cromwell, 23 Oct. 1658. He walked in Oliver's funeral procession in his capacity of attorney-general to the duchy of Lancaster. In the debates of 2 March 1658–9 on the question whether the House of Commons should 'transact with the other house as another house of parliament,' Lechmere spoke at length for the affirmative, maintaining the validity of the Petition and Advice, and the power of the Protector to summon parliament by virtue of it. After the dissolution of 22 April he sat as a member of the resuscitated Rump, one of the last acts of which was to revive the ancient jurisdiction of the duchy of Lancaster in its full extent with Lechmere as its attorney-general. Through the influence of Viscount Mordaunt he obtained from Charles II, while still at Breda, a full pardon. He did not, however, sit again in parliament, though he continued to practise at the bar. Pepys mentions a consultation with him at the Temple on 21 Oct. 1662, and his name is frequently found in the reports. He was reader at his inn in Lent 1669, and on 4 May 1689 was called to the degree of serjeant-at-law, and at once raised to the exchequer bench. On 31 Oct. following he was knighted. On the first hearing of the celebrated 'bankers' case' [see *supra* Holt, Sir John], January 1691–2, he gave judgment for the crown. By the time it reached the lords, January 1699–1700, he was too ill to attend in person to support his judgment, but transmitted a note of it (Howell, *State Trials*, xiv.) He resigned, by reason of age and increasing infirmities, on 29 June 1700, and died at Hanley Castle on 30 April 1701. There is a good print of his regular and refined features from an original picture in Nash's 'Worcestershire,' i. 560. He was one of the founders of Greenwich Hospital. Lechmere married in 1642 Penelope, fourth daughter of Sir Edwin Sandys of Northbourne, Kent, by his fourth wife, Catherine, fourth daughter of Sir Richard Bulkeley of Beaumaris, father of Thomas, viscount Bulkeley of Cashel [see Bulkeley, Richard]. By her he had two sons, Edmund and Sandys. The former succeeded to the baronetcy, and is now represented by Sir Edmund Anthony Harley Lechmere, bart.; his second son, Nicholas, is noticed below.

[Nash's Worcestershire, i. 560, ii. App. c. ci. cvi.; Collins's Peerage (Brydges), ix. 431; Hist. MSS. Comm. 5th Rep. App. 299 et seq.; Cal. State Papers, Dom. 1650 p. 488, 1651 pp. 94, 96, 266, 332; Comm. Journ. vii. 291; Scobel's Pretended Acts, 1654, c. 26; Cal. State Papers, Dom. 1656–7, p. 251; Burton's Diary, ii. 136, 526, iii. 582; Parl. Hist. iii. 1548; Whitelocke's Mem. p. 698; Luttrell's Relation of State Affairs, i. 529, 598; ii. 347, iv. 606, 661, 702; Evelyn's Diary, ed. Bray, 4 July 1696 *n.*; Foss's Lives of the Judges.] J. M. R.

LECHMERE, NICHOLAS, Lord Lechmere (1675–1727), was the second son of Edmund Lechmere, esq., of Hanley Castle, Worcestershire. His mother was Lucy, daughter of Sir Anthony Hungerford of Farley Castle, Somerset. He was born at his father's seat on 7 Aug. 1675, and was educated at Merton College, Oxford, but left the university without a degree. He was called to the bar at the Middle Temple in 1698, and sat in the whig interest as M.P. for Appleby, for Cockermouth, and for Tewkesbury from 1708 to 1720. In 1714 he was one of those who assisted Swift in the composition of 'The Crisis.' He was made a queen's counsel

in 1708, filled the office of solicitor-general 1714–18, and in 1718 became attorney-general, privy councillor, and chancellor of the duchy of Lancaster. He was one of the managers appointed in 1710 to conduct the impeachment of Dr. Sacheverell [q. v.], and he also was engaged in the trial of Lord Derwentwater and the rebel Scottish lords at Westminster after the rising of 1715. He ceased to be attorney-general in 1720, but held the chancellorship of the duchy for life. He was raised to the peerage by George I in September 1721 as Lord Lechmere of Evesham, Worcestershire. A ballad on his quarrel with his neighbour, Sir John Guise, said to have been written by Gay or Swift, and called 'Duke upon Duke,' was published about 1725 (cf. SWIFT, *Works*). In 1727, when Lechmere waited on George II in the discharge of his official duties, he was denied an immediate audience because the king was engaged in an interview with Bolingbroke, who had been introduced through the influence of the Duchess of Kendal with the connivance of Walpole. As soon as Bolingbroke left the royal chamber Lechmere rushed in and unceremoniously reviled both Walpole and Bolingbroke, under the wrong impression that the latter was about to join the ministry. The king took the incident good-humouredly, and jestingly asked if Lechmere were prepared to become prime minister himself (COXE, *Walpole*, i. 264). Lechmere was a frequent debater both in the lower and the upper house of parliament, and is said to have been 'a good lawyer, a quick and distinguished orator, much courted by the whig party, but of a temper violent, proud, and impracticable.' His last recorded appearance in the House of Lords was on 19 April 1727, when he protested against an appropriation clause in the Excise Act. In the 'Diary' of his nephew, Sir Nicholas Lechmere, he is described as 'an excellent lawyer, but violent and overbearing.' In No. 25 of the 'Examiner' Swift refers to Lechmere as a possible champion of Tindal, Collins, Toland, and others of the freethinking school. He married the Lady Elizabeth Howard, daughter of Charles, third earl of Carlisle, but died issueless, from a sudden attack of apoplexy, while seated at table, at Campden House, Kensington, on 18 June 1727, when his peerage became extinct. He was buried at Hanley Castle, where there is a tablet inscribed to his memory. There are portraits of him at The Rhydd, Worcestershire, and at the seat of Mr. Ogle at Steeple Aston, Oxfordshire.

It appears from a letter of Lady Mary Wortley Montagu that in 1725, after deep losses at play, Lady Lechmere attempted suicide. Pope probably refers to her under the name Rosamunda in his 'Moral Essays,' Ep. ii. She remarried Sir Thomas Robinson, and died at Bath 10 April 1739.

[Burke's Extinct Peerage, 1883; Haydn's Book of Dignities, 1851; Collins's Peerage of England, by Sir E. Brydges, 1812, ix. 431; Nash's Worcestershire, i. 561; Hanley and the House of Lechmere, by E. P. Shirley, 1883; Aitken's Life of Steele, ii. 5; Gent. Mag. 1739, p. 216; Luttrell's Brief Relation, vi. 302, 551 sq.; Rogers's Protests of the Lords, vol. i. passim; Elwin and Courthope's Pope, iii. 101–2, viii. 229; Prior's Life of Malone, p. 253; Swift's Works, ed. Scott, i. 182, 220, 229, iii. 365, iv. 237.] E. W.

LE COUTEUR, JOHN (1761–1835), lieutenant-general, born in 1761, was a member of a Jersey family, and at an early age was made captain and adjutant of the Jersey militia. In 1780 he obtained an ensigncy by purchase in the old 95th foot (disbanded in 1783), and served with the corps under Major Pierson in the defence of Jersey in January 1781. The same year he was promoted lieutenant in the old 100th foot, and went out with that regiment to India. He was present in the naval action in Porto Praya Bay, Cape Verdes, and in some of the operations against Hyder Ali, during which he led two forlorn hopes, and was appointed brigade-major to Colonel Humberston [cf. HUMBERSTON, THOMAS FREDERICK MACKENZIE]. When Humberston went to Bombay, Le Couteur served with General Mathews in Malabar, and was with Mathews when he shut himself up in Nagar (Bednore) with six hundred Europeans and one thousand sepoys, while Tippoo Sahib, with two thousand French and one hundred thousand sepoys, besieged him. After losing five hundred men, Mathews surrendered, and on 28 April 1783 the garrison marched out with all the honours of war, the officers retaining their personal effects. Mathews was, however, accused by Tippoo of having appropriated and divided the contents of the military chest, and was soon afterwards poisoned with nineteen officers (cf. MILL, *Hist. of India*, iv. 267, 269 notes). Another party of thirty-four officers, subalterns, among whom was Le Couteur, were sent as prisoners to Chittledroog, where they were treated with great cruelty. Like the prisoners at Seringapatam [cf. BAIRD, SIR DAVID], they were released at the peace in March 1784. Le Couteur became captain-lieutenant that year, and captain in 1785, when the 100th was disbanded, and he was put on half-pay. In 1793 he was brought on full pay in the 11th foot, and made brigade-major of the Jersey militia. In 1797 he became major in the 16th foot, but remained on the staff in Jersey

until 1798, when he joined his regiment in Scotland, with the brevet rank of lieutenant-colonel. In 1799 he was appointed inspecting-officer of militia in Jersey, and was assistant quartermaster-general in the island during the detention there of the Russian army from the Texel in 1799–1800. He retained the office long afterwards, and conducted the secret correspondence, through Jersey, with the French loyalists under Georges, La Rochejaquelein, and others, to the entire satisfaction of the British government. In 1811 Le Couteur was appointed a major-general on the staff in Ireland, and afterwards in Jamaica, where he commanded a brigade for two and a half years. In 1813 he was appointed lieutenant-governor of Curaçoa and its dependent islands, which he found on the verge of starvation. Curaçoa was then the centre port of a large trade, but the war with the United States had prevented the arrivals of corn from home, and the orders in council prohibiting the importation of foreign grain were imperative under penalty of 'præmunire.' Le Couteur had the courage to set aside the orders rather than expose the population to the horrors of a famine. When the island was restored to the Dutch after the peace, the legislative bodies, the inhabitants, and the Spanish refugees severally presented Le Couteur with addresses acknowledging the important services he had rendered to the colony. Le Couteur generously declined the Duke of York's offer to put him down for a regiment, saying he did not feel entitled to the honour so long as a Peninsular officer remained unprovided for. He became a lieutenant-general in 1821, and died on 23 April 1835, aged 74.

Le Couteur was father of Colonel John Le Couteur, 104th and 20th foot, long commandant of the royal Jersey militia, and senior militia aide-de-camp to Queen Victoria.

Le Couteur was author of 'Lettre d'un Officier du Centième Régiment,' Jersey, 1787, and 'Letters, chiefly from India, giving an Account of the Military Transactions on the Coast of Malabar during the late War . . . together with a short Description of the Religion, Manners, and Customs of the Inhabitants of Hindostan,' London, 1790: a work originally written in French, but translated before publication.

[Army Lists; Memoir in Colburn's United Serv. Mag. July 1835; Brit. Mus. Cat. of Printed Books.] H. M. C.

LE DAVIS, EDWARD (1640?–1684?), engraver, was a Welshman, born about 1640. His family name was Davis, the French prefix being an addition of his own. He was apprenticed to David Loggan [q. v.], but resenting his treatment by his master's wife broke his articles and went to Paris. There he practised his art and engaged in business relations with François Chauveau, whose name appears as the publisher of Le Davis's prints of 'St. Cecilia,' after Vandyck, 'Ecce Homo,' after A. Carracci, and 'The Infant Christ holding a cross,' the last bearing the date 1671. Soon after that year Le Davis returned to London, where he is said to have engaged successfully in picture-dealing. He also painted portraits, but is now only known by his engravings, which, though poorly executed, are of historical interest. These include portraits of Charles II (afterwards altered to William III), Catherine of Braganza, after J. B. Caspars (frontispiece to vol. ii. of Pitt's 'Atlas,' 1681); James, duke of York; the Prince and Princess of Orange, after Lely; the Duchess of Portsmouth, after Lely; and Charles, duke of Richmond, after Wissing; also George Monck, duke of Albemarle, and Bertram Ashburnham, both engraved for Guillim's 'Heraldry,' 1679. Le Davis is believed to have died about 1684.

[Walpole's Anecdotes of Painting (Dallaway and Wornum), p. 941; Vertue's Collections in Brit. Mus. Addit. MS. 23078; Nagler's Allgemeines Künstler-Lexikon; Andresen's Handbuch für Kupferstich-Sammler, 1870; Redgrave's Dict. of Artists.] F. M. O'D.

LEDDRA, WILLIAM (*d.* 1661), quaker, was a Cornishman (Whiting) who early emigrated, or was probably transported on account of his religious professions, to Barbadoes. He was a clothier by trade (*New Englands Persecutors Mauled*, by Philalethes, i. e. Thomas Maule), and was a zealous minister among the quakers. In March 1658 he first landed in the English colony of Rhode Island. All the New England settlements were opposed to the admission of quakers. They were usually subjected to barbarous flogging with knotted and pitched cords on landing, and were promptly banished. When Leddra arrived the assembly had just passed a law imposing a fine of 100*l.* upon any person who should introduce one of the 'cursed sect' into the territory, with a further penalty of 5*l.* for every hour the outlaw was concealed. The quaker who remained was, on his first apprehension, to have one ear cut off; on the second the other ear; and on the third to have the tongue bored through. An order also was given empowering the treasurers of the counties to sell the quakers to any of the plantations (Neal, *Hist.* i. 304). Despite these regulations Leddra passed from Rhode Island to Connecticut, but there he was arrested and banished. A

month later he proceeded northward to Massachusetts, and was welcomed by the few quakers in Salem. A meeting in the woods about five miles distant was broken up; Leddra was taken back to Salem, and thence to Boston, where he was imprisoned, kept without food, and for refusing to work was flogged. With an old man named William Brend and John Rous [q. v.] he was soon subjected to such indignities that the inhabitants of the town were moved to pay the prison fees and defray the cost of removing Leddra and his fellow-prisoners to Providence, on pain of death should they return.

Undaunted by the execution of Robinson, Stevenson, and Mary Dyer in 1659 and 1660, Leddra returned at once and openly to Boston to visit some of his co-religionists in prison. In April 1659 he was once more arrested and imprisoned, but was ultimately released. In October 1660 he went through the same experiences in Boston, and spent the winter chained to a log of wood in an open cell. On 9 Jan. 1661 he was brought before Governor Endicott, his secretary Rawson, and the court of assistants. He was told that he had incurred the penalty of death, and upon asking what evil he had done was informed that he had refused to put off his hat, and had said 'thee and thou.' 'Will you then,' he asked, 'hang me for speaking English, and for not putting off my clothes?' 'A man may speak treason in English,' was the answer. He was condemned, and was executed on Boston Common on 14 Jan. He was the last quaker executed in New England, and before the close of the year an order for the liberation of all in prison was obtained by Edward Burrough [q. v.] from Charles II.

During his imprisonment Leddra wrote an epistle to Friends in New England, and another dated the day before his death. These were immediately printed in London as 'An Appendix to New England Judged,' 1661; reprinted 1667, together with 'The Copy of a Letter from a Stranger to his Friend, touching the Death of W. Leddra,' dated Boston, 26 March 1661. In the following year these tracts were translated into Dutch, and printed in Amsterdam (*Collectio*, p. 242). They were reprinted London 1669 and 1770, also by Sewel and Besse. The first was reprinted in 'New England Judged,' ed. 1703.

[The tracts mentioned; Besse's Sufferings, ii. 213–19; Bishop's New England Judged, 1661; Robinson and Leddra, Epistles, 1669; Norton's New England's Ensign, 1659; Croese's Hist. of Quakers, 1696; Sewel's Hist. of the Rise, &c., ii. 472–7; Bowden's Hist. of Friends in America, vol. i. passim; Whiting's Cat. 1708; Neal's Hist. of New England, 1720, vol. i.] C. F. S.

LEDEREDE or LEDRED, RICHARD DE (*fl.* 1350), bishop of Ossory, an English member of the order of St. Francis, was appointed to the see of Ossory in Ireland in 1316 by Pope John XXII. By the pope's order he received consecration from Nicholas, bishop of Ostia. Soon after his installation at Kilkenny Lederede convened a synod of the diocese, the acts of which are extant in the manuscript styled 'The Red Book of Ossory,' and by order of Edward II he caused a valuation of his diocese to be made for purposes of taxation. Lederede, about 1324, engaged in proceedings against Alice Kyteler [see KETTLE, or KYTELER, DAME ALICE], whom he accused of heresy and sorcery. He also instigated a prosecution on similar charges against Arnold le Poer, seneschal of Kilkenny, and became involved in contentions with the chief administrators of the English government in Ireland. He was publicly excommunicated by his metropolitan, Alexander de Bicknor, archbishop of Dublin, who brought many charges against him. Lederede retorted with accusations against De Bicknor, appealed to the pope, and absented himself from Ireland for some years, in contravention of the king's orders. He eventually obtained pardon from the king and absolution from the pope (cf. J. T. GILBERT, *History of the Viceroys of Ireland*).

Lederede after his return to Kilkenny had again recourse to violent measures. A petition was addressed from his diocese to Edward III for his removal on the ground that he was an insatiable extortioner and affected by disease and insanity. He died at Kilkenny in 1360, nearly one hundred years old, and was buried in his cathedral, in decorating which he is said to have expended considerable sums.

Latin verses ascribed to Lederede are extant in the 'Red Book of Ossory.' A memorandum states that they were composed by the bishop for the clergy of the cathedral, and that they were to be sung on great festivals and other occasions instead of secular songs. The pieces are sixty in number, and devoted mainly to the nativity, sufferings, and resurrection of Christ, and the virtues and afflictions of his mother. The author, in some verses, prays for temporal as well as spiritual favours, and in others descants on the wickedness of the age and the transitory character of worldly grandeur. These verses were published for the first time by the author of the present notice, in the tenth report of the Historical Manuscripts Commission, App. v. (1885). A reproduction of the initial page of the verses in the 'Red Book of Ossory' is given in the 'Facsimiles of National MSS.

of Ireland,' 1884, pt. iv. p. 2, Appendix, plate xxiii.

[Red Book of Ossory, manuscript; Ware's Scriptores, 1635; Wadding's Script. Ord. Min. 1650; Hist. of Bishops of Ireland, 1739; Proceedings against Kyteler (Camd. Soc.), 1843; Theiner's Vet. Monumenta, 1864; Clyn's Annals, 1848; Hist. of St. Canice's Cathedral, 1857; J. T. Gilbert's Viceroys of Ireland, 1865; Chartularies of St. Mary's, Dublin (Rolls Series), 1884.]

J. T. G.

LEDIARD, THOMAS (1685–1743), miscellaneous writer, was born in 1685. He tells us that he was attached at different times to the staff of the Duke of Marlborough, and especially in 1707, on the occasion of the duke's visit to Charles XII of Sweden; always, he says, 'in the character of a gentleman who travelled for his pleasure at his own expense, without having or desiring any reward or gratification for it in any shape or under any denomination whatsoever.' He was probably at the time an attaché to the embassy at Hamburg, and was lent to the duke as a foreign secretary. He was afterwards for many years 'secretary to his majesty's envoy extraordinary in Hamburg,' one of his duties being apparently to manage the opera there, in the pecuniary interests of his chief, Sir Cecil Wych (*German Spy*, p. 96; *Britannia*, title-page). He is also described on the title-page of Bailey's 'Dictionarium Britannicum' as a 'professor of modern languages in Lower Germany.'

Lediard returned to England some time before 1732 (*ib.*) and settled in Smith Square, Westminster. During the next five or six years he brought out 'The Naval History of England in all its branches, from the Norman Conquest . . . to the conclusion of 1734,' 2 vols. fol. 1735, a work which for its date is both comprehensive and accurate; 'The Life of John, Duke of Marlborough,' 3 vols. 8vo, 1736, 2nd edit. 2 vols. 8vo, 1743, in the preface to which he claims to write from personal knowledge of some of the transactions, and to have had access to many important letters and papers; and 'The History of the Reigns of William III and Mary, and Anne, in continuation of the History of England by Rapin de Thoyras,' vol. iii. fol. 1737. He also published translations of 'Life of Sethos,' by J. Terrasson, 8vo, 1732; 'A History of the Ancient Germans,' by Dr. J. J. Mascon, 2 vols. 4to, 1737; and of 'A Plan of Civil and Historical Architecture,' by J. B. Fischer, 2nd edit. fol. 1738. He assisted in 'the etymological part' of N. Bailey's [q. v.] 'Dictionarium Britannicum . . . a Compleat Universal Etymological English Dictionary,' fol. 1736.

In February 1737–8 he wrote 'A Scheme, humbly offered to the Honourable the Commissioners for building a Bridge at Westminster, for opening convenient and advantageous Ways and Passages (on the Westminster side) to and from the said Bridge, if situated at or near Palace Yard; as likewise to and from the Parliament House and the Courts of Justice,' s. sh. fol. 1738. About this time, possibly to some extent in consequence of this letter, he was appointed 'Agent and Surveyor of Westminster Bridge.' It seems probable that he was the 'J.P. for Westminster' who was appointed in 1742 'Treasurer for Westminster Bridge' (*Gent. Mag.* xii. 275, where, however, the name is printed *John*), for on 13 July 1742 'the crown lands from Westminster Bridge to Charing Cross' were granted to him and Sir Joseph Ayloffe [q. v.], to hold 'in trust to the Commissioners appointed to build Westminster Bridge' (*ib.* xii. 385). On 9 Dec. 1742 Lediard was elected a F.R.S. Early in 1743 he resigned his appointment as 'Surveyor of the Bridge,' and died shortly afterwards, June 1743. He was succeeded in his office by his son Thomas (*ib.* xiii. 333), who was the author of 'A Charge delivered to the Grand Jury . . .' 8vo, 1754, and died at Hamburg on 15 Dec. 1759 (*ib.* xxx. 102; *Notes and Queries*, 3rd ser. viii. 351).

Besides the works already named Lediard was the author of 'Grammatica Anglicana Critica, oder Versuch zu einer vollkommen Grammatic der englischen Sprache,' Hamburg, crown 8vo, 1726, with a portrait bearing the legend 'ætatis suæ xl. A.D. 1725,' and the arms of Lediard of Cirencester (Burke, *General Armoury*); 'Eine Collection verschiedener Vorstellungen in Illuminationen . . . 1724–8, unter der Direction und von der Invention Thomas Lediard's,' Hamburg, fol. 1730; and 'Britannia, an English Opera as it is performed at the New Theatre in the Haymarket,' London, 4to, 1732. He also edited, with introduction and notes, 'The German Spy, in familiar letters . . . written by a Gentleman on his Travels to his Friend in England,' London, crown 8vo, 1738.

[Authorities in the text; Baker's Biog. Dram. i. 447.]

J. K. L.

LEDWARD, RICHARD ARTHUR (1857–1890), sculptor, born at Burslem, Staffordshire, in 1857, was son of Richard Perry Ledward, of the firm of Pinder, Bourne, & Co. of Burslem. Ledward was employed as modeller by that firm, and studied in the Burslem school of art; on obtaining a national scholarship he continued his studies at South Kensington. There he

obtained a gold medal for modelling from the life, and was appointed a master of modelling in the schools. Subsequently he became modelling master at the Westminster and Blackheath schools of art. He exhibited at the Royal Academy in 1882 and the following years. One work of his, 'A Young Mother,' showed great promise and attracted favourable notice. He executed several busts of merit, including those of Mr. Broadhurst, M.P., Right Hon. W. E. Gladstone, M.P., Sir Philip Cunliffe Owen, and others. Ledward resided in Chelsea, and died of rheumatism on 28 Oct. 1890. He was buried at Perivale Church, near Ealing. In 1883 he married Miss Wood, sister of Ambrose Wood of Hanley, and by her had four children.

[Private information.] L. C.

LEDWICH, EDWARD (1738–1823), antiquary, son of John Ledwich, a merchant, was born in Dublin 1738. He entered Trinity College, Dublin, 22 Nov. 1755, and graduated B.A. 1760, LL.B. 1763. He became a priest in the established church, was instituted vicar of Aghaboe, Queen's County, in 1772, and resided in the parish till 1797, living on very friendly terms with his three thousand parishioners, all of whom were farmers or labourers or artisans, and a majority Roman catholics. He devoted his leisure to the study of Irish antiquities, and in 1781 published in No. ix. of Vallancey's 'Collectanea' the 'History and Antiquities of Irishtown and Kilkenny.' This account of the capital of Ossory and its suburb was reprinted in 1804, and contains many details of the official tenures of the Shees and other magnates of Kilkenny, but is of little general historical interest. His 'Antiquities of Ireland,' published in 1790, with a second edition in 1804, attracted much attention, because it described many interesting places and roused indignation from the paradoxes it maintained about St. Patrick and other ecclesiastics. Ledwich sent the sheets for correction to Richard Gough [q. v.], and his correspondence with Gough is printed in Nichols's 'Lit. Illustrations,' vii. 843–56. The work was attacked by Dr. John Lanigan [q. v.] in his 'Ecclesiastical History.' Ledwich was ignorant of the Irish language (*Account of Aghaboe*, pp. 26, 30), and his hypotheses as to the builders of ancient edifices would never have been advanced by any one who had consulted the manuscript authorities, then only accessible in the native language. The illustrations are at the present day the only useful part of the book. He knew Captain Francis Grose [q. v.], and in 1791 edited his 'Antiquities of Ireland,' a work of which the present value is that its plates preserve evidence of the actual state of ruins a century ago. In 1796 he published in Dublin 'A Statistical Account of the Parish of Aghaboe.' This is his best work, and gives an interesting picture of the state of civilisation in an Irish agricultural district lying upon the main road from Dublin to Limerick. Carts with solid wheels and rude implements were used, but he shows that it was in the power of every cottar to save 10*l.* a year, and adds that by doing so he had known many of them arrive at opulence. He himself built an improved limekiln, and thus aided the general cultivation of the tenants of the glebe. In 1797 he removed to Dublin, where he died at 19 York Street on 8 Aug. 1823.

Ledwich must be distinguished from Edward Ledwich, who was prebendary of Christ Church, Dublin, from 1749 to 1781, became archdeacon of Kildare in 1765, dean of Kildare 1772, and died in 1782 (Cotton, *Fasti*, ii. 239, 247).

[Works; Webb's Compendium of Irish Biography; W. Harrison's Memorable Dublin Houses; Gent. Mag. 1823, ii. 278.] N. M.

LEDWICH, THOMAS HAWKESWORTH (1823–1858), anatomist and surgeon, was born in 1823 at Pembroke, where his family temporarily resided. His grandfather was Edward Ledwich [q. v.], the Irish antiquary. His father, Edward Ledwich, was an attorney who practised in Waterford. His mother's maiden name was Catharine Eleanor Hawkesworth. Thomas was educated at Waterford, and after having been apprenticed for some time to a medical practitioner in that city studied medicine in Dublin. He became a fellow of the Irish College of Surgeons in 1845, and immediately devoted himself to teaching and to anatomical research. In 1847 he became lecturer on anatomy at a private school of medicine in Dublin, then known as 'The Original School of Medicine, Peter Street,' and he remained attached to that institution till his death. He was very popular and successful as a teacher, and was the most active and prominent man in his school. In lecturing he was remarkable for the clearness of his exposition and the vividness of his delivery. He wrote a number of minor contributions to surgical literature, of which the most noticeable were those in which he explained the views of the French school with reference to the drainage of wounds. He was also an industrious reviewer. He was a good pathologist, as pathology was understood in Ireland in his time, and he formed a valuable pathological museum. His great work, however, was a treatise on 'The Anatomy of the Human

Body,' which he wrote in conjunction with his brother, Dr. Edward Ledwich, and published in 1852. This book did not contain any remarkable discoveries or new views, but it was a sound and trustworthy compendium of anatomy as then taught, and therefore has value as a landmark. For many years it was a favourite students' text-book, and it remains a popular work in Dublin.

In July 1858 his rapidly rising reputation was recognised by his appointment to the post of surgeon to the Meath Hospital, Dublin, in succession to Sir Philip Crampton [q. v.] On 29 Sept. in the same year he died rather suddenly of pulmonary apoplexy at his residence, York Street, Dublin, and was buried in the Mount Jerome cemetery. From early youth he suffered from heart disease and asthma, and his health was always bad.

Not long before his death Ledwich married Isabella, daughter of Robert Murray of Dublin. The teaching body with which he had been connected changed the name of their school from the 'Original' to the 'Ledwich School of Medicine' in his honour shortly after he died. This title it retained till its amalgamation in 1887 with the school of the College of Surgeons. The personal influence and popularity of Ledwich were undoubtedly great.

[Sir C. Cameron's Hist. of Coll. of Surgeons in Ireland; Ormsby's Hist. of Meath Hospital; notices and papers in Dublin Quarterly Journal of Medical Science.] C. N.

LEDYARD, JOHN (1751–1788), traveller, was born at Groton in Connecticut, U.S.A., in 1751. His father, master of a merchantman in the West India trade, died young, leaving a widow, with four children poorly provided for. She found a home with her father in Long Island, but soon married again, and John, the eldest boy, was brought up at Hartford by his paternal grandfather. He was educated at first with a view to following the legal profession; afterwards, in 1772, he spent a year at a college at Dartmouth in Massachusetts, training as a missionary to the Indians; next he was for some time a divinity student, and early in 1733 entered as a sailor on board a ship bound from New London to Gibraltar. At Gibraltar he enlisted in a line regiment, but on his captain's representations he was allowed to return to his ship, in which he went to the West Indies and thence back to New London. He was at this time more than twenty-two, with no means of livelihood and no inclination to earn one. He determined to travel, and to that end made his way to New York, worked his passage to Plymouth in England, and tramped to London, where he arrived destitute. He had some wealthy relations, collaterally descended, it would appear, from his great-grandfather, but when he called on them he was disgusted to be met with a request for some proof of his story. He therefore enlisted in the marines, was made a corporal, apparently by Captain Cook's interest, and embarked on board the Resolution, which sailed from Plymouth in July 1776 [see Cook, James].

During the voyage Ledyard kept a journal, which, on the return of the ships to England, was, with all other journals, lodged with the admiralty, to prevent the official history of the expedition being forestalled. For two years longer Ledyard continued serving as a marine, but in 1782, being embarked on board a ship sent out to North America, he took an opportunity of deserting and returned to his family at Hartford. He was pressed to publish his journal of Cook's voyage, and as it was still at the admiralty, he wrote an account from memory, filling it in with help from a short sketch that had been published in England. His book was issued in Hartford as 'A Journal of Captain Cook's last Voyage to the Pacific Ocean,' 8vo, 1783, and though it cannot rank with accounts transcribed from strictly contemporary journals, it is of value as the story of events from the point of view of a corporal of marines, and supplies the only account of Cook's death by an eye-witness.

After this Ledyard made a vain endeavour to obtain the support of some capitalist in opening up the trade to the north-west coast of America. He imagined that the furs would find a ready and extremely profitable market at Canton. Making his way to Cadiz and thence to L'Orient and Paris, he appealed to the French government to support his project, and at one time had agreed on a scheme of co-operation with Paul Jones [see Jones, John Paul], who was then in France. His plan included a pedestrian expedition with a couple of dogs, from Nootka Sound, across North America, to Virginia. When the negotiations with Jones broke down, he went to London, resolved to travel on foot to the East of Asia as a preliminary to his walk through America. He was penniless, but, with some few pounds advanced him by Sir Joseph Banks [q. v.], he landed at Hamburg, went on to Copenhagen, and thence to Stockholm in December 1786. Unable to cross the Gulf of Bothnia owing to the mildness of the season, Ledyard walked round the head of the gulf, a distance of about fifteen hundred miles. It was in the depth of winter. He had no companion and made no special provision either for lodging or feeding. He arrived at St.

Petersburg in about seven weeks, January–March 1787, having travelled at an average rate of thirty miles a day. He does not seem to have communicated any account of the journey, but he was not known to have had any conveyance, and he certainly had not the money to hire one.

After waiting some time at St. Petersburg for a passport, a government official drove him as far as Barnaoul, and thence he made his way, principally—if not entirely—on foot, to Yakutsk. At Yakutsk he was detained by the governor, who insisted that the season was too advanced for him to travel; this was probably a mere pretext at the instigation, it has been supposed, of the Russian American Company, who were jealous of an outsider visiting their trading stations. While waiting at Yakutsk he met Joseph Billings [q. v.], whom he had formerly known on board the Resolution, and returned with him to Irkutsk. Here he was arrested by an order newly come from St. Petersburg, was hastily carried back to Moscow, was subjected to some sort of examination—of which we have no account—and, in a very summary manner, was passed over the frontier through Poland. He drew on Banks for a small sum, succeeded in getting the bill cashed, and so returned to London, deeply disappointed at the frustration of his voyage when success was so near. Banks received him with great kindness and introduced him to Henry Beaufoy [q. v.], who proposed that he should undertake a journey of exploration in Africa, on behalf of the African Association, the scheme being, in general terms, that he should land at Alexandria and make his way as he best could to the mouth of the Niger. This he readily undertook, but at Cairo, being indisposed, he took a dose of 'vitriol,' which killed instead of curing. He died in the end of November 1788.

[Memoirs of the Life and Travels of J. Ledyard, by Jared Sparks.] J. K. L.

LEE. [See also LEGH, LEIGH, and LEY.]

LEE, LORD (*d.* 1674), Scottish judge. [See LOCKHART, SIR JAMES.]

LEE, ALFRED THEOPHILUS (1829–1883), topographer, born in 1829, was the youngest son of Sir J. Theophilus Lee of Lauriston Hall, Torquay. In 1850 he was elected scholar of Christ's College, Cambridge, gained the Porteous gold medal for an essay on 'The Slavery of Sin,' in May 1853, and graduated B.A. in 1853, and M.A. in 1856. Having taken holy orders in 1853, he became successively curate of Houghton-le-Spring, Durham (1853–55), senior curate and lecturer of Tetbury, Gloucestershire (1855–6), chaplain to the Marquis of Donegal (1857), vicar of Elson, Hampshire (1857), rector of Ahoghil, co. Antrim (1858–72), rural dean of Antrim (1860–72), surrogate of the diocese of Down and Connor (1860–1865), and chaplain to the Duke of Abercorn (1866–8). In 1866 he received the honorary degree of LL.D. from Trinity College, Dublin, and was made D.C.L. of Oxford in 1867 (FOSTER, *Alumni Oxon.* 1715–1886, iii. 830). He was proctor for the diocese of Down and Connor in the Irish national synod in 1869, to the general convention in 1870, and to the general synod in 1871. He was also clerical assessor to the bishops' diocesan courts in 1870, and editor of the reports of the general convention and general synod of the church of Ireland from 1860 to 1871. He was honorary secretary to the church institution for the province of Armagh from 1860 to 1870, and to the Society for Promoting the Gospel for the diocese of Connor from 1860 to 1871. In 1871 he was appointed secretary to the Church Defence Institution and the Tithe Redemption Trust, and in 1879 he was chosen preacher at Gray's Inn. He died at Ealing, Middlesex, on 19 July 1883.

Lee published numerous sermons, pamphlets, and articles on the church defence question. His more important writings are: 1. 'An Address to the Churchmen of England on the Episcopate proposed by the Cathedral Commission,' 8vo, London, 1855. 2. 'The History of the Town and Parish of Tetbury in the County of Gloucester,' 8vo, London, 1857. 3. 'Facts respecting the Present State of the Church in Ireland,' 12mo, London, 1863 (5th edit. 1868). 4. 'The Statements of Earl Russell respecting the Irish Church Revenues Examined,' 8vo, London, 1865. 5. 'A Handy-Book on the Irish Church Question,' 8vo, London, 1866. 6. 'The Irish Episcopal Succession. The Recent Statements of Mr. Froude and Dr. Brady respecting the Irish Bishops in the Reign of Elizabeth Examined,' 8vo, London, 1867. 7. 'Some Account of the Parish Church of St. Colonanell, Ahoghill . . . with an Original Poem on its Consecration, by C. F. A.,' 8vo, London (1867). 8. 'The Aid given to the Spiritual Work of the Church by Establishment,' 8vo, London, 1872. 9. 'Adequate Representation of Clergy and Laity, the Great Need of the Church,' 8vo, Oxford, 1877. 10. 'The New Burial Act . . . what it does, and what it does not do,' 10th edit., 8vo, London, 1880.

[Times, 21 July, 1883, p. 10; Crockford's Clerical Directory, 1883, p. 690; Brit. Mus. Cat.] G. G.

LEE, ANN (1736–1784), foundress of the American Society of Shakers, daughter of John Lee, blacksmith, was born in Toad Lane (now Todd Street), Manchester, on 29 Feb. 1735–6. She never went to school, but as a child was employed as a factory-hand, and afterwards was in service as cook at the Manchester Infirmary. Labouring under a deep sense of sin, she joined about 1758 a little band of enthusiasts led by one Wardley, a tailor, and his wife, seceders from the Society of Friends, upon whom had fallen the mantle of the 'French prophets' [see LACY, JOHN, *fl.* 1737]. They believed in the imminence of the second advent of Christ, and at their meetings were subject to violent fits of trembling, which caused them to be nicknamed the Shaking Quakers, or Shakers. They were distinguished by the extreme strictness of their lives and the practice of confession of sin.

On 5 Jan. 1762 Ann Lee married Abraham Standerin—so the name appears in the register, though it is commonly spelt Standley or Stanley—a blacksmith. Both bride and bridegroom were unable to write, and made their marks in the register accordingly. Marriage brought Ann no relief from spiritual distress. Her health became seriously impaired, and four children to whom she gave birth died in infancy. At length she discovered that celibacy was the holy state, and in 1770 was sent to prison as a sabbath-breaker for preaching this new gospel. She was confined, according to the shaker tradition, in a dungeon, and kept for a fortnight with no food except milk and 'other liquids,' conveyed to her through the stem of a tobacco-pipe placed in the keyhole by one of her adherents. She was consoled, however, and confirmed in the faith by a marvellous vision of Jesus Christ, and on her release was acknowledged by the shakers as their spiritual head. She was always addressed as Mother or Mother Ann. She resumed preaching, and signs and wonders attended her ministry. To shaking were added dancing and the gift of tongues, of which Mother Ann alone spoke seventy-two with fluency. In July 1773 she was fined 20*l.* for creating a disturbance in Christ Church, Manchester, during morning prayers, and probably went to prison in default. After suffering more persecution, and experiencing some marvellous deliverances, she sailed for America in May 1774, accompanied by her husband and a few adherents, with whom she landed at New York on 6 Aug. In the spring of 1776 she parted from her husband, and founded at Niskenna (afterwards Watervliet), near Albany, the first American shaker society. Her gospel met with more favour in the New World than in the Old, yet she had to encounter some opposition. True to their quaker principles, the shakers refused to bear arms in the revolutionary war, and Mother Ann and her principal elders were sent to prison in July 1780 for refusing to promise obedience to the law of the land. The elders were soon set at liberty, but Mother Ann remained in confinement until the end of the year, when her release was procured by Governor George Clinton. In May 1781 she set out on a missionary tour, in the course of which she made many converts, whom she required to dance naked, men and women together, as a mortification of the flesh. She returned to Watervliet in August 1783, and there died on 8 Sept. 1784. The communism which is now one of the distinctive features of shakerism was not adopted until after her death. Mother Ann was a good-looking woman, of middle height, inclined to *embonpoint*, with blue eyes, brown hair, and a fair complexion. She was greatly loved and respected by her followers, by whom she came to be regarded as a female Christ. She claimed the power of discerning spirits and of working miracles.

[Wells's Testimonies concerning the Character and Ministry of Mother Ann Lee, 1827; Dwight's Travels in New England and New York, iii. 149 et seq.; Testimony of Christ's Second Appearing (United Soc. called Shakers), 4th ed. 1856, Appendix; Brown's Account of the People called Shakers, 1812; Evans's Shakers, 1859; Axon's Biog. Notice of Ann Lee, 1876.] J. M. R.

LEE, CHARLES (1731–1782), American major-general, belonged to the old Cheshire family of Lee of Lea and afterwards of Dernhall (see pedigree in ORMEROD'S *Cheshire*, i. 466–7). His father, Major-general John Lee, served in the 1st foot-guards and 4th foot, and was colonel of the 54th, afterwards 44th foot (now the 1st Essex regiment), from 1743 to his death in 1751. John Lee married Isabella, third daughter of Sir Henry Bunbury, third baronet of Stanney Hall, Cheshire. Before his death he sold the Dernhall estate. Charles, the youngest of his children, was born at Dernhall in 1731. He was sent to the grammar school at Bury St. Edmunds, and afterwards to an academy in Switzerland, where he acquired some knowledge of classics and French. He is said to have received a commission when he was eleven years old, but his name first appears in the military records on 9 April 1746, when he was appointed ensign in his father's regiment (*Home Office Military Entry Book*, xix. f. 282). As a lieutenant he accompanied the regiment (44th foot) to America, under the command of Thomas Gage (1721–1787) [q. v.], and was

with it in the disaster at Fort Duquesne, under General Edward Braddock [q. v.] When his regiment went into quarters at Albany, Lee was present at the Indian conference at Schenectady, and was initiated into the Bear tribe of Mohawks, under the curiously prophetic name of 'Ounewaterika' (Boiling Water). On 11 June 1756 he obtained his company in the regiment, for which he gave 900*l.* He commanded the 44th grenadiers and was wounded in the desperate assault on Ticonderoga on 1 July 1758. When quartered at Long Island in December 1758 his life was attempted by a medical officer whom he had thrashed for lampooning him. This was the first of many unpleasant situations into which his dissatisfied spirit and caustic tongue placed him. He was with his regiment at the capture of Niagara in 1759, and was sent over Lake Erie with a small party of soldiers to follow up the few French who escaped. The party, the first British troops to cross Lake Erie, eventually made their way to Fort Duquesne (now Pittsburg), whence they marched to Crown Point to join Amherst's force. With the latter they were present at the capture of Montreal. Lee was in London early in 1761, and on 10 Aug. in that year was appointed major of the 103rd foot, or 'volunteer hunters,' a newly raised light corps. He was one of the British officers attached to the staff of the Portuguese army, with which he served as lieutenant-colonel in the campaign of 1762, and distinguished himself under General John Burgoyne (1722–1792) [q. v.] in the brilliant affair at Villa Velha on 5 Oct. 1762 (see FONBLANQUE, p. 50). He returned home at the peace, and when the 103rd was disbanded in November 1763, was put on half-pay.

Lee busied himself with a Utopian scheme for the establishment of military colonies on the Wabash and Illinois, to which emigrants were to be attracted from Germany and Switzerland, as well as from New England; but the government would have nothing to do with the project. He obtained letters of recommendation to the Polish government, and in 1764 was appointed major-general in the Polish army, and was attached to the personal staff of Stanislas Augustus Poniatowsky as adjutant-general. He accompanied the Polish embassy to Constantinople in 1766, and was snowed up in the Balkans, where he nearly lost his life. After a sojourn at Constantinople he returned to England, and obtained letters patent for a crown grant of twenty thousand acres in Florida (*Lee Papers*, vol. i.) He openly expressed his wrath at failing to obtain other employment, and thus acquired the character of a disappointed and vindictive place-hunter. Early in 1769 he returned to Warsaw; held a major-general's command in the campaign against the Turks, and characteristically railed against his commanders. Returning to Vienna from Hungary he had a violent attack of fever that nearly cost him his life, and lost some of his fingers in a duel with a foreign officer, whom he killed. He went to Gibraltar by way of Minorca, and thence to England, where he wrote a satirical epistle to David Hume and other papers. The summer of 1772 he spent in France and Switzerland, seeking relief from rheumatism.

Lee at this time, through the death of his brothers, had a private income of at least 1,000*l.* a year, besides grants of land in the colonies (*Life of Hanmer*, p. 456), but disappointed at his neglect at home he turned his attention to America. He arrived in New York on 10 Nov. 1773, in the midst of the agitation about the tea duties, and spent ten months in travelling and in making the acquaintance of the principal leaders of the revolutionary movement. He won high favour by his expressed zeal for the cause, and did it some real service, both with tongue and pen. The best of his writings at this time was his 'Strictures on a Friendly Address to all Reasonable Americans' (1774), in which he severely handled the tory arguments of Dr. Miles Cooper. The pamphlet was reprinted many times. On 16 Dec. 1774 Lee addressed a letter to Edmund Burke, sending it through Sir Joshua Reynolds, with whom he had been on terms of friendship. In this letter he endeavoured to show the real state of feeling in the colonies, and remarked that the Americans would not, and ought not to, trust any one, no matter what his qualifications, who held no property in the colonies. To remove this objection in his own case (nothing is said of his grants), Lee purchased for 5,000*l.* Virginian currency (about 3,000*l.* sterling) an estate in the Shenandoah Valley, in Berkeley co. Virginia, near that of his friend Horatio Gates. He did not complete the purchase until May 1775, when the second colonial congress was in session. To pay for it he borrowed money from Robert Morris, giving bills on his agent in England, and mortgaging the estate as security. His name appears as a lieutenant-colonel on half-pay in the 'Annual Army List' of Great Britain for 1774, but is omitted from that corrected to January 1775, when he had resigned his British commission. On 17 June 1775 (the day of Bunker's Hill) Lee, who was at Cambridge, was appointed to the highest command congress thought it prudent to bestow upon him, that of second major-general of the

army before Boston; Artemus Ward (cf. APPLETON, sub nom.) was first major-general, and Washington commander-in-chief. Lee, who had a professional soldier's contempt for civilian generals, sneered at Ward as a 'fat churchwarden,' and appears to have regarded himself as a mentor, to whose guidance and tutelage in military matters Washington, a raw general, placed above him for political reasons, had been confided. Lee opened a correspondence (on 7 June 1775) with his old acquaintance Burgoyne, then lately arrived at Boston with reinforcements; but his letter did not reach Burgoyne until a month later (FONBLANQUE, pp. 161, 168). Burgoyne, in a subsequent account of the correspondence, says that he knew Lee's failing to be avarice, and that he believed his apostasy to be dictated by resentment (*ib.* pp. 176 et seq.) Burgoyne's biographer is obliged to admit that Burgoyne had little hesitation in prompting, or rather proposing to prompt, his former brother-officer to a dishonourable course (*ib.* p. 173). A conference between Lee and Burgoyne was suggested by the latter, and the proposal was referred to the provincial congress of Massachusetts. That body disapproved of the scheme, and Lee declined Burgoyne's offer. Lee was employed at Newport in December 1775, and at New York in January following, where he did good service in beginning the erection of the defences. On the news of the death of Richard Montgomery (31 Dec. 1775) he was nominated to the command of the American forces in Canada, but was counter-ordered to Charleston, South Carolina, where he defeated the British attack on 28 June 1776. According to some American accounts, the credit of the defence was chiefly due to the engineer, Moultrie. The 'hero of Charleston,' as Lee was now called, proposed to invade Florida, but was ordered to report himself to congress at Philadelphia. The bills drawn by him on his agent in England to repay the advance of 3,000*l.* had been returned protested, Lee's property in England having been confiscated. Congress granted him thirty thousand dollars by way of indemnification, to be repaid if he recovered his English estates. Lee repaired to New York, and took command of the right wing of Washington's army. Artemus Ward had long since retired, leaving Lee second only to Washington in rank. He proved himself an intractable subordinate. On 13 Dec. 1776 Lee was surprised at White's Tavern, Baskenridge, a little outside his own camp, by a scouting party of the 16th light dragoons under Colonel Hon. William Harcourt [see HARCOURT, WILLIAM, third EARL]. Part of the 16th dragoons had fought under Lee at Villa Velha. The account in vol. xi. of the privately printed 'Harcourt Papers' shows the capture to have been a mere accident, the party having no idea of the proximity of the enemy. No confirmation is given of the improbable stories of Lee's cowardice, but he appears to have been very roughly handled. In his shirt and a blanket coat, without a hat, he was tied on a spare troop-horse and hurried to the British camp through eighty miles of hostile country, whence he was sent to New York. The importance attached by the Americans to his capture is attested by their offer of six Hessian officers of rank in exchange. Sir William Howe [q. v.] rejected the offer, on the ground that Lee was a British deserter, a pretension he had to abandon under threat of reprisals. He was instructed from home to treat Lee as a prisoner of war, subject to exchange when convenient.

Lee informed the brothers Howe, who were the royal commissioners, that he disapproved of the Declaration of Independence, and hoped, could he but obtain an interview with a committee from congress, to open negotiations for an honourable and satisfactory adjustment of all differences. The Howes, who were well disposed towards America and sincerely anxious for peace, allowed him to seek the interview. But Lee's eccentric conduct had damaged his reputation, and congress refused to meet him. He was regarded with vague suspicion, but rather as wayward and untrustworthy than treacherous. Many British officers spoke of him as 'the worst present that could be given to the Americans.' When the conference was refused Lee is said to have sought favour with the Howes by professing to abandon the American cause as hopeless, and going so far as to draw up a plan of operations for a British expedition to the Chesapeake. A document, stated to be in the handwriting of Lee, and endorsed 'Mr. Lee's Plan—29 March 1777,' in the handwriting of Henry Strachey, the secretary to the royal commissioners, was said to have been found among the 'Howe Papers' in 1858. It was published at New York in 1860 by George H. Moore, in a work entitled 'The Treason of Charles Lee.' Further information on the subject promised by the author has never appeared. But the volume of the 'Lee Papers' which deals with the period in question has not yet been published.

Lee was at length exchanged, and rejoined Washington's army at Valley Forge in May 1778. On 18 June Clinton [see CLINTON, SIR HENRY, the elder] who had succeeded Howe, evacuated Philadelphia, hoping to cross New Jersey on his way to New York without

giving battle. Washington followed to attack him on the way. Lee showed so much reluctance to attack that Washington entrusted the duty to La Fayette. At the last moment Lee changed his mind, and solicited the command, which La Fayette gracefully ceded to him. On 28 June 1778 Lee came up with Clinton's rear-guard near Monmouth Court-house, but he gave such extraordinary directions that La Fayette sent warning to Washington. When Washington came up he found Lee's division retreating in disorder, with the British close at their heels. Washington blamed Lee for the disaster, and sent him to the rear.

On 2 July 1778 Lee was tried at Brunswick, New Jersey, by a general court-martial, of which Major-general Lord Stirling was president, on three charges, viz. (1) disobedience of orders in not attacking the enemy; (2) misbehaviour before the enemy in making an unnecessary, disorderly, and shameful retreat; (3) disrespect to the commander-in-chief. On 12 Aug. he was found guilty of all three charges, and sentenced to be suspended from command for twelve months. The sentence was confirmed by congress. Lee, who defended himself with great ability, subsequently published a vindication of his conduct, in which he reviewed Washington's military policy from the commencement. This led to a duel with Colonel Peter Laurens, Washington's aide-de-camp; Lee was severely wounded in the side, but bore generous testimony to his adversary's conduct. 'The young fellow behaved splendidly,' he said; 'I could have hugged him.' In the summer of 1779 Lee retired to his estate in the Shenandoah Valley, where, in company with his dogs, of which he was passionately fond, and a few favourite books, he lived a recluse, 'in a style peculiar to himself.' He bred horses and dogs, but appears to have had no taste for farming. After three years he became tired of this misanthropic seclusion, and proposed returning to the haunts of men. He was seized with a fever while on a visit to Philadelphia, and died in a tavern there, friendless and alone, on 2 Oct. 1782, at the age of 51. He was buried in Christ Church burying-ground, Washington, and a great concourse of citizens attended his funeral. Lee left his property to a sister in England, Miss Sidney Lee, who died unmarried in 1788, aged 61.

In person Lee was tall and remarkably thin, with an ugly face and an aquiline nose of enormous size. His manners, although eccentric, were high bred and impressive. In latter days he was careless and slovenly in his habits. He was a fast friend and a bitter enemy (*Life of Hanmer*, p. 454). In matters of religious opinion Lee appears to have been heterodox, not atheistic, as generally asserted (cf. *ib.* p. 475). He was a clever, well-informed man, a ready speaker and writer, conversing in French, German, Spanish, Italian, and several Indian dialects; but his bad temper brought him to the verge of insanity.

Lee was one of the persons credited with the authorship of the 'Letters of Junius.' The idea appears to have originated with a communication by Thomas Rodney to the 'Wilmington Mirror' in 1803, relating a conversation with Lee thirty years previously, in which Lee had declared himself to be the writer of the letters. The communication was copied into the 'St. James's Chronicle' (London, 1803), and the idea was afterwards worked up with much ingenuity by Dr. Thomas Girdlestone [q. v.] in 'Facts tending to prove that General Lee was never absent from this country for any length of time during the years 1767–72, and that he was the author of "Junius's Letters,"' London, 1813. The work gives some interesting glimpses of Lee, and the frontispiece, a caricature of Lee with his dog, by Barham Rushbrooke, is said to be the best likeness extant; but the claim put forward is answered by the fact that Lee's passports and letters, published in vol. i. of the 'Lee Papers,' show that he was in Poland and Hungary during the whole of the critical period, January–December 1769. Lee's essays and pamphlets were edited, with a biographical sketch (incorrect in many details), by Edward Langworthy, under the title 'Memoirs of the late Charles Lee, Esq.,' Dublin, 1792. No relationship has been traced between Charles Lee and the Lees of Virginia, the family of the eminent American generals, Henry Lee ('Light-Horse Harry') of the revolutionary war, and Robert Edward Lee of the civil war.

[The sketch by Jared Sparks in American Biography, 2nd ser. vol. viii. (Boston, 1846), was carefully written, but the writer was unacquainted with Lee's correspondence with the Howes. The 'Lee Papers' are in course of publication by the New York Historical Society. Vol. i., dealing with the period 1754–72, appeared in 1871; vol. iii., containing the full minutes of Lee's court-martial, appeared in 1878; vols. ii. and iv. are not yet published. The latest biography of Lee is in Appleton's Encyclopædia of American Biography. See also Account of General Charles Lee in Sir H. E. Bunbury's Life of Sir Thomas Hanmer, with notices of a Gentleman's Family, London, 1838; Lee Papers in Transactions of the Historical Soc. of New York; Girdlestone's Facts, ut supra; War Office Records, and Accounts of Military Transactions in Beatson's Nav. and Mil. Memoirs, and Bancroft's Hist. of the United

States; Harcourt Papers, xi. 184–202; A. Fonblanque's Life of the Right Hon. John Burgoyne, London, 1867; B. F. Stevens's Facsimiles of Manuscripts relating to America; G. H. Moore's Treason of Charles Lee, New York, 1860.]

H. M. C.

LEE, CROMWELL (*d.* 1601), compiler of an Italian dictionary, was younger son of Sir Anthony Lee or Lea of Burston and of Quarendon, Buckinghamshire, and brother of Sir Henry Lee [q. v.] He matriculated at St. John's College, Oxford, probably in 1572, but took no degree, and afterwards spent some years travelling in Italy. Later in life he settled in Oxford, and there compiled an Italian-English dictionary, which he completed as far as the word 'tralignato.' A manuscript copy is now in St. John's College Library. He died in 1601, in the parish of Holywell St. Cross. He married in 1575 Mary, daughter of Sir John Harcourt, and widow of Richard Taverner. Henry Lee of Craig Castle, co. Tipperary, who purchased in 1678 land at Barna in the same county, is said to have been his grandson. Henry Lee's descendants are still settled at Barna.

[Wood's Athenæ Oxon. i. 312; Lipscomb's Hist. of Buckinghamshire, ii. 402; Lysons's Magna Brit. i. 500; St. John's Coll. Reg.; Notes and Queries, 3rd ser. i. 310, 379, 399.]

G. B. D.

LEE, EDWARD (1482?–1544), archbishop of York, son of Richard Lee, esq., of Lee Magna, Kent, who was the son of Sir Richard Lee, knt., lord mayor of London in 1461 and 1470, was born in Kent in or about 1482, and was elected fellow of St. Mary Magdalen College, Oxford, in 1500. Having graduated B.A., he was incorporated at Cambridge early in 1503, removing from Oxford, it is supposed, on account of some plague. At Cambridge he proceeded M.A. in 1504, being ordained deacon in that year, with title to the church of Wells, Norfolk. In 1512 he was collated to a prebend at Lincoln, and had his grace for degree of B.D., but was not admitted until 1515, in which year he was chosen proctor in convocation. He seems to have given some attention to biblical study, and in 1517 Erasmus wrote to him explaining that he had not been able to make use of certain annotations which Lee had written. In 1519 Lee was a prominent opponent of Erasmus. More, who said that he had loved Lee from boyhood, regretted the dispute. Erasmus declared that Lee was a young man desirous of fame, and that he spread about reports to his disadvantage. He asked Foxe (or Fox, Richard [q. v.]) whether he could check him (*Erasmi Epp.* vi. 23); he further said that Lee circulated among religious houses an unfavourable criticism of his New Testament without having sent it to him, and he threatened Lee with punishment at the hands of German scholars. During 1520 the dispute was carried on with much bitterness on both sides. Erasmus said that Lee's chief supporter was Henry Standish, bishop of St. Asaph's. Lee put forth sundry attacks on Erasmus, who retaliated by the 'Epistolæ aliquot Eruditorum Virorum,' and sent an 'Apologia' to Henry VIII defending himself against Lee (*ib.* xii. 15, 20, xiv. 15, 16, xvii. 1). In 1523 the king sent Lee with Lord Morley and Sir William Hussey on an embassy to the Archduke Ferdinand of Austria, to carry him the Garter, to commend his zeal against the Lutherans, and to excite him against the French king. Lee was the orator of the embassy. He was the king's almoner, and in the same year received the archdeaconry of Colchester. In 1525 he was sent with Sir Francis Pointz to Spain on an embassy to the emperor. During 1529 he was engaged in an embassy to the emperor in Spain, and in January 1530 was sent with the Earl of Wiltshire and John Stokesley, bishop-elect of London, to Clement VII and the emperor at Bologna, to endeavour to persuade them out of their opposition to the king's divorce. He returned to England in the spring. In 1529 he was made chancellor of the church of Salisbury, and in 1530 received a prebend at York, and a prebend of the royal chapel of St. Stephen's, Westminster, and was incorporated D.D. at Oxford, having received that degree at Bologna or elsewhere. Lee made himself useful to the king at home in the matter of the divorce, and on 1 June 1531 was one of a deputation which was sent to the queen to persuade her to forego her rights. He spoke with some freedom to the queen, who told him that what he said was untrue (*Cal. State Papers, Hen. VIII*, pt. v. No. 287). In September Henry wrote to the pope requesting authority for Lee's elevation to the archbishopric of York. On 13 Oct. Lee and others had an interview with Catharine, in which they urged her to withdraw her cause from Rome and submit to the decision of bishops and doctors (*ib.* No. 478). Clement granted a bull for Lee's elevation on the 30th; he was consecrated to the see of York on 10 Dec., and was enthroned by proxy on the 17th.

Lee's elevation involved him in much expense, and his affairs were rendered worse by the disgrace into which his predecessor, Wolsey, had fallen before his death. Writing from Cawood in December 1532, Lee thanks Cromwell for obtaining leave of absence for him from parliament on account of his ex-

penses, adding that at Cawood he found no horse, nor stuff, nor provision (*ib.* 1670). His money difficulties made it specially advisable for him to please the king and Cromwell, and he did not neglect his opportunities of gratifying them in the matter of patronage (*ib.* vi. 1219, 1451). In common with Gardiner, however, he refused in February 1533 to sign the declaration that the marriage with Catharine had been void from the beginning (Friedmann, i. 189), but shortly afterwards procured from the convocation of York an approbation of the grounds of the divorce. On 29 June he received the king's appeal from the pope to the next general council (*Fœdera*, xiv. 478). The execution of Elizabeth Barton [q. v.] and her associates, in April 1534, occasioned many surmises, and it was rumoured that York, Durham, and Winchester were to be sent to the Tower (*Cal. State Papers*, vii. 522). This was mere idle talk. In company with Bishop Stokesley, Lee visited Houghton, the prior of the London Charterhouse, in the Tower, and represented to him that the succession was not a matter to die for, and he used a like expression with reference to the cause in which Bishop Fisher suffered (Gasquet, i. 209; Strype, *Memorials*, i. 294). On 21 May he and the Bishop of Durham were sent to Catharine at Kimbolton to expound to her the act of succession, and urge her to submission (*Cal. State Papers*, vii. 695, 1209). He forwarded to the king on 1 June the declaration of the York convocation held the previous month, that the pope had no greater jurisdiction within the realm of England than any other foreign bishop, and on 17 Feb. 1535 wrote to the king professing his willingness to obey his will. Nevertheless, he was suspected of disliking the royal supremacy. The king sent to him, as to other bishops, his commands that his new style should be published in his cathedral, and that the clergy should be instructed to set it forth in their parishes; and he also received Cranmer's order for preaching, and form for bidding the beads, in which the king's style was inserted, with the king's order that every preacher should declare the just cause for rejecting the papal supremacy, and defend the divorce and marriage with Anne Boleyn. Henry was informed that Lee had neglected these orders, and wrote to him reminding him that he had subscribed to the supremacy. Lee answered on 14 June that he had, according to order, preached solemnly in his cathedral on the injury done to the king by the pope and on the divorce, taking as his text, 'I have married a wife, and therefore I cannot come,' but he acknowledged that he had made no mention of the royal supremacy. He besought the king not to suspect him, or listen to the accusations of his enemies (*ib.* viii. 869). Moreover, on 1 July he wrote to Cromwell, sending him two books which he had prepared, one for his clergy to read and 'extend' to their congregations, the other a brief declaration to the people of the royal supremacy, adding that the livings in his diocese were so poor that no learned man would take them, that he did not know in it more than twelve secular priests who could preach, and that therefore he feared that the king's orders concerning preaching would not be carried out satisfactorily, but that he would do his best (*ib.* p. 963; *Memorials*, i. 287–92). New cause of suspicion arose against him, and a few months later he was strictly examined by the king's visitor, Richard Layton [q. v.], concerning certain words he was alleged to have used to the general confessor of Sion, and concerning the supremacy. He wrote his defence to the king on 14 Jan. 1536. On 23 April he interceded with Cromwell for two religious houses in his province—Hexham, which, besides being the burying-place of many eminent persons, was useful as a place of refuge during Scottish invasions, and St. Oswald's at Nostell, Yorkshire, which he claimed as a free chapel belonging to his see. In June he argued against the condemnation of catholic customs in convocation, and was regarded as the head of the anti-reformation party.

When the northern insurrection broke out, Lee took refuge on 13 Oct. with Lord Darcy, who held Pomfret. On the 20th Pomfret was surrendered to the rebels, and the archbishop was compelled to take the oath of the 'Pilgrimage of Grace.' It was believed that he was at first in favour of the movement, but he changed his opinion; for when on 27 Nov. he and the clergy met in the church to consider certain articles proposed to them, he preached to the contrary effect. The clergy, however, would not be led by him, and he was roughly dragged from the pulpit. He seems to have for some time been out of the king's favour, but Cromwell stood his friend, and in July 1537 Lee wrote to him thanking him for giving Henry a good report of his sermons. In his diocesan duties he was assisted by a suffragan bishop. He was strict in requiring proof of orders from all who officiated in his diocese, and this bore hardly on the disbanded friars (Gasquet, ii. 276). His strictness in this matter was probably connected with his dislike of 'novelties,' as well as his fear of offending the king (*Memorials*, i. 469). He

served on the commission that drew up the 'Institution of a Christian Man.' In May 1539 he argued in parliament in defence of the 'Six Articles,' and in conjunction with others drew up the bill founded upon them. He was on the commission appointed in the spring of 1540 to examine the doctrines and ceremonies retained in the church, and on that which had to determine on the invalidity of the king's marriage with Anne of Cleves. In 1541 new statutes for the government of the church of York were issued under the great seal. Lee surrendered to the crown in 1542 the manors of Beverley and Southwell and other estates, receiving in exchange lands belonging to certain suppressed priories. The exchange was not particularly disadvantageous to the see. He died on 13 Sept. 1544, at the age of sixty-two, and was buried in his cathedral church. Fuller accuses him of cruelty on account of the martyrdom of Valentine Frees and his wife. He is said to have been a holy man, frugal by disposition, and learned in Latin, Greek, Hebrew, and theology. While anxious to avoid displeasing the king, he was known to be opposed to the party of the 'new learning,' and to be inclined to the Roman obedience and usages. He wrote: 'Commentarium in universum Pentateuchum,' not printed, comp. 'Aschami Epp.' ii. 89; 'Apologia contra quorundam Calumnias;' 'Index annotationum prioris libri;' 'Epistola nuncupatoria ad D. Erasmum;' 'Annotationum libri duo;' 'Epistola apologetica, qua respondit D. Erasmi Epistolis;' these six, printed at Paris in or about 1520, are concerned with the controversy with Erasmus, and are in the British Museum, in 1 vol. 4to; 'Exhibita quædam per E. Leum, oratorem Anglicum in concilio Cæsareo,' &c. 1828, 8vo; 'A Treatise concerning the Dispensing Power,' Harl. MS. 417, f. 11; translations of the lives of divers saints, Harl. MS. 423, ff. 9–55. His opinions on the sacraments are printed in Burnet's 'History of the Reformation,' and several letters from him are to be found printed by Ellis ('Original Letters,' 3rd ser.), Burnet, and in parts by Strype, and in manuscript in the Harleian and Cotton. MSS., and in the Record Office. Two verses to his honour were in 1566 placed by Dr. Laurence Humphrey, president of St. Mary Magdalen College, Oxford, in the window of the founder's chamber in that college. Lee was the last archbishop of York that coined money.

[Wood's Athenæ Oxon. i. 138, ed. Bliss; Bloxam's Reg. of St. Mary Magdalen College, i. 35; Cooper's Athenæ Cantabr. i. 85; Drake's Eboracum, pp. 451, 452; Gent. Mag. 1863, ii. 337; Le Neve's Fasti, ii. 227, ed. Hardy; Cal. State Papers, Henry VIII, vols. iv–xii. pt. ii. passim; Rymer's Fœdera, xiv. 354, 401, ed. Sanderson; Strype's Memorials, i. 64, 65, 289, 292, 331, 469, and Cranmer, pp. 104, 110, 743, 8vo edit.; Burnet's Reformation, bk. iii. pp. 161, 188, 193, pt. iii. (Records) pp. 52, 77, 95, 135, 168, fol. edit.; Fuller's Worthies, ii. 499, 539; Tanner's Bibl. Brit. p. 473; Erasmi Epistolæ, passim, u.s.; Biog. Brit. i. 285, ed. Kippis; Friedmann's Anne Boleyn, i. 105, 144, 150, 189; Gasquet's Henry VIII and Engl. Monasteries, i. 209, ii. 109, 117, 124; Collier's Eccl. Hist. iv. 341, 379, ix. 105; Ornsby's York, pp. 248, 249, 285, 288, 290 (Dioc. Hist. Ser.)] W. H.

LEE, EDWIN, M.D. (*d.* 1870), medical writer, entered the profession as an articled pupil of the Royal College of Surgeons, London, became a student at St. George's Hospital in 1824, and during his apprenticeship attended the medical schools of Paris. In 1829 he was elected member of the College of Surgeons, and soon afterwards was appointed house-surgeon to St. George's Hospital, an office which he resigned before 1833. Subsequently he competed for the house-surgeoncy of the Birmingham Hospital, but was defeated by one vote. He then passed some time on the continent attending medical institutions and investigating points of practice which at that time were not much known in England. Among these subjects was lithotrity, upon which he gave public demonstrations in London and some of the larger provincial towns. For his dissertation upon the advantages of this method of operating as compared with lithotomy the College of Surgeons in 1838 awarded him the Jacksonian prize. In 1844 he became a candidate for the assistant-surgeoncy to St. George's Hospital, but withdrew in consequence, as he alleged, of the gross unfairness of the proceedings. Upon the occasion of another vacancy, in 1848, he refused to stand; but protested against the system of election by advertisements in the 'Times' and 'Morning Chronicle,' and by a pamphlet addressed to the governors of the hospital. The College of Surgeons declined to admit him to the fellowship, whereupon he attacked Sir Benjamin Brodie and the governing body. Failing to obtain settled practice he divided his time between London, which he generally visited during the season, and one or other watering-place in England or on the continent. Latterly he resided much abroad. By 1846 Lee had received the M.D. degree of Göttingen. He was subsequently elected member of various foreign medical associations, including those of Paris, Berlin, and Naples, and was for some years fellow of the

Royal Medico-Chirurgical Society of London. He died on 3 June 1870.

Lee was a man of great industry. He was best known by his handbooks to continental health resorts. His earliest work on the subject was 'An Account of the most frequented Watering Places on the Continent . . . and of the Medicinal Application of their Mineral Springs; with . . . an Appendix on English Mineral Waters,' 8vo, London, 1836. 'Additional Remarks on the Use of English Mineral Springs' followed in 1837, and 'Practical Observations on Mineral Waters and Baths' in 1846. Similar information Lee published under a variety of titles. 'The Baths of Nassau, Baden, and the Adjacent Districts. First Part. Thermal Springs,' was issued in 1839, and the portion treating of Nassau reappeared in 1863 (5th edit. 1869). 'The Principal Baths of Germany,' 2 vols. 8vo, is dated 1840–1. Rhenish Germany was similarly treated in 1850 (5th edit. 1870); Homburg in 1853 (new edit. 1861); France, Germany, and Switzerland collectively (3rd edit. 1854, another 3rd edit. 1857 in 2 vols., 4th edit. 1863); Vichy in 1862; Switzerland and Savoy in 1865, and collectively with France in 1867; the Engadine (St. Moritz and St. Tarasp) in 1869; Baden and Würtemberg (1 vol.), Spa (1 vol.), France (1 vol.), and Rhenish Prussia (1 vol.), in 1870. A work by Lee on English mineral springs (1841) was reissued as 'The Baths and Watering Places of England' in 1848, and was followed by books on Brighton (1850), on the Undercliff and Bournemouth (1856), and on the southern watering-places—Hastings, St. Leonards, Dover, and Tunbridge Wells (1856). He translated a French account of Nice (1854); wrote of Hyères and Cannes (1857 in French, translated 1867); of Mentone (1861); and of the health resorts of southern France collectively (1860, 1865, 1868). He won also several valuable prizes, including the town committee prize for an essay on 'Cheltenham and its Resources' (printed in 1851); the Fiske fund prize (United States) for a dissertation on 'The Effect of Climate on Tuberculous Disease' (published in 1858, and reissued with additions in 1867); that awarded by the Milan Society for the encouragement of arts and sciences, for an essay on 'Le Magnétisme Animal: ses applications à la Physiologie et à la Thérapeutique' (issued in English and in a greatly enlarged form in 1866); and another essay-prize given by the Toulouse medical society about 1860 on 'Des Paralysies sans lésion organique appréciable,' an English translation of which appeared in 1866

Lee's writings (exclusive of memoirs contributed to medical journals and ephemeral pamphlets on the position of his profession) are, besides those mentioned: 1. 'A Treatise on some Nervous Disorders,' 8vo, London, 1833; 2nd edit. 1838. 2. 'Observations on the Principal Medical Institutions and Practice of France, Italy, and Germany; with . . . an Appendix on Animal Magnetism and Homœopathy,' 8vo, London, 1835; 2nd edit. 1843. The appendix was issued separately in 1835, 1838, and 1843. 3. 'Notes on Italy and Rhenish Germany,' 12mo, Edinburgh, 1835. 4. 'Two Lectures on Lithotrity and the bi-lateral operation . . . also an Essay on the Dissolution of Gravel and Stone in the Bladder, by A. Chevallier, translated from the French,' 2 pts. 8vo, London, 1837. 5. 'On Stammering and Squinting,' 8vo, London, 1841. 6. 'Memoranda on France, Italy, and Germany,' 8vo, London, 1841 (reissued in 1861 with considerable additions as 'Bradshaw's Invalid's Companion to the Continent,' 1861). 7. 'Report upon the Phenomena of Clairvoyance or Lucid Somnambulism,' 12mo, London, 1843. 8. 'Hydropathy and Homœopathy impartially appreciated,' 3rd edit. 12mo, London, 1847; 4th edit. 1859 and 1866. 9. 'Continental Travel,' 8vo, London, 1848 (republished in an enlarged form in 1851 as 'Bradshaw's Companion to the Continent'). 10. 'Notes on Spain, with a special Account of Malaga,' 12mo, London, 1854; another edit. 1855. 11. 'The Medical Profession in Great Britain and Ireland; with an Account of the Medical Organisation of France, Italy, Germany, and America,' 2 pts. 8vo, London, 1857; supplements appeared in 1863 and 1867. 12. A translation of L. Aimé Martin's 'The Education of Mothers,' 12mo, London, 1860. 13. 'Remarks on Homœopathy,' 12mo, London, 1861.

[Lee's Works; Lancet, 18 June 1870, pp. 891–2; Medical Times, 18 June 1870, p. 679; British Med. Journ. 11 June 1870, p. 615; Lond. and Provinc. Med. Direct. for 1869.] G. G.

LEE, FITZROY HENRY (1699–1750), vice-admiral, eighth son of Edward Henry Lee, first earl of Lichfield of that creation, and of his wife, Lady Charlotte Fitzroy, natural daughter of Charles II and the Duchess of Cleveland, was born 2 Jan. 1698–1699 (Collins, *Peerage*, 1768, iii. 434). He entered the navy in 1717, and, after serving in the Launceston and Guernsey, passed his examination on 22 July 1720. In 1721 he was promoted to the rank of lieutenant, and on 25 Oct. 1728 to be captain of the Looe. In 1731 he commanded the Pearl, the Falkland in 1734, and from 1735 to 1738 was governor of Newfoundland. From 1738 to

1742 he commanded the Pembroke on the Mediterranean station, under Haddock and Mathews. In March 1746 he went out as commodore and commander-in-chief on the Leeward Islands station, with a broad pennant in the Suffolk. In this capacity he made himself very unpopular, not only among those under his command, but among the merchants and residents in the West Indies. Many complaints against him were sent home. He was accused of incivility, drunkenness, and neglect of duty, and on 4 Dec. 1746 Commodore Edward Legge [q. v.] was sent out to relieve him and try him by court-martial. Apparently the complaints could not be substantiated; for Lee was not tried, and on his arrival in England, in October 1747, his promotion to be rear-admiral, which had been suspended, was dated back to 15 July. On 12 May 1748 he was advanced to be vice-admiral of the white, but he had no further service, and died suddenly on 14 April 1750. 'Within a few hours of his death he had jocosely mentioned making his addresses to the relict of Sir Chaloner Ogle,' who died three days before him (*Gent. Mag.* xx. 188). He is described by Charnock as a 'free liver,' and was popularly spoken of as a man of debauched habits and foul tongue. It has been said, with some show of probability, that he was the original of Smollett's Commodore Trunnion. A portrait belongs to Viscount Dillon.

[Charnock's Biog. Nav. iv. 195; commission and warrant books in the Public Record Office; Correspondence of the Duke of Bedford, i. 270.]
J. K. L.

LEE, FRANCIS, M.D. (1661–1719), miscellaneous writer, born at Cobham in Surrey on 12 March 1661, was the fourth son of Edward Lee of the family of the Lees, earls of Lichfield, by his wife Frances, a connection of the Percies. Both parents died in his childhood. He entered Merchant Taylors' School on 11 Sept. 1675, was admitted a scholar of St. John's College, Oxford, on St. Barnabas day, 1679, proceeded B.A. on 9 May 1683, M.A. 19 March 1686–7, and was elected to a fellowship at St. John's in January 1682 (*Reg. of St. John's Coll.*) In 1691 he became chaplain to Lord Stawell of Somerton in Somerset, and tutor to his son (Lee, *Dissertations*, pp. xiii–xv), and he was also tutor to Sir William Dawes, afterwards archbishop of York. At the revolution he refused the oaths, and probably on that account failed to proceed B.D. in 1692 as the statutes directed. Lee left England in the summer of 1691. He studied medicine, and on 11 June 1692 entered the university of Leyden, after which he practised medicine in Venice. On his way home in 1694 he made the acquaintance in Holland of the writings of Jane Lead [q. v.] the mystic. He sought Mrs. Lead out on his return to London, and became a devoted disciple. He arranged her manuscripts, published them with prefaces of his own, and supported her in her troubles. His elder brother, William, a dyer in Spitalfields, tried to break the connection, but about 1696 Lee, at Mrs. Lead's suggestion, married the latter's daughter, Barbara Walton, a widow, and afterwards resided in her house in 'Hogsden Square.' In 1697 he was a chief founder of the Philadelphian Society. He edited, and, in conjunction with Richard Roach, B.D., of St. John's College, wrote, the 'Theosophical Transactions' issued by the society between March and November 1697. The meetings of the society in Baldwin's Gardens became so crowded that they were removed to Hungerford Market and Westmoreland House (*Rawlinson MS.* D. 833, ff. 65–6, in Bodl. Libr.) Henry Dodwell the elder [q. v.] remonstrated with Lee upon his adherence to the society, and a controversy between them proceeded until 1701. Dodwell's arguments, coupled with those of Edward Stephens in 1702, probably led to the breaking up of the Philadelphian Society in 1703. Lee then turned his activity to more practical schemes. He is said to have been the first to suggest to Hoare and Robert Nelson [q. v.] the foundation of charity schools on a German plan. On 25 June 1708 he became a licentiate of the College of Physicians in London. On Easter day, 13 April 1718, he read a declaration of belief during service in the oratory, or private chapel, of his brother, William Lee, claiming the right of catholic communion (*ib.* J. 335). He died on 23 Aug. 1719 of fever at Gravelines in Flanders, whither he had gone on business, and owing to the exertions of the lady abbess (letter in *Rawlinson MS.*) was buried in the precincts of the abbey. His body was afterwards re-interred within the walls of the building, but a report that he had died in the catholic faith was confidently contradicted at the time (letter from the Hon. Archibald Campbell in *ib.*) Lee made no will; his estate was administered by William Lee in October 1719, in favour of his widow and his only daughter, Deborah Jemima, who afterwards became the wife of James de la Fontaine.

Lee was a man of great learning. His acquaintance with oriental literature gained for him popularly the name of 'Rabbi Lee.' In conjunction with Nelson he prepared the manuscripts of his friend J. E. Grabe [q. v.]

for the perusal of Hickes (Lee to Ockley, *Addit. MS.* 15911, f. 3). He was entrusted with Nelson's papers at his death, but did not live to write his life (Thoresby, *Letters*, ii. 300). His works are said to have been very numerous, but his modesty prevented his ever putting his name to anything. Among works known to have been by him are: 1. 'Horologium Christianum,' Oxford, 1689. 2. 'The Labouring Person's Remembrancer, or a Practical Discourse of the Labour of the Body,' Oxford, 1690. 3. The preface to 'A Letter to some Divines,' London, 1695, translated from the High Dutch of Dr. Peterson. 4. 'The History of Montanism,' London, 1709 (part ii. of 'The Spirit of Enthusiasm exorcised,' by George Hickes. This was regarded as a recantation of his devotion to Jane Lead). 5. 'The Christian's Exercise' (Thomas à Kempis), London, 1715, 1716, 1717, usually attributed to Nelson, who only wrote the 'Address' prefixed. 6. 'Considerations concerning Oaths,' London, 1716, n.p., 1722, n.p. n.d. 7. 'Memoirs of the Life of Mr. John Kettlewell;' compiled from the collections of Hickes and Nelson, London, 1718 (see Secretan, *Life of Nelson*, p. 62). 8. 'The Unity of the Church and Expediency of Forms of Prayer,' London, 1719. 9. 'An Epistolary Discourse, concerning the Books of Ezra. . . . Together with a New Version of the Fifth Book of Esdras,' London, 1722; begun in 1709 to precede a separate publication of Ockley's translation of Esdras from the Arabic, and posthumously published by Dr. Thomas Haywood from Lee's manuscripts (*Addit. MS.* 15911, f. 38). Whiston's exposition of the fifth vision of Esdras (*Authentic Records*, pp. 75–88) was intended as a supplement to Lee's manuscript 'Exposition of the VII. Visions.' 10. A collection of some of Lee's works called 'Ἀπολειπόμενα, or Dissertations, Theological, Mathematical, and Physical,' London, 1752.

Lee edited the second volume of Grabe's 'Septuagint' from the author's manuscripts, Oxford, 1719, and wrote the prolegomena to the historical portion of the work, the manuscript of which is preserved in the Bodleian (Coxe, *Cat. Cod. Græc.* p. 371; see also *Ballard MS.* vii. pp. 22, 31, in Bodleian Library). He supplied annotations to the Book of Genesis in Samuel Parker's 'Bibliotheca Biblica,' 1720. He is said greatly to have assisted Nelson in his 'Festivals and Fasts,' and, from manuscripts entrusted to him by the author, published Nelson's 'Address to Persons of Quality and Estate,' London, 1715 (Secretan, pp. 152, 272). A paraphrase or enlargement of Boehme's 'Treatise on the Supernatural Life,' by Lee (wrongly attributed to Law in a footnote), was inserted in some copies of the fourth volume of Boehme's 'Works' published in 1781 (pp. 73–104). The mystical poems inserted in Jane Lead's works, and which have been ascribed to Lee by Walton (*Memorials of Law*, pp. 148, 180, 232, 257), &c., were more probably the work of Richard Roach (*Notes and Queries*, 4th ser. xii. 381). An account of Jane Lead's last days, by Lee, was published in a German translation in Amsterdam, but does not appear to be extant. A manuscript retranslation into English is in the Walton Library (now preserved in Dr. Williams's Library), where are also letters by Lee on the occasion of Mrs. Lead's death, both Latin and English, with a translation of the former by the Rev. Canon Jenkins.

[Lee's Dissertations, passim; Robinson's Reg. of Merchant Taylors' School, p. 288; Wilson's Hist. of Merchant Taylors' School, i. 372, ii. 880, 955–9; Wood's Athenæ Oxon. (Bliss), iv. cols. 422, 713; Wood's Fasti (Bliss), ii. cols. 386, 399; Munk's Coll. of Phys. ii. 21; Peacock's Index to Leyden Students, p. 59; Haywood's Preface to Lee's Epistolary Discourse, passim; Walton's Memorials of Law, pp. 45–6, 141, 188, 223–7 *n.*, 233–4 *n.*, 508–9 *n.*, where is much information respecting unpublished works, chiefly in connection with Jane Lead; State of the Philadelphian Society, p. 7; Gichtel's Theosophia Practica, 1722, v. 3541, 3650, vi. 1707; Gent. Mag. 1789 ii. 794, 1792 i. 309, for letter by Lee on Occult Philosophy, 1802, i. 17, plate ii. fig. 3, for cross with inscription to his memory at Gravelines. A drawing of the cross is in Rawlinson's manuscript additions to Wood's Athenæ (in Bodleian), J. 335; Secretan's Nelson, pp. v *n.*, 70–1; Lavington's Enthusiasm of Methodists and Papists compared, Preface; Account of the Authority of the Arabick MSS. in the Bodleian Library, pp. 5, 31; Addit. MSS. 23204 ff. 14, 18, 35, 15911 ff. 3–10, 12, 23, 27, 28, 32, 34, 38; Campbell's Doctrine of a Middle State, p. 138, for letter by Lee; Whiston's Memoirs, pp. 192, 195, 286; Whiston's Authentic Records, pp. 46–8, 59, 61, 72; Hearne's Remarks and Collections (Oxf. Hist. Soc.), p. 338; Reg. of St. John's College, Oxford, kindly communicated by the Rev. Dr. Bellamy; Brit. Mus. Cat.; Cat. of Bodleian Library; Halkett and Laing's Cat. of Anon. and Pseudon. Literature; Watt's Bibl. Brit.] B. P.

LEE, FREDERICK RICHARD (1799–1879), painter and royal academician, was born at Barnstaple in Devonshire in 1799. He entered the army early in life, and obtained a commission in the 56th regiment. He served through a campaign in the Netherlands, but from weak health was obliged to leave the army. He had practised painting as an amateur, and now devoted himself to it as a profession. He became a student of the Royal Academy in 1818. He exhibited

at the British Institution in 1822 and the following years. His pictures were favourably noticed, and on one occasion he obtained a premium of 50*l*. He exhibited for the first time at the Royal Academy in 1824, and was from that time a prolific contributor to both exhibitions, and to others elsewhere. His favourite subject was the scenery of Devonshire, but he also painted Scottish and French landscape. Lee had a house at Pilton, near Barnstaple, but being from early life devoted to the sea, he lived a great deal on board his yacht, in which he visited the coasts of France, Spain, and Italy. Among interesting pictures of the sea-coast were 'The Coast of Cornwall at the Land's End' and 'The Bay of Biscay,' both exhibited in 1859, some views of Gibraltar, 'The Breakwater at Plymouth' (1861), and some views of Caprera, the home of Garibaldi, whom Lee visited in his yacht in 1864. His English landscapes were, however, his most popular works. In some of them the figures or cattle were introduced by his friend Mr. Thomas Sidney Cooper, R.A. For Mr. Wells of Redleaf, Kent, he painted some pictures of dead game, fish, and still life. There are four pictures by him in the National Gallery, two being from the Vernon collection, including 'The Cover Side,' in which the dogs, figures, and game were inserted by Sir Edwin Landseer. At the South Kensington Museum there are three pictures in oil and two in water-colour by Lee. Lee was elected an associate of the Royal Academy in 1834, and an academician in 1838. He exhibited for the last time in 1870, and became an honorary retired academician in the following year. Lee died at Vleesch Bank, Herman station, in the division of Malmsay, South Africa, where some of his family were living, on 5 June 1879, in his eighty-first year.

[Ottley's Dict. of Recent and Living Painters; Art Journal, 1879, p. 184; Pycroft's Art in Devonshire; Graves's Dict. of Artists, 1760–1880.] L. C.

LEE, Sir GEORGE (1700–1758), lawyer and politician, fifth son of Sir Thomas Lee, second baronet, who married Alice, daughter and coheiress of Thomas Hopkins, citizen of London, was born in 1700. His elder brother was Sir William Lee [q. v.], the judge. He was entered at Clare College, Cambridge, but migrated to Christ Church, Oxford, where he matriculated 4 April 1720, and took the degrees of B.C.L. 1724 and D.C.L. 1729. On 23 Oct. 1729 he was admitted advocate at Doctors' Commons, and soon obtained much business. He was returned to parliament as member for Brackley, Northamptonshire, on 25 Jan. 1732–3, and represented it until March 1741–2, when he accepted office. Afterwards he represented in turn Devizes (1742–7), Liskeard (1747–54), and Launceston (1754–8). He acted with the adherents of Prince Frederick, and his election as chairman of committee of privileges and elections on 16 Dec. 1741, when he defeated the ministerial nominee, Giles Earle [q. v.], by four votes, presaged Walpole's downfall. Through Lord Carteret's influence, and to the chagrin of the Prince of Wales, he was appointed a lord of the admiralty on 19 March 1742, and when Carteret lost his place of secretary of state, Lee refused the offers of his opponents and followed him into retirement. In the little band of advisers of Frederick, prince of Wales, at Leicester House his opinion was most frequently adopted, and the prince often toasted him in social life as the future chancellor of the exchequer and leader of the House of Commons. Immediately on the prince's death he joined the widow in burning all his private papers, and, in spite of the opposition of the Pelhams, was made treasurer of her household (1751). From 1751 until his death he held the offices of dean of arches and judge of the prerogative court of Canterbury, and he was duly knighted (12 Feb. 1752) and made a privy councillor (13 Feb.) In 1757 Lee resigned his place of treasurer to the princess dowager in consequence of the rise into favour of Lord Bute, but his defection attracted little notice, as the princess's adherents had for some time slackened in their opposition to the ministry. When the Duke of Newcastle proposed in 1757 to form an administration, with the exclusion of Pitt from office, Lee reluctantly agreed to be chancellor of the exchequer; but the duke, almost at once and without 'the least notice' to those who had agreed to join him, abandoned his scheme. On 18 Dec. 1758 Lee died suddenly at his house in St. James's Square, London, and was buried on 28 Dec. in the family vault underneath the east end of Hartwell Church, Buckinghamshire. He married, on 5 June 1742, Judith, second daughter of Humphry Morice of Werrington, near Launceston, Cornwall, by his wife, a daughter of Thomas Sandys of London. She died on 19 July 1743, aged 33, and was buried on 1 Aug. in the vault of the Lee family in Hartwell Church. Sir George died without issue, and left all his fortune to his nephew, Sir William Lee, the fourth baronet.

Lee was an effective speaker, with an impressive voice, but his success in his profession disqualified him for the highest posts in the ministry. Many volumes of his notebooks are in Hartwell library, and his deci-

sions gave general satisfaction. Two volumes of his judgments were edited by Dr. Joseph Phillimore in 1833, a digest of the cases in the reports of Lee and other eminent lawyers was published by Dr. Maddy in 1835, and Dr. George Harris dedicated to him in 1756 his translation of 'the four books of Justinian's Institutions.' An exposition of the nature and extent of the jurisdiction exercised by courts of law over ships and cargoes of neutral powers established within the territories of belligerent states, which was in answer to a memorial from the king of Prussia, is believed to have been written by him and Lord Mansfield, and has been generally accepted by jurists as authoritative.

Portraits of his wife and himself are at Hartwell; the likeness of him, which was painted by Wills, was engraved by John Faber, jun.

[Lipscomb's Buckinghamshire, ii. 306–24; Smyth's Ædes Hartwellianæ, pp. 66–80, 114–17, Addenda, pp. 136–49; Phillimore's Reports (1833), i. pp. xi–xvii; Foster's Alumni Oxon.; Waldegrave's Memoirs, pp. 109, 113; Dodington's Diary, passim; Coxe's Horatio Lord Walpole, ii. 289, 418; Walpole's Last Ten Years of George II (1846 ed.), i. 90–1, iii. 28; Walpole's Letters, ed. Cunningham, i. 94, 100, 174, ii. 144, 247, 374; Coxe's Sir Robert Walpole, i. 691, iii. 582–3; Nichols's Illustr. of Lit. iv. 657; J. C. Smith's Cat. of Portraits, i. 387.] W. P. C.

LEE, GEORGE ALEXANDER (1802–1851), musical composer, born in 1802, was the son of a pugilist, Harry Lee, who kept the Anti-Gallican Tavern in Shire Lane, Temple Bar, London. While a boy he was in Lord Barrymore's service as 'tiger,' and is recorded to have been the first to bear that title. His decided bent for music, together with the possession of a pleasant voice, procured him some instruction in singing, and in 1825 he was engaged as tenor at the Dublin Theatre. The following year he returned to London and appeared at the Haymarket, to which theatre he was appointed musical conductor in 1827. Shortly before this he had started a music shop in the Quadrant, Regent Street.

In 1829 he joined with Melrose the singer and John Kemble Chapman in taking the Tottenham Street Theatre for the purpose of producing English operas, seceding from the management a year later in consequence of heavy penalties incurred by the lessees through certain infringements of the rights of the 'patent theatres.' He then became co-lessee of Drury Lane with Captain Polhill, but retired after a single season. In 1831 he directed the Lenten oratorios at Drury Lane and Covent Garden, in 1832 was appointed composer and musical director to the Strand Theatre, and in 1845 obtained a similar post at the Olympic.

He was married to Mrs. Waylett, a popular soprano singer, who had been separated from her first husband in 1822. Her death, on 26 April 1851, caused Lee a shock from which he never rallied. He died on 8 Oct. of the same year.

He wrote the music to the following dramatic pieces: 'The Sublime and the Beautiful' and 'The Invincibles,' 1828; 'The Nymph of the Grotto' and 'The Witness,' 1829; 'The Devil's Brother' (mainly taken from Auber's 'Fra Diavolo') and 'The Legion of Honour,' 1831; 'Waverley' (in collaboration with G. Stansbury), 1832; 'Auld Robin Gray,' composed about 1838, first performed in 1858; 'Love in a Cottage;' 'Good Husbands make Good Wives,' 'Sold for a Song,' and 'The Fairy Lake.'

He composed a number of songs and ballads, of which the most popular were 'Away, away to the Mountain's Brow,' 'Come where the Aspens quiver,' and 'The Macgregors' Gathering;' and published two sets of eight songs, 'Beauties of Byron' and 'Loves of the Butterflies,' the words of the latter being by Thomas Haynes Bayly, of whose verses Lee unfortunately made frequent choice for musical setting. He was also the author of 'A Complete Course of Instructions for Singing,' of which an edition was published in London in 1872.

[Grove's Dict. of Music, ii. 111, iv. 698; Brown's Biog. Dict. of Music, p. 381; Brit. Mus. Catalogues.] R. F. S.

LEE, GEORGE HENRY, third Earl of Lichfield (1718–1772), chancellor of Oxford University, was descended from Sir Henry Lee, who was created a baronet in 1611, and inherited the estate of Quarrendon, Buckinghamshire, from a cousin, Sir Henry Lee, K.G. [q. v.] The first baronet's great-grandson, Sir Edward Henry Lee, fifth bart., of Ditchley Park, near Spelsbury, Oxfordshire, was on his marriage with Lady Charlotte Fitzroy, natural daughter of Charles II, by Barbara Villiers, created on 5 June 1674 Baron of Spelsbury, Viscount Quarendon, and Earl of Lichfield. He held various offices connected with Woodstock Park and town, and was lord-lieutenant of Oxfordshire for 1687 and 1688, but retired from public life on refusing to take the oaths to William III. His son, George Henry, succeeded him in 1716, and took his seat in the House of Lords. He was made custos brevium in the court of common pleas. He died on 13 Feb. 1742–3. By his wife, Frances, daughter of Sir John

Hales, bart., he had three sons and five daughters.

The heir, George Henry, was born on 21 May 1718, matriculated at St. John's College, Oxford, 1736, and was created M.A. 1737. He was elected M.P. for the county of Oxford in 1740, was re-elected in 1741, and sat till 1743, when he succeeded his father as third Earl of Lichfield and custos brevium. In 1759 he stood for the chancellorship of Oxford University in the tory interest, against John Fane, seventh earl of Westmorland [q. v.], and Trevor, bishop of Durham; but he was not considered to have come up to the promise of his youth, and though popular as a jovial companion and a Jacobite, he was defeated by Westmorland, whom, however, he succeeded as high steward. He was made lord of the bed-chamber in 1760, and a privy councillor in 1762. In the same year Westmorland died, and Lichfield was at length elected chancellor of the university in his place, and was created D.C.L. by diploma, 27 Sept. 1762 (*Cat. of Oxford Graduates*, p. 401). He filled the office with 'graceful dignity and polite condescension' (*Gent. Mag.* xxxiii. 349). He was also a vice-president of the Society of Arts. He died on 19 Sept. 1772, and was buried at Spelsbury, where there is a monument to his memory, with a laudatory epitaph, perhaps by Thomas Warton (Skelton, *Engraved Illustrations of the Principal Antiquities of Oxfordshire*).

Lichfield married Diana, daughter of Sir Thomas Frankland, bart., of Thirkleby, Yorkshire, and it was remarked that the husband and wife were fourth in descent from Charles II and Cromwell respectively. There was no issue of the marriage, and the title and estates reverted to Lee's surviving uncle, Robert Henry Lee, M.P. for Oxfordshire, at whose death in 1776 the honours became extinct, and the estates passed to a sister of the third earl, Charlotte, the wife of Henry, eleventh viscount Dillon, whose descendants, the present Dillon-Lees, still own Ditchley Park.

The Lichfield clinical professorship at Oxford was founded by a bequest from the third earl, which took effect in 1780, when the trustees (the chancellor, the Bishop of Oxford, and the president of St. John's) became possessed of 7,000*l.* in consols. John Parsons was the first professor. The conditions of tenure were altered in 1883.

There is a full-length portrait of Lichfield, painted by George Huddesford [q. v.] in 1777, in the Bodleian Gallery.

[Doyle's Official Baronage of England; Burke's Extinct Peerage and Baronetage; Walpole's Memoirs of the Reign of George II; Statutes of the Univ. of Oxford, passim.] H. E. D. B.

LEE, HARRIET (1757–1851), novelist and dramatist, was born in London in 1757. After the death of her father, John Lee [q. v.], the actor, in 1781, she aided her sister Sophia [see Lee, Sophia] in keeping a private school at Belvidere House, Bath. In 1786 she published 'The Errors of Innocence,' a novel in five volumes, written in epistolary form. A comedy, 'The New Peerage, or our Eyes may deceive us,' was performed at Drury Lane on 10 Nov. 1787, and, although acted nine times, was not successful enough to encourage her to continue writing for the stage. Genest calls it 'on the whole a poor play' (*Hist. of Stage*, vi. 471–2). It was published with a dedication to Thomas King the actor, who had taken the chief part. The younger Bannister, Suett, and Miss Farren were also in the cast. Richard Cumberland wrote the prologue. 'Clara Lennox,' a novel in two volumes, was published in 1797 and translated into French in the following year. The first two volumes of Miss Lee's chief work, 'The Canterbury Tales,' in which she was assisted by her sister Sophia, appeared in 1797–8, and a second edition appeared in 1799. The remaining three volumes came out in 1805. In 1798 she published a play in three acts, 'The Mysterious Marriage, or the Heirship of Rosalva.' It was never acted.

Before 1798 William Godwin [q. v.] made Miss Lee's acquaintance during a ten days' sojourn at Bath, and was so greatly struck with her conversation—he made elaborate analyses of it—that he determined to offer her marriage. From April to August 1798 they carried on a curious correspondence. But Godwin's egotism displeased Harriet, and she frankly rebuked his vanity. Godwin again visited Bath at the end of 1798 and paid her formal addresses, but Miss Lee, who seems to have had a regard for her eccentric lover, finally decided that his religious opinions made a happy union impossible. Her last letter, 7 Aug. 1798, expressed a hope that friendly intercourse might be maintained; and Godwin sent letters to her at a later date criticising some of her literary productions. Among other of her friends were Jane and Anna Maria Porter, the novelists, who lived at Bristol, and Thomas (afterwards Sir Thomas) Lawrence [q. v.] It is said that Sophia and Harriet Lee were the first to predict the future eminence of Sir Thomas Lawrence, who presented to them portraits by himself of Mrs. Siddons, John Kemble, and General Paoli. Samuel Rogers mentions meeting Harriet Lee in 1792 (Clayden, *Early Life of Samuel Rogers*, p. 241). She lived to the great age of ninety-four, and was remarkable to the last for her lively conversational

talents, clear judgment, powerful memory, and benevolent and kindly disposition. She died at Clifton, 1 Aug. 1851.

'The Canterbury Tales' (1797–1805), Miss Lee's best-known work, consists of twelve stories, related by travellers thrown together by untoward accident. The small contribution of her sister Sophia is distinctly inferior to that of Harriet, who understood the art of story-telling. The book fell into the hands of Byron when he was a boy. 'When I was young (about fourteen, I think),' he writes in the preface to Werner, regarding one of the tales, 'Kruitzner,' 'I first read this tale, which made a deep impression upon me, and may, indeed, be said to contain the germ of much that I have since written.' In 1821 Lord Byron dramatised 'Kruitzner,' and published it in 1822 under the title of 'Werner, or the Inheritance.' In the preface he fully acknowledges his indebtedness to Harriet Lee's story, stating that he adopted its characters, place, and even its language. Miss Lee had also dramatised her story at an earlier date, under the title of 'The Three Strangers,' and on the publication of Byron's dramatic version she sent her play to Covent Garden Theatre (November 1822); but although the piece was accepted, the performance was postponed by her own wish till 10 Dec. 1825, when it was acted four times. The cast included Warde, C. Kemble, and Mrs. Chatterley. Genest describes it (ix. 346) as 'far from bad.' It was published in 1826.

[Bristol Journal, 9 Aug. 1851; Biographia Dramatica; Ann. Reg. 1851, p. 315; Gent. Mag. September 1851, p. 326; Kegan Paul's William Godwin, i. 298–316; Moore's Life of Byron, p. 536; D. E. Williams's Sir Thomas Lawrence, i. 15.] E. L.

LEE, Sir HENRY (1530–1610), master of the ordnance, born in Kent in 1530, was eldest son of Sir Anthony Lee (*d.* 1550?), of Borston, Buckinghamshire, who was M.P. for the county in 1548, by Margaret, daughter of Sir Henry Wyatt of Allington Castle, Kent. Sir Anthony Lee was descended from Benedict Lee, who was one of the six sons of John Lee of Lee Hall, Cheshire. Henry Lee was, according to his epitaph, educated for a time by his uncle, Sir Thomas Wyatt, and in 1545 entered the service of Henry VIII. In 1549–50 his name occurs in the proceedings of the privy council (*Acts*, 1547–50, p. 412) as clerk of the armoury. At some period before 1574 he became master of the leash [cf. art. Hellowes, Edward]. He was knighted in 1553, and was member of parliament for Buckinghamshire in 1558 and 1572. On 17 Nov. 1559 Lee was present at a tournament, and made a vow of chivalry that each year he would maintain Elizabeth's honour against all comers. The queen accepted him as her champion, and a Society of Knights Tilters, of which Lee was president, was formed. In his epitaph it is stated that he was regent-marshal in the wars with Scotland. He accompanied the expedition of 1573 to Scotland, and wrote a letter to Burghley (Brit. Mus. MS. Cotton. Cal. C. iv. 78) describing the siege of Edinburgh. About 1570 he became comptroller of Woodstock through the favour of the Earl of Leicester (cf. 'Leicester's Commonwealth fully Epitomised,' *Harl. Misc.* iv. 581).

Lee belonged to the new school of landowners, with whom landowning was a business. He was a great sheep-farmer. In the storm of 1570 Holinshed says that he lost three thousand sheep, besides other horned cattle. In 1596 he rendered himself obnoxious in Oxfordshire by enclosing many commons (*Cal. State Papers*, Dom. 1595–7, pp. 317, 345), and he seems to have had a good deal of difficulty with the Woodstock farmers.

In 1587 he was engaged in an attempt to reconcile the Earl of Shrewsbury to his son (cf. Lodge, *Illustr.* ii. 343–53). On 28 July 1588 he wrote from Sheffield to Walsingham that he felt himself but a cipher, and desired to be set to work, and to be no more a looker-on (*Cal. State Papers*, Dom. 1581–90, p. 515). He became in 1590 master of the ordnance, in succession to Ambrose Dudley [q. v.], earl of Warwick, and constant entries of payments in the state papers show (cf. *ib.* p. 692) that he was thenceforth busily occupied. On 17 Nov. 1590 he resigned his office of personal champion to the queen, and then probably spoke 'the supplication of the old knight,' which is printed in Nichols's 'Progresses of Queen Elizabeth' (iii. 197). In August 1592 the queen visited him at Quarrendon, Buckinghamshire, and was entertained by a masque, 'The Message of the Damsell of the Queene of Fayries,' which was probably by Henry Ferrers [q. v.] Lee is probably identical with the Sir Henry Lee who took part in Essex's expedition to Cadiz in 1596. On 23 April 1597 he became K.G.

James I and his queen visited Woodstock in September 1603, and dined with Lee at the ranger's house (Lodge, iii. 177). Lee's health, which was then failing from age, is said to have been injured by this visit and a subsequent trip to the court. James, however, continued him in his offices, and on 10 Dec. 1603 granted him 200*l.* and a pension of 200*l.* a year. In September 1608 Lee gave the young prince (Henry) a suit of armour. He died at Spelsbury, Oxfordshire, on 12 Feb. 1610, and was buried in the chapel at Quar-

rendon, which he had restored probably after the storm of 1570. His funeral is described in Brit. Mus. Add. MS. 14417, f. 22. He married Anne, daughter of William, lord Paget, and had a daughter Mary, who died without issue. In his later years he carried on an amour with Anne Vavasour, daughter of Henry Vavasour of Copmanthorpe, Yorkshire; she is said in her epitaph to be buried in the same grave as Lee.

Lee was esteemed a model knight. Sylvester has some enthusiastic lines in his praise (Du Bartas, ed. 1611, p. 107). He was a great builder. His large property passed to his cousin, Henry Lee, who was created a baronet in 1611, and was ancestor of Sir Edward Henry Lee, first earl of Lichfield [see Lee, George Henry]. Scott has confused the cousins in 'Woodstock.'

A portrait ascribed to Janssen is in the possession of Viscount Dillon (cf. Chambers, *Book of Days*, ii. 590).

[Authorities quoted; Notes and Queries, 5th ser. iii. 87, 294, 374; Lipscomb's Buckinghamshire, ii. 403; Brit. Mus. Add. MS. 24445, f. 33 *b*, &c.: Chamberlain's Letters, ed. Williams (Camd. Soc.), p. 149; Lysons's Magna Brit., 'Bucks,' p. 624; Cal. State Papers, Dom. 1547–1611, passim; Chambers's Book of Days, ii. 590; Lodge's Illustrations, ii. 343, &c., 353, iii. 177; Marshall's Early Hist. of Woodstock Manor, with suppl. passim.] W. A. J. A.

LEE, HENRY (1765–1836), author of 'Caleb Quotem,' was born on 27 Oct. 1765, apparently in Nottingham, where he was educated. He early contributed poetical articles to Moore's Almanacks. He lived some time at Normanton, and soon after the age of twenty-one went to London and became an actor. Joining Stratford's company at Newport Pagnell, he travelled with it, chiefly in the west of England. At a later date he seems to have owned and managed theatres at Taunton and other places. He also went to the Channel Islands. His farce of 'Caleb Quotem' was written about 1789, and after being performed in the country was brought out at the Haymarket on 6 July 1798 under the title 'Throw Physic to the Dogs' (Genest, *Hist. of the Stage*, vii. 387). It was acted twice, and then withdrawn and altered. The revised version was offered to George Colman the younger [q. v.], but refused. Soon afterwards Lee charged Colman with borrowing the character of Caleb Quotem in 'The Review, or Wags of Windsor,' a play of Colman's produced at the Haymarket in 1800. Colman later on printed 'The Review,' in some respects, as Lee said, 'quite different from what it is always represented,' and this induced Lee to publish his farce under the title given below. Lee, who speaks of his life as irregular and eccentric, died in Long Acre, London, on 30 March 1836. His published works are: 1. 'Caleb Quotem and his Wife! or Paint, Poetry, and Putty! An Opera in three Acts. To which is added a Postscript, including the Scene always play'd in the Review, or Wags of Windsor, but omitted in the edition lately published by G. Colman. With prefatory remarks,' &c., London, Barnstaple (printed), 1809. 2. 'Poetic Impressions, a Pocket-book with Scraps,' London, Barnstaple (printed), 1817. 3. 'Dash, a Tale in Verse,' London, Barnstaple (printed), 1817. 4. 'J. Gay's Chair, edited by H. L., to which are added two new tales, "The World" and "Gossip," by the Editor,' 1820. 5. 'The Manager, a Melodramatic Tale in Verse,' London, 1822. 6. 'Echoism, a Poem.' 7. 'Memoirs of a Manager, or Life's Stage with new Scenery,' Taunton, 1830. The last-named work consists of desultory reminiscences, interspersed with poems and letters, of little biographical value.

[Gent. Mag. 1836, pt. i. p. 564; Preface to Caleb Quotem; Brit. Mus. Cat.] T. B. S.

LEE, HENRY (1826–1888), naturalist, born in 1826, succeeded John Keast Lord [q. v.] as naturalist of the Brighton Aquarium in 1872, and was for a time a director. At the aquarium he instituted important experiments on the migration of smelts, the habits of the herring, the nature of whitebait, crayfish, and the like. His 'Aquarium Notes' for visitors were able and attractive. Privately Lee was an energetic collector of natural history specimens, and was also a skilful worker with the microscope. He was a fellow of the Linnean, Geological, and Zoological Societies in London, and was popular in society. He died, after some years of ill-health, at Renton House, Brixton, on 31 Oct. 1888.

Lee wrote: 1. 'The Octopus,' 1874; a popular account of the creature when general interest was fixed upon it. 2. 'Sea Fables Explained' and 'Sea Monsters Unmasked,' two of the series of handbooks issued in connection with the Fisheries Exhibition of 1883, treating of the kraken, sea-serpent, mermaids, barnacles, and the like. 3. 'The Vegetable Lamb of Tartary,' 1887. He was a contributor to 'Land and Water.'

[Times and Field, 3 Nov. 1888; Land and Water, 10 Nov. 1888, p. 568.] M. G. W.

LEE, JAMES (1715–1795), nurseryman, was born at Selkirk in 1715. When about seventeen years of age he set out to walk to London, but on reaching Lichfield was laid up with small-pox. On his recovery he

completed his journey, and ultimately became gardener at Sion House, seat of the Duke of Northumberland, near Brentford, Middlesex. In 1760 he entered into partnership with Lewis Kennedy (see DONALDSON, *Agricult. Biog.* p. 117) as nurserymen at the Vineyard, Hammersmith, and was the means of introducing many exotic plants into cultivation in this country, among them being the fuchsia, which he happened to see growing in the window of a cottager, whose husband had brought it from South America. A guinea was at first charged for a specimen of this plant. Lee was a correspondent of Linnæus, and his translation of part of the Swedish naturalist's works into English, under the title of 'Introduction to the Science of Botany,' was the first description of the sexual system of plants to appear in our language (PULTENEY, *Progress of Botany*, ii. 349). It was issued in 1760, and ran through many editions; the ninth (styled the fourth) came out in 1810, with a preface by Dr. Thornton, who signed himself James Lee the younger, to the great disgust of the author's son. Lee died in July 1795, his partner having predeceased him.

[Lee's Introd. Bot., 10th ed., Pref.; Loudon's Arboretum, i. 78; Jackson's Lit. Bot. p. 36.]

B. D. J.

LEE, JAMES PRINCE (1804–1869), bishop of Manchester, son of Stephen Lee, secretary and librarian of the Royal Society, was born in London on 28 July 1804, and entered St. Paul's School on 24 May 1813. He was captain of the school from 1822 to 1824, and gained the Campden and Perry exhibitions. In October 1824 he commenced residence at Trinity College, Cambridge, obtaining the Craven scholarship in February 1827, graduating B.A. in 1828, and being elected fellow of his college in October 1829. He was ordained in 1830, and in the following year proceeded M.A. While at Cambridge he was accounted 'one of the most distinguished classical scholars ever known in the university.' From 1830 to 1838 he was a master at Rugby School. Dr. Arnold, the head-master, often spoke with emphasis about his powers and attainments. In 1838 he was elected head-master of King Edward's School at Birmingham. Here his success as a teacher was very great, and among his pupils were many who became distinguished in after-life, including E. W. Benson, archbishop of Canterbury, J. B. Lightfoot, bishop of Durham, and B. F. Westcott, the present bishop of the same see. Archbishop Benson preached a most affectionate sermon after the funeral of his old master. In the educational institutions of Birmingham, especially in the establishment of the school of art, he took the warmest interest.

He was elected honorary canon of Worcester on 6 Sept. 1847, and on 23 Oct. was nominated by Lord John Russell to the newly constituted see of Manchester, his consecration taking place at Whitehall Chapel on 23 Jan. 1848. At the time of his appointment certain charges were made against his private character by a Birmingham surgeon, but Chief-justice Denman stated in the court of queen's bench, in the suit for libel, that Lee's character was unsullied (*Annual Register*, 1847, p. 148). On entering into the duties of his episcopate he was met with opposition and distrust by many of his clergy, and he was long the subject of misrepresentation and misunderstanding. He was thought, not without justification, to be despotic, and to pursue pedagogic methods, yet it was never questioned that he always acted from a sense of duty, and many acts of extreme kindness and consideration, especially towards the younger or poorer clergy, are recorded. His successor, Bishop Fraser, bore testimony to the admirable organisation which he introduced into the new diocese. Always a great encourager of church extension, Lee consecrated his first church on the day he was enthroned, and his 130th church on the Saturday before he died. He actively promoted the establishment of the Manchester Free Library, and made an admirable speech at the opening ceremony in August 1852. He was an excellent platform speaker, as well as a polished and accomplished preacher.

His fine library reflected the wide range of his learning. Conspicuous in the collection were the books on art and British and foreign topography and history. Its special characteristic was, however, the works in Greek Testament literature.

His publications consisted only of two episcopal charges, and a few occasional sermons, with a volume issued in 1834 bearing the title of 'Sermons and Fragments attributed to Isaac Barrow, D.D., now first collected and edited from the MSS. in the University and Trinity College Libraries, Cambridge.' The manuscripts proved spurious; but Lee's contemptuous critics unjustly overlooked the cautious language used by him in his preface.

Lee was in frame rather spare, in stature scarcely above the middle height; his face was angular, his complexion pale. He impressed strangers as being rather stern and taciturn, but to his intimate friends his manner was winning and his conversation brilliant. He married, on Christmas day 1830, Susannah, elder daughter of George Penrice

of Elerbridge, Worcestershire, and had two daughters: Sophia Katherine, married in 1857 to the Rev. John Booker; and Susannah Sarah, who married in 1852 the Rev. Charles Evans.

He died at his residence, Mauldeth Hall, near Manchester, on 24 Dec. 1869, aged 65, after suffering for some years from habitual ill-health, and was buried at the neighbouring church of Heaton Mersey. His library was bequeathed to Owens College, Manchester. Several valuable volumes reserved to his family have since been added to the collection, and his widow, in September 1875, left 1,000*l.* to provide two annual prizes for encouraging the study of the New Testament in Greek.

[E. W. Benson's Memorial Sermon, 2nd edit., with memorial notices by J. F. Wickenden and others, 1870; Manchester Courier, 27 Dec. 1869; Stanley's Life of Arnold, 1846, p. 226; Pole's Life of Sir W. Fairbairn, 1877, p. 393; Gardiner's Registers of St. Paul's School, 1884, p. 246; Le Neve's Fasti (Hardy), iii. 89, 334; J. Evans's Lancashire Authors and Orators, 1850, p. 153; Archdeacon (now Bishop) Durnford's Funeral Sermon, 1870; Notes and Queries, 4th ser. xii. 198; Owens College Magazine, April 1870, notice of Bishop Lee's benefaction by A. W. Ward; Catalogue of Lee's Library, bequeathed to Owens College, compiled under the direction of A. W. Ward, 1871; J. Thompson's Hist. of Owens College; Diggle's Lancashire Life of Bishop Fraser, 1889; Life of Bishop Wilberforce, vols. ii. and iii.; pamphlets—by Guttridge (1847), J. Irvine (1849), E. Fellows (1852), S. Crompton (1862).] C. W. S.

LEE, JOHN (*d.* 1781), actor and mangler of plays, is first heard of at the theatre in Leman Street, Goodman's Fields, where he played, 13 Nov. 1745, Sir Charles Freeman in the 'Stratagem,' and during the same month Ghost to the Hamlet of Furnival, and Hotspur in the 'First Part of King Henry IV.' He appeared during the following season, 1746–7, in 'Richard III,' Cassio, Lothario in the 'Fair Penitent,' and Hamlet, and had an original part, 5 March 1747, in the 'Battle of Poitiers, or the English Prince,' a poor tragedy by Mrs. Hoper. His name appears, 14 Nov. 1747, at Drury Lane under Garrick, as the Bastard in 'King Lear,' and 3 Dec. as Myrtle in the 'Conscious Lovers.' During this and the following season he also played Ferdinand in Dryden's 'Tempest,' Belmour in 'Jane Shore,' Rosse in 'Macbeth,' Colonel Standard in the 'Constant Couple,' Young Fashion in the 'Relapse,' Young Rakish in the 'Schoolboy,' Paris, and Claudio in 'Much Ado about Nothing,' and in 'Measure for Measure.' Breaking his engagement with Garrick he made his first appearance at Covent Garden, 23 Oct. 1749, as Ranger in the 'Suspicious Husband.' He played during the season, among other characters, Axalla in 'Tamerlane,' Heartley in the 'Nonjuror,' the Dauphin in 'King Henry the Fifth,' Campley in the 'Funeral,' Romeo, Alexas in 'All for Love,' and Carlos in the 'Revenge.' The beginning of the next season saw him still at Covent Garden, where he played, 31 Oct. 1750, Granger in the 'Refusal.'

Garrick, however, compelled Lee to return to Drury Lane, where he reappeared, 27 Dec. 1750, as George Barnwell in the 'London Merchant.' Here he remained during this and the following season, playing secondary characters, except when he was allowed for his benefit on one occasion to enact Hamlet and Poet in 'Lethe,' and on another, Lear and Don Quixote. On 23 Feb. 1751 he was the original Earl of Devon in Mallet's 'Alfred.' Buckingham in 'Richard III,' Aboan in 'Oronooko,' and Lycon in 'Phædra and Hippolytus' were also assigned him. A man of extreme and aggressive vanity and of quarrelsome disposition, he fumed under the management of Garrick, who seems to have enjoyed keeping in the background an actor who was always disputing his supremacy.

In 1752 Lee went accordingly to Edinburgh for the purpose of purchasing and managing the Canongate Concert Hall. Through the interest of Lord Elibank and other patrons he obtained the house on exceptionally easy terms. He proved himself a good manager, reformed many abuses, and is said to have been the first to raise the status and morale of the Edinburgh stage. He set his face against gentlemen occupying seats on the stage or being admitted behind the scenes, and made improvements in decorations and scenery. 'Romeo and Juliet' was played in December 1752, and is held by Mr. Dibdin, the historian of the Edinburgh stage, to have probably been the unprinted version with which the memory of Lee is discredited. His adaptation of 'Macbeth' was printed in Edinburgh in 1753, and probably acted there. In February 1754 'Herminius and Espasia,' a new tragedy by 'a Scots gentleman' (Charles Hart), was produced with little success. In this Lee played. Mrs. Lee took her benefit 4 March 1754. On the 9th Lee played Young Bevil in the 'Conscious Lovers.' A new alteration of the 'Merchant of Venice' (probably by himself) was given 15 April 1754, with Lee as Shylock and Mrs. Lee as Portia. In the summer Lee travelled with his company, and lost, he says, 500*l.* Unable to pay the third instalment of the purchase-money for the

theatre, he applied to Lord Elibank, who, with some friends, advanced money upon an assignment of the theatre, which Lee was reluctantly compelled to grant. In the season 1755–6 he was seen as Richard III, Touchstone, Lear, and other parts; Mrs. Lee also playing some new characters. In February a disagreement arose between Lee and the 'gentlemen' who had advanced him money, and the theatre was seized by the creditors, who, waiting for an excuse to quarrel with Lee, had already engaged West Digges [q. v.] as manager. Lee was thrown into prison and his furniture sold. He lost an action which he brought against Lord Elibank, Andrew Pringle, John Dalrymple, and others, and quitted Edinburgh for Dublin, where he was engaged by Thomas Sheridan for 400*l.* for the season. Lee played Hotspur, Lothario, and other parts, but the engagement was unsuccessful. In 1760–1 he was engaged in Edinburgh, where, in addition to his performances, he 'read [from] "Paradise Lost" by way of farewell.' He now swallowed his pride, and once more enlisted under Garrick at Drury Lane, making, as Pierre in 'Venice Preserved,' 'his first appearance for ten years.' Parts such as Paris, Laertes, Tybalt, &c., were assigned him, and he was the original Pinchwife in his own abridgment of Wycherley's 'Country Wife,' 26 April 1765, 8vo, 1765, Vernish in Bickerstaffe's alteration of the 'Plain Dealer,' 7 Dec. 1765, and Traverse in the 'Clandestine Wife' of Colman and Garrick, 20 Feb. 1766. In the summer of this year he was with Barry at the Opera House, where he played Iago to Barry's Othello. He competed, unsuccessfully, in 1766–7 for the patent of the Edinburgh Theatre. On 23 June 1768 he was Archer in the 'Mayor of Garret' at the Haymarket, and the following 8 July the Copper Captain in 'Rule a Wife and Have a Wife.' In 1769, and probably in subsequent years, he was at Bath. From 1774 to 1777 he was at Covent Garden, where he enacted Bayes in the 'Rehearsal,' Benedick, Osman in 'Zara,' Adam in 'As you like it,' Wolsey, and the Duke in 'Measure for Measure.' In 1778–9 he managed the theatre at Bath, and played 'leading business,' Richard III, Macbeth, Comus, Jaques, &c. In 1780 he was too ill to act, and he died in 1781.

Lee had a good face and figure and was a competent actor. Kelly praises him warmly, especially in Aboan, Vernish, Young Belmont, Iago, and Pierre, but owns he had some unpleasant peculiarities of speech. The author of the 'State of the Stage' in 1753 is held to refer to Lee in describing an actor who was 'emphatically wrong in almost everything he repeated.' Cooke, 'Life of Macklin,' pp. 167–8, speaks of Lee's Iago as very respectable and showing judgment, and credits him with good qualities and much knowledge of his profession; but says that he 'wanted to be placed in the chair of Garrick, and in attempting to reach this he often deranged his natural abilities. He was for ever, as Foote said, "doing the honours of his face;" he affected uncommon long pauses, and frequently took such out-of-the-way pains with emphasis and articulation, that the natural actor seldom appeared.' In addition to the abridgments before mentioned, which the 'Biographia Dramatica' calls his 'literary murders,' he condensed the 'Relapse' into a three-act comedy called 'The Man of Quality,' which was acted at Covent Garden 27 April 1773, and Drury Lane 15 March 1774, and printed, 8vo, 1776. He is also suspected of having tampered with many other dramatic masterpieces. While manager of the Bath Theatre he roused the ire of Kemble, who refused to act in his adaptations. He also published 'A Letter from Mr. Lee to Mr. Sheridan,' Dublin, 1757, complaining of the treatment he received during his Dublin engagement; an 'Address to the Public,' a four-page sheet, small folio, dated Edinburgh, 4 Dec. 1767; 'Mr. Lee's Case against J. Rich,' Lond. 1758, folio; 'An Address to the Judges and the Public,' Lond. 1772, 8vo; 'A Narrative of a Remarkable Breach of Trust committed by Noblemen, Five Judges, and Several Advocates of the Court of Session in Scotland,' Lond. 1772, 8vo; and a series of letters relative to the Edinburgh Theatre.

Lee's wife died early. By her he had five daughters, two of whom, Harriet and Sophia, are noticed separately. His only son, George Augustus Lee (1761–1826), was a partner in a well-known firm of Manchester cotton-spinners (Phillips & Lee). He honourably distinguished himself by his readiness in adopting new inventions in his factories. Boulton and Watt were among his friends, and the steam engines which his firm introduced into their works were said to be the finest specimens extant of perfect mechanism. Lee was the first to employ cast-iron beams in his mills so as to render them fire-proof, and he was one of the first large employers to introduce gas into their workshops (cf. *Trans. Roy. Soc.*, 1808). He induced his workpeople, who numbered a thousand, to raise and administer a fund for mutual relief in sickness (*Annual Biog. and Obit.* 1827.)

[Books cited; Genest's Account of the English Stage; Dibdin's Edinburgh Stage; Hitchcock's Irish Stage; Memoirs of Charles Lee Lewes; Biographia Dramatica; Thespian Dic-

tionary; Lowe's Bibliographical Account of English Theatrical Literature; Jackson's Scottish Stage; Tate Wilkinson's Memoirs.] J. K.

LEE, JOHN (1733–1793), lawyer and politician, a member of a family settled in Leeds since the early part of the sixteenth century, was born in 1733. He was the youngest of ten children, and his father dying in 1736, he was principally brought up under the influence of his mother, a woman of superior talents, who, although a protestant dissenter, was a friend of Archbishop Secker. She designed John for the church, but in spite of his pious disposition and keen interest in theology and in church matters, he was more fitted by his blunt and boisterous manner for the law, and he was accordingly called to the bar at Lincoln's Inn and joined the northern circuit. Though his advancement was slow, his learning and dexterity, his ready eloquence and rough humour eventually gave him an equal share with Wallace of the leadership of the circuit, and he held the office of attorney-general for the county palatine of Lancaster till he died. In April 1769 he appeared before the House of Commons as counsel for the petitioners against the return of Colonel Luttrell for the county of Middlesex. The petition failed, but this debate was long remembered at the bar. The government offered him a seat in the house and a silk gown in 1769, and in 1770 a silk gown, with the appointment of solicitor-general to the queen, was again offered to him, but he refused both offers on political grounds. On 18 Sept. 1769 he became, however, recorder of Doncaster. In 1779 he was one of the counsel for Admiral Keppel when he was tried by court-martial for his conduct in the engagement off Ushant on 12 July 1778. Upon his acquittal Keppel sent to Lee a fee of 1,000*l.*, and this being refused, he presented to each of his counsel, Erskine, Dunning, and Lee, a replica of his portrait by Sir Joshua Reynolds. In 1780 Lee became a king's counsel, and in the second Rockingham administration was appointed solicitor-general, and came into parliament for Clitheroe in Lancashire. Subsequently he was elected for Higham Ferrers, Northamptonshire, and sat for that place till he died. He resigned office on Lord Rockingham's death, but returned to it under the Duke of Portland, and on the death of Wallace at the end of 1783, he was promoted to be attorney-general, and held the office till the Duke of Portland was dismissed. In politics he was a thoroughgoing party man. One of his maxims was, 'Never speak well of a political enemy.' Wilkes spoke of him as having been in the House of Commons 'a most impudent dog,' and attributed his success there in comparison with other lawyers to this characteristic (Croker, *Boswell*, vii. 52). Wraxall (*Historical Memoirs*, ii. 237) calls him 'a man of strong parts and coarse manners, who never hesitated to express in the coarsest language whatever he thought,' and says of him that he 'carried his indecorous abuse of the new first lord of the treasury to even greater lengths than any other individual of the party dismissed from power' (see, too, Lord E. Fitzmaurice, *Life of William, Earl of Shelburne*, iii. 457; Doran, *Walpole's Last Journals*, ii. 585). At the bar he was universally known as 'honest Jack Lee,' was distinguished for his integrity, and amassed a large fortune. Having been injured by a wrench while riding, he was attacked by cancer, and dying on 5 Aug. 1793 he was buried at Staindrop, Durham, a seat which he obtained by his marriage with Miss Hutchinson, by whom he had one daughter. His portrait was painted by Sir Joshua Reynolds in 1786, and was exhibited in that year at the Royal Academy.

[Lord Albemarle's Memoirs of the Marquis of Rockingham, 1852, whose account of Lee is prepared from papers furnished by Lee's family, including a memoir prepared by his widow; see, too, Twiss's Life of Lord Eldon, i. 107, 132; Gent. Mag. 1793, ii. 772, 859; Nichols's Literary Illustrations, iv. 832; Trevelyan's Early Hist. of Fox, p. 441; Campbell's Chief Justices, iii. 104.] J. A. H.

LEE, JOHN (*d.* 1804), wood-engraver, was a member of what is known as the London school of wood-engraving, which was contemporary with that of Thomas Bewick [q. v.] Lee engraved the cuts for 'The Cheap Repository,' a series of tracts printed between 1794 and 1798. The work has some merits. He engraved a part of the designs by W. M. Craig [q. v.] in 'Scripture Illustrated,' with Branston and others; and also Craig's designs for 'A Wreath for the Brow of Youth,' a reading-book composed for the Princess Charlotte of Wales. Lee died in March 1804. His son, James Lee, also practised as a wood-engraver, and some of his father's works have been credited to him. He engraved the portraits in T. C. Hansard's 'Typographia' (1825), and was largely employed on illustrated books.

[Chatto and Jackson's Hist. of Wood-engraving; Redgrave's Dict. of Artists.] L. C.

LEE, JOHN (1779–1859), principal of Edinburgh University, was born at Torwoodlee-Mains, in the parish of Stow, Midlothian, 22 Nov. 1779. He entered the university of Edinburgh in 1794, where he supported himself by teaching. He graduated M.D. in 1801, and his thesis, 'De viribus animi in corpus agentibus,' was written in

very elegant Latin. After serving for a short time in the army hospital service he commenced studying law. But in 1804 he became amanuensis, at Inveresk, to the Rev. Alexander Carlyle [q. v.], 'Jupiter Carlyle,' who entrusted him with the manuscript of his autobiography on his death in 1805. Lee was licensed as a preacher in 1807, and after acting for a few months as pastor of a presbyterian chapel in London was ordained minister of Peebles. In 1812 he became professor of church history at St. Mary's College, St. Andrews, and was there chosen rector of the college. In 1820 he became professor of moral philosophy in King's College, Aberdeen, but his lectures there were chiefly delivered by a deputy. In 1821 he resigned both professorships and accepted a call to the Canongate Church, Edinburgh, when the degree of D.D. was given him by St. Andrews University. In 1825 he was translated from the Canongate to Lady Yester's Church, and was appointed a chaplain in ordinary to the king in 1830. He was made principal clerk of the general assembly in 1827, unsuccessfully contested the moderatorship with Dr. Chalmers in 1832, in 1834 became minister of the old church of St. Giles's, Edinburgh, principal of the United College of St. Andrews in 1837, and dean of the Chapel Royal, Stirling, in 1840. In the last year he was also elected principal of the university of Edinburgh. When the disruption took place in 1843, Lee remained faithful to the established church, undertook to conduct the divinity class, and was shortly afterwards made professor of divinity in succession to Dr. Chalmers. He held the office with the principalship. The general assembly elected him moderator in 1844. He was accomplished in almost every branch of knowledge, and in Scottish literary and ecclesiastical history had accumulated most minute and curious information. He collected a library of twenty thousand volumes, and is described by John Hill Burton in the 'Book Hunter' as Archdeacon Meadows the bibliomaniac, who would buy a book of which he had several copies already, and then, not being able to find any of his copies, would have to borrow the same book from a friend for reference. He died in the university of Edinburgh on 2 May 1859.

Lee's chief works were: 1. Six sermons, 1829. 2. Memorials of the Bible Society in Scotland, 1829. 3. 'Dr. Lee's Refutation of Charges brought against him by the Rev. Dr. Chalmers, in reference to the questions on Church Extension and University Education,' 1837. 4. 'Lectures on the History of the Church of Scotland,' 1860. 5. 'The University of Edinburgh from 1583 to 1839, 1884. Lee also edited tracts by D. Fergusson for the Bannatyne Club in 1860.

[Crombie's Modern Athenians, 1882, pp. 135–137, with portrait; Grant's University of Edinburgh, 1884, pp. 271–4; Scott's Fasti, 1866, vol. i. pt. i. pp. 12, 13, 64; Proc. of Roy. Soc. of Edinb. 1862, iv. 212–17; Scotsman, 7 May 1859, p. 4, by J. H. Burton; Veitch's Sermon on Death of Principal Lee, 1849; Inaugural Addresses by J. Lee, with a Memoir by Lord Neaves, 1861.]

G. C. B.

LEE, JOHN (1783–1866), collector of antiquities and man of science, born on 28 April 1783, was eldest son of John Fiott, merchant, London, who died at Bath 27 Jan. 1797 (*Gent. Mag.* February 1797, pp. 167–8), and of Harriett, second daughter of William Lee of Totteridge Park, Hertfordshire; she died at Totteridge, 25 June 1795. John was educated at St. John's College, Cambridge, where he was fifth wrangler in 1806, graduated B.A. in the same year, M.A. 1809, and LL.D. 1816. On 4 Oct. 1815 he assumed the name of Lee by royal license, under the will of William Lee Antonie of Colworth House, Bedfordshire, his maternal uncle. At the same time he acquired the estates of Colworth in Bedfordshire, Totteridge Park, and other lands, and in 1827 he inherited from the Rev. Sir George Lee, bart., the estate of Hartwell in Buckinghamshire. As one of the travelling bachelors of his university in 1807–10, he made a tour through Europe and the East, collecting objects of antiquity. In the 'Archæologia,' 1848, xxxiii. 36–54, he published a paper on 'Antiquarian Researches in the Ionian Islands in the year 1812,' and he presented most of the objects described to the Society of Antiquaries, of which he was elected a fellow in 1828. A printed catalogue of the oriental manuscripts which he acquired in Turkey is in the society's library. He also brought home many eastern coins and medals and casts of engraved gems, and joined the Numismatic Society.

On his return to England Lee resumed the study of law, and on 3 Nov. 1816 was admitted a member of the College of Advocates, of which society he was subsequently treasurer and librarian. He remained a practising member of the ecclesiastical courts until their suppression in 1858. At the age of eighty, on 13 July 1863, he was admitted a barrister of Gray's Inn, and on becoming a bencher in 1864 gave 500*l.* to found an annual prize for an essay on law. On 7 July 1864 he was gazetted a queen's counsel.

Throughout his life Lee interested himself in science. With the assistance of his friend Vice-admiral William Henry Smyth he built

in 1830 an observatory in the south portico of Hartwell House, and in 1837 James Epps became his permanent assistant-astronomer (Smyth, *Cycle of Celestial Objects*, 1860, pp. 120–58 et seq., a work printed at Lee's expense). He was an original member of the Royal Astronomical Society in 1820, and its president in 1862. To the society he gave the advowson of Hartwell in 1836, and the vicarage of Stone, Buckinghamshire, in 1844, with a view to the promotion of astronomy in connection with theology. He was elected a fellow of the Royal Society 24 Feb. 1831. He was also a member of the Geological Society, and his museum contained a large collection of geological specimens, including a black meteoric stone which fell in Oxfordshire in 1830. Meetings of his learned friends at Hartwell House led to the formation of the Meteorological, the Syro-Egyptian, and the Anglo-Biblical (since become extinct) societies. In 1862 he was president of the meeting of the British Archæological Association congress at Leicester. His benevolence was unbounded. In politics he was an advanced liberal, and made unsuccessful attempts in 1835, 1841, 1852, and 1863 to represent Aylesbury in the House of Commons. He favoured a union of the church of England with the dissenters and stoutly opposed Romanism. He was a rigid teetotaller and an enemy to the use of tobacco. He died at Hartwell House, near Aylesbury, 25 Feb. 1866, having married first, in 1833, Miss Cecilia Rutter, who died 1 April 1854; and secondly, on 29 Nov. 1855, Louisa Catherine, elder daughter of Richard Ford Heath of Uxbridge. He left no issue, and his property passed to his brother, the Rev. Nicholas Fiott, who assumed the surname of Lee.

Vice-admiral W. H. Smyth published at Lee's expense: 1. 'Descriptive Catalogue of a Cabinet of Roman Imperial large Brass Medals,' Bedford, 1834. 2. 'Ædes Hartwellianæ. Notices of the Manor and Mansion of Hartwell,' 1851, with 'Addenda,' 1864. 3. 'Sidereal Chromatics; being a reprint, with Additions from the Bedford Cycle of Celestial Objects and its Hartwell continuation on the Colours of Multiple Stars,' 1864. Lee himself edited 'Catalogue of the Egyptian Antiquities at Hartwell House, chiefly arranged by Joseph Bonomi,' 1858; and the following catalogues of his books were printed: 'Catalogue of Law Books in the Library at Hartwell,' 1855; 'Catalogue of Theological Books in the Library of Hartwell House, Buckinghamshire,' 1855.

[Memoir of John Lee, Aylesbury, 1870; Journal of British Archæol. Association, 1867, xxiii. 302–305; Proceedings of Royal Soc. 1868, vol. xvi. pp. xxx–i; Numismatic Chronicle, 1866, vi. 13; Gent. Mag. 1866, i. 592–3; Pall Mall Gazette, 28 Feb. 1866, p. 8; Times, 1 March 1866, p. 11; Monthly Notices Astronomical Society, 1866, xxvi. 121–9, 1867 xxvii. 109–10.] G. C. B.

LEE, JOHN EDWARD (1808–1887), antiquarian and geologist, was born at Hull 21 Dec. 1808. He early made the acquaintance of John Phillips the geologist, who was then living at York, and his attention was thus directed to geology. Weak health compelled him to travel for some years, and he visited Russia and Scandinavia. On his return he settled at Caerleon Priory, Monmouthshire, where he devoted some years to the study of the Roman remains, the subject of his chief work, 'Isca Silurum; or an Illustrated Catalogue of the Museum of Antiquities at Caerleon,' 1862, 4to. Lee afterwards moved to Torquay, and undertook the translation of various foreign works bearing on prehistoric archæology. In 1859 he was elected a fellow of the Geological Society, and he formed a very fine collection of fossils, which in 1885 he presented to the British Museum. Lee died at Torquay 18 Aug. 1887.

Besides 'Isca Silurum' and various papers in the 'Geological Magazine,' 'Magazine of Natural History,' &c., Lee's chief works are: 1. 'Delineations of Roman Antiquities found at Caerleon,' 1845, 4to. 2. 'Description of a Roman Building . . . discovered at Caerleon,' 1850, 8vo. 3. 'Selections from an Antiquarian Sketch-book' (with fifteen lithographic plates), 1859, 4to. 4. 'Roman Imperial Photographs . . . forty enlarged Photographs of Roman Coins,' 1874, fol. 5. 'Roman Imperial Profiles . . . more than 160 lithographic Profiles, by C. E. Croft, 1874, 8vo. 6. 'Notebook of an Amateur Geologist,' 1881, 8vo.

He also published translations of F. Keller's 'Lake-dwellings of Switzerland,' 1866, 8vo, 2nd edit. 1878; Conrad Merk's 'Excavations at the Kesserloch,' 1876, 8vo, and of F. Roemer's 'Bone-caves of Ojcow in Poland,' 1884, 4to.

[Proc. of Geol. Soc. 1887–8, p. 42; Brit. Mus. Cat. of Printed Books.] G. S. B.

LEE, JOSEPH (1780–1859), enamel-painter, born in 1780, painted miniatures in enamel from the life, and also copied pictures in enamel. He was an occasional exhibitor at the Royal Academy. In 1818 he was appointed enamel-painter to Princess Charlotte of Wales, of whom he exhibited portraits in that year and in 1823 (the latter a copy of one by Dawe), and in 1832 a portrait of the Duke of Sussex, after Phillips, having previously been appointed enamel-painter to that prince. He also painted George IV after Sir Thomas

Lawrence. Lee exhibited for the last time in 1853, and died at Gravesend on 26 Dec. 1859, aged 79. There is an enamel painting by him at the South Kensington Museum.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Royal Academy Catalogues.] L. C.

LEE, MATTHEW, M.D. (1694–1755), benefactor to Christ Church, Oxford, born in Northamptonshire in 1694, was the son of William Lee. In 1709 he was admitted on the foundation at Westminster School, and was elected to Christ Church in 1713. He contributed to the Oxford poems on the death of Dr. Radcliffe in 1715. He graduated B.A. in 1717, M.A. in 1720, M.B. in 1722, and M.D. in 1726. For some years he practised medicine successfully at Oxford, but about 1730 settled in London. He was admitted a candidate of the Royal College of Physicians on 12 April 1731 and a fellow on 3 April 1732. He was censor in 1734 and Harveian orator in 1736. His oration was published during the same year. In 1739 he was appointed physician to Frederick, prince of Wales. He died on 26 Sept. 1755 and was buried in the church of Little Linford, Buckinghamshire (Lipscomb, *Buckinghamshire*, iv. 233). By his wife, Sarah, youngest daughter of John Knapp, he had no children. His bust is in the library at Christ Church.

In 1750 Lee founded an anatomical lectureship at Christ Church, which he endowed with an annual stipend of 140*l.*; he also gave money for building an anatomy school, and for converting the old library into rooms (Wood, *Colleges and Halls*, ed. Gutch, iii. 456, 461). He likewise bequeathed a sum of money for the establishment of exhibitions at Westminster School.

[Welch's Alumni Westmon. 1852, pp. 251, 259; Munk's Coll. of Phys. 1878, ii. 55–6, 119–21.] G. G.

LEE, NATHANIEL (1653?–1692), dramatist, is said to have been son of Richard Lee, D.D. The latter was educated at Cambridge (B.A. St. John's College, 1632), showed some taste for music, took holy orders, accepted the solemn league and covenant, and adhered through the civil wars to the parliament. By order of parliament he became rector of St. Martin's Orgar, London, in 1643, and an ordainer of ministers on the presbyterian model in 1644 (cf. *Journal of the House of Commons*, iii. 630). Preferment was liberally bestowed on him. He held at the same time the rectories of Hatfield, Hertfordshire (from 1647), of Little Gaddesden (from 1655), and of Berkhampstead, St. Peter (from 1656), es ides the mastership of Royston Hospital, Leicester, from 1650. He became chaplain to Monck, duke of Albemarle, and conformed after the Restoration. In 1663, in St. Mary's Church, Cambridge, and at St. Paul's Cathedral (29 Nov.), he preached a sermon—published with the title 'Cor Humiliatum et Contritum'—in which he recanted all his earlier opinions and confessed remorse for having taken the covenant, and for having expressed approval of Charles I's death. Robert Wilde, the presbyterian poet, satirised this change of front in a poem entitled 'Recantation of Penitent Proteus, or the Changeling,' 1664. Richard Lee died at Hatfield in 1684, aged 73, and was buried in the chancel of the church there. The Hatfield registers contain entries of the baptisms of his sons Daniel (*b.* 1652), Richard (*b.* 1655), John, 'y^{e} 10th child' (*b.* 1662), and Emmanuel, 'his sixt sonn' (*b.* 1667). The son Richard was vicar of Abbots Langley from 27 Oct. 1691 to 15 Sept. 1699, and rector of Essendon from 1699 till his death in 1725, at the age of seventy. An older son than any of these was named Samuel.

Nathaniel, perhaps the second son, was probably born in 1653. He was educated at Westminster School, and, according to Lord Rochester, was 'well lasht' by the head-master, Busby. On 7 July 1665 he was admitted to Trinity College, Cambridge, and graduated B.A. in January 1667–8 (information from W. Aldis Wright, esq.) To a collection of 'Threnodia' by Cambridge students on the death of his father's patron, George Monck, duke of Albemarle, he contributed an ode in English verse (cf. Nichols, *Miscellany Poems*, vii. 86). As a young man he is said to have been handsome and 'of an ingenious conversation,' and he seems to have obtained an entrance into fashionable society before leaving Cambridge. The Duke of Buckingham, who became chancellor of the university in 1671, is credited with having 'brought him up to town,' and with having wholly neglected him on his arrival there (Spence, *Anecdotes*, p. 62). But Lee came to know Rochester and other of his neglectful patron's abandoned friends, and he lost no time in imitating their vices, to the permanent injury of his health.

To earn a livelihood he at first sought to become an actor, and in 1672, according to Downes's 'Roscius Anglicanus' (p. 34), was allotted the part of Duncan at the Dorset Garden Theatre in D'Avenant's adaptation of 'Macbeth,' but his acute nervousness rendered the experiment a failure, although he was reported to be an admirable elocutionist. Oldys assigns a similar result to his attempt to play a part in Mrs. Behn's 'Forced

Marriage, or the Jealous Bridegroom,' in the same season, but Downes assigns that disaster to Otway. Although Lee appears to have undertaken the small rôle of Captain of the Watch in November 1672 in the 'Fatal Jealousy,' a play assigned to Neville Payne, he very soon abandoned acting for the writing of tragedies. In that pursuit he achieved, despite his extravagances, much popular success. The actor Mohun, who filled the chief rôles in Lee's pieces, is reported to have repeatedly expressed his admiration at the author's effective mode of reading his plays aloud to the company. 'Unless I were to play it,' the actor is reported to have said to Lee of one of his parts, 'as well as you read it, to what purpose should I undertake it?'

The plots of Lee's tragedies were mainly drawn from classical history, but he treated his authorities with the utmost freedom, and at times seems to have wilfully travestied them. His earliest effort, 'Nero,' produced in 1675, was chiefly written in heroic couplets (London, 1675, 1696, 1735). Like its three immediate successors, it was first performed at the Theatre Royal, Drury Lane. Hart figured in the title-rôle and Mohun as Britannicus. In 1676 Lee wrote two plays, also in rhyme, 'Gloriana, or the Court of Augustus Cæsar' (London, 1676, 4to), and 'Sophonisba, or Hannibal's Overthrow' (London, 1676 and 1693, 4to; 5th edit. 1704, 1709, 1735). The latter piece, for which Purcell wrote the earliest music prepared by him for the stage, treats of Hannibal's legendary passion for a lady of Capua, and was dedicated to the Duchess of Portsmouth. It was always admired, according to Genest, by 'the fair sex.' Rochester asserts that Hannibal was presented as 'a whining amorous fool.' The play was performed in the tennis-court at Oxford during commemoration week in July 1680 (cf. Wood, *Life and Times*, ii. 490), and Dryden wrote a special prologue for the occasion.

Lee's reputation was not definitely secured till 1677, when his best-known tragedy, 'The Rival Queens, or the Death of Alexander the Great'—his first essay in blank verse—proved a triumphant success (London, 1677, 1684, 1694; 4th edit. 1702, 4to). De La Calprenède's novel 'Cassandre' seems to have suggested some of the scenes. The jealousy of Alexander's first wife, Roxana, for his second wife, Statira, is the leading theme. In this play first appeared the usually misquoted line, 'When Greeks join'd Greeks then was the tug of war' (act iv. sc. 1; *Works*, 1734, iii. 266); but the verses beginning 'See the conquering hero comes,' which were introduced into the play (act ii. sc. 1) in late acting versions (cf. ed. 1785, p. 21), have been repeatedly assigned to Lee in error; they were written by Dr. Thomas Morell [q. v.] for Handel's oratorio 'Joshua' in 1747, and were thence transferred to Handel's 'Judas Maccabæus.' In the first representation of the 'Rival Queens' Hart played Alexander and Mohun 'honest old' Clytus. Dryden joined in the general chorus of praise, and when the piece was published, with a fulsome dedication to the Duchess of Portsmouth, he prefixed verses in which Lee's delineation of the passions was commended for sincerity and warmth.

'Mithridates, King of Pontus,' in blank verse (London, 1678, 4to), was first acted at Drury Lane in March 1678, with Mohun in the title-rôle, and it sustained Lee's position in popular esteem. Dryden contributed an epilogue, and the play was acted by amateurs at the Banqueting House, Whitehall, when Princess Anne appeared as Semandra.

In 1679 Dryden gave practical proof of his regard for Lee by inviting his aid in an adaptation of Sophocles's 'Œdipus.' The general plan and the first and third acts are assigned to Dryden, the rest to Lee. The piece was produced at the Duke's Theatre in Dorset Gardens. In spite of 'the rant and fustian' which Lee introduced, and his revolting treatment of the closing episode, the tragedy 'took prodigiously, being acted ten days together.' Œdipus and Jocasta were played respectively by Betterton and his wife. At the same theatre Lee produced in 1680 his next two tragedies, 'Cæsar Borgia' (London, 1680, 4to), with a prologue by Dryden, and Betterton in the title-rôle, and 'Theodosius, or the Force of Love' (London, 1680, 1684, 1692, 1697, 1708), with the same actor in the part of Varanes (dedicated to the Duchess of Richmond). 'Cæsar Borgia,' whose plot was drawn from the 'Pharamond' of Gomberville, abounds in villanies and murders, and is again in blank verse. In 'Theodosius' the blank verse is diversified by many excursions into rhyme. In 1681 Lee wrote a fourth play for Dorset Gardens Theatre, 'Lucius Junius Brutus, the Father of his Country,' a tragedy in blank verse (London, 1689, 4to). It is partly based on Mlle. de Scudéry's 'Clélie.' Some lines on the immoral effeminacy of Tarquin were interpreted as a reflection on Charles II, and on the third night the further representations were prohibited by Arlington, the lord chamberlain. In 1703 Gildon produced a free adaptation with the scenes and names of the characters transferred to Italy; this was entitled 'The Patriot, or the Italian Conspiracy,' and was duly licensed and acted at Drury Lane. In 'Tryall of Skill, a New

Session of the Poets,' 1704, Lee is introduced as storming wildly at Gildon for ruining his 'Brutus.'

In November of the year (1681) that saw the production of 'Brutus,' Lee's comedy the 'Princess of Cleve,' founded on Madame La Fayette's romance of the same name, was acted at Dorset Gardens for the first time. It is singularly coarse in plot and language. Dryden wrote a prologue and epilogue, which appear in his 'Works,' but were not published with the play, which first appeared in print eight years later. Lee in the first act makes a reference to the recent death of his patron Rochester under the disguise of 'Count Rosidore.' Nemours, the chief character, was played by Betterton.

With a view to removing the bad impression created by his 'Brutus,' Lee wrote an adulatory poem 'To the Duke [of York] on his Return' in 1682 (Nichols, *Miscellany Poems*, i. 46), and in the same year he induced Dryden to join him in an historical tragedy called 'The Duke of Guise,' in accordance with a promise made by the great poet after they had collaborated in 'Œdipus.' The plot was readily capable of an application to current politics, and it championed the king and tories far more directly than 'Brutus' had favoured the whigs. Dryden was only responsible for the first scene of act i., act iv. and half of act v. (Dryden, *Vindication of the Duke of Guise*, Scott's edition, vii. 139). Two of Lee's scenes were introduced from the 'Massacre of Paris,' a manuscript piece already written by him, but apparently refused a license (cf. *Princess of Cleve*, ded.) The piece was produced on 4 Dec. 1682 at the Theatre Royal, soon after D'Avenant's and Betterton's companies had effected their well-known union. Betterton assumed the character of the duke, who was clearly intended to suggest the Duke of York. The public were excited, and Hunt and Shadwell attacked the authors in the interest of the whigs, and Dryden replied to his critics in his 'Vindication of the Duke of Guise' (1683). Dryden there confuted the popular political interpretation, and in the dedication of the published piece to Laurence Hyde, earl of Rochester, he made a like disclaimer in the joint names of Lee and himself. Finally, in 1684 Lee's last tragedy, 'Constantine the Great,' was produced at the Theatre Royal, with Betterton in the title-rôle and Mrs. Barry as Fausta. The epilogue was written by Dryden and had a political flavour. Lee was himself responsible for the prologue, and after bitterly bidding his hearers keep their sons 'from the sin of rhyme,' reminded them

> How Spencer starv'd, how Cowley mourn'd,
> How Butler's faith and service were returned.

A worse fate was in store for himself. In spite of his dramatic successes, Lee's vices grew with his years, and his rubicund countenance testified to his intemperate habits. His aristocratic patrons were gradually estranged. Three of his published plays, 'Brutus,' 'Princess of Cleve,' and 'Mithridates,' he had dedicated to the Earl of Dorset. The Earl of Pembroke, to whom he dedicated his 'Cæsar Borgia,' is said to have invited him to Wilton, where he outstayed his welcome in an attempt, the butler feared, to empty the cellar. His indulgences affected his brain, or, at any rate, aggravated an original tendency to insanity. In many of his plays he had dwelt on madness, and had described with startling realism 'a poor lunatic' in his 'Cæsar Borgia.' Before the catastrophe actually came, Dryden wrote of 'poor Nat Lee . . . upon the verge of madness.' His mind completely failed at the close of 1684, and he was removed to Bethlehem Hospital on 11 Nov. of that year. Tom Brown, who, in his 'Letters from the Dead,' represents Lee in hell as singing a filthy song in Dryden's company, declares that while under restraint he wrote a tragedy in five-and-twenty acts (Brown, *Works*, 1730, ii. 187–8). Many instances are on record of his epigrammatic replies to inquisitive visitors, who included Sir Roger L'Estrange and Dean Lockier. To L'Estrange Lee is said to have addressed the line, 'I'm strange Lee alter'd, you are still L'Estrange,' but the same play upon words appears in the poem addressed by Robert Wilde to the dramatist's father. The author of a contemporary 'Satire on the Poets' applies to Lee lines from his own 'Cæsar Borgia' in a well-known stanza beginning—

> There in a den removed from human eyes,
> Possest with muse, the brainsick poet lies.

After five years' detention Lee's reason sufficiently recovered to warrant his release, but his literary work was done. A pension of 10*l.* a year was allowed him by the company at the Theatre Royal, where his laurels had been won, and where he seems to have been popular with the actors. He told Mountfort, whose rendering of his 'Mithridates' had specially pleased him, 'If I should write a hundred plays, I'd write a part for thy mouth [in each].' The 'Princess of Cleve' was now first published in 1689. A piece written in earlier life, the 'Massacre of Paris,' i.e. of St. Bartholomew, two scenes of which he had already introduced into the 'Duke of Guise,' was first produced at Drury Lane in 1690, when Betterton played the Admiral of

France, and Mrs. Betterton Marguerite, and it was published in the same year.

But Lee could not long resist temptation. According to Oldys, when returning one night, overladen with wine, from the Bear and Harrow in Butcher Row, through Clare Market to his lodgings in Duke Street, Lee 'fell down on the ground as some say, according to others on a bulk, and was killed or stifled in the snow' (*sic*). He was buried in the parish church of St. Clement Danes on 6 May 1692 (*Reg.*) Oldys also states that a brother of Lee, living 'in or near the Isle of Axholme'—perhaps Richard Lee, vicar of Abbots Langley—had in 1727 a trunkful of his writings, but the assertion has not been substantiated. A collected edition of Lee's tragedies appeared in 1713 in 2 vols. A later edition in 3 vols. was issued in 1734, but some title-pages are dated two years later.

Many of Lee's plays long held the stage. The 'Rival Queens,' known by its second title of 'Alexander the Great' from 1772, was, according to Colley Cibber, in greater favour with the town than any other play in the early years of the eighteenth century. Its success, Cibber hinted, was due to the skill and fame of the actors (Mohun, Mountfort, and Betterton) who filled the leading parts, rather than to the literary merits of the piece. The rôle of Alexander was one of Betterton's most popular assumptions, and when he resigned the part, the play lost its hold on the playgoers' favour. Colley Cibber produced a coarse parody called 'The Rival Queans, with the Humours of Alexander the Great, a Comical Tragedy,' one act of which appears to have been first acted at the Haymarket on 29 June 1710. It was first published, 'As it was acted at the Theatre Royal in Drury Lane' in 1729, at Dublin, where new editions of Lee's original play were issued in 1731 and 1760. A manuscript note in the British Museum copy suggests that the parody was often acted in Dublin with Theophilus Cibber in the chief character. But, despite ridicule, Lee's tragedy remained a stock piece at the chief London theatres for nearly 150 years. Genest notes twenty-one revivals. Among the most interesting were two representations at Covent Garden Theatre (1 June 1808 and 17 Nov. 1822), in which Charles Kemble and Betty respectively played Alexander. Mrs. Powell appeared many times as Roxana. A revised version by J. P. Kemble was published in 1815. On 23 June 1823 Edmund Kean appeared as Alexander at Covent Garden, with Mrs. Glover as Roxana. 'Theodosius' was hardly shorter-lived than 'Alexander.' Editions appeared in 1752, 1779, and 1782, and an altered version, called 'The Force of Love,' was published in Dublin in 1786. Kemble appeared as Varanes at Drury Lane, 20 Jan. 1797, with Mrs. Powell as Pulcheria. 'Mithridates' kept the stage for sixty years. In 1797 Kemble arranged a revival and carefully revised the piece, assigning the part of Ziphares to himself and that of Semandra to Mrs. Siddons. But Sheridan judged the experiment ridiculous, and the rehearsals were stopped, whereupon Kemble published his revised edition, and it was reissued in 1802. Kemble also put 'Œdipus' into rehearsal about the same time, but Mrs. Siddons's objections to the part of Jocasta led to an abandonment of the performance. Sir Walter Scott notes a revival of 'Œdipus' about 1778, when the audience, revolted by the plot, left the theatre after the third act. The 'Massacre of Paris' was revived, after an interval of thirty years, at Covent Garden in 1745, on account of its protestant bias and its applicability to the Jacobite rebellion. It was acted for three nights (31 Oct., 1–2 Nov.)

Lee was a student of the Elizabethans. In 'Mithridates' he claimed to have 'mixed Shakespeare with Fletcher' (ded.) In his dedication of 'Cæsar Borgia' to the seventh Earl of Pembroke, he reminded his patron of his ambition to stand towards him in the same relations as Ben Jonson stood to the third earl. He consoled himself for his disappointment at the suppression of his 'Brutus' by the reflection that Jonson's 'Catiline,' and even Shakespeare's 'Julius Cæsar,' had been subjected to somewhat similar insults. Throughout his tragedies Lee borrows phrases and turns of thought from Shakespeare. But it is in their barbaric extravagances rather than their rich vein of poetry that Lee resembles Shakespeare's contemporaries, and hardly any Elizabethan was quite so bombastic in expression and incident as Lee proved himself in his 'Cæsar Borgia.' 'It has often been observed against me,' he wrote in the dedication of his 'Theodosius,' 'that I abound in ungoverned fancy.' Yet sparks of genius glimmer about the meaningless and indecent rhapsodies which characterise most of his plays. Rochester, in his 'Session of the Poets,'

> Confess'd that he had a musical note,
> But sometimes strained so hard that it rattled in the throat.

Colley Cibber describes Lee's 'furious fustian and turgid rant,' but admits that his verse displays 'a few great beauties,' although even these have 'extravagant blemishes.' Steele, writing in the 'Spectator' (No. 438, on 'Anger,' 23 July 1712), quotes from the 'Rival

Queens' a passionate speech of Alexander (act iii. sc. 1) to illustrate 'passion in its purity, without mixture of reason . . . drawn by a mad poet.' Addison's criticism is charitable and just. 'Lee's thoughts,' he writes in the 'Spectator,' No. 39, 'are . . . frequently lost in such a cloud of words that it is hard to see the beauty of them. There is an infinite fire in his works, but so involved in smoke that it does not appear in half its lustre. He frequently succeeds in the passionate part of the tragedy, but more particularly when he slackens his efforts and eases the style of those epithets and metaphors in which he so much abounds.' 'Dedicating Lee' is the title given the dramatist in the 'Satyr on the Poets' (*State Poems*, 1698, pt. iii. p. 57). John Dennis calls him 'fiery Lee' in his prologue to Gildon's 'Patriot.' Steele, in his prologue to Mrs. Manley's 'Lucius,' 1717, writes of him approvingly, and states that his success as a dramatist was due to his sedulous endeavour to adapt his pieces to the taste of every class of his audience.

A portrait of Lee appears in the 'Monthly Mirror,' 1812, xiii. 75. It is there described 'as the first that has been published,' and the painting from which it was engraved as 'the only portrait that now exists, or that probably was ever taken.'

[Genest's Account of the Stage; Theophilus Cibber's Lives of the Poets; Langbaine's Lives with Oldys's notes; Colley Cibber's Apology, ed. Lowe; Nichols's Miscellany Poems; Baker's Biog. Dram.; Ward's English Dramatic Literature; Biog. Brit.; Tom Brown's Works; Dryden's Works, ed. Scott; Beljame's Le Public et les Hommes de Lettres, 1660–1744, Paris, 1881; Retrospective Review, iii. 240–68. The registers of Hatfield and of St. Martin's Orgar have been searched in vain for the date of Lee's birth.]

S. L.

LEE, MRS. RACHEL FANNY ANTONINA (1774?–1829), heroine of a criminal trial, and the subject of chapter iv. of De Quincey's 'Autobiographic Sketches,' was a natural daughter of Francis Dashwood, lord le Despenser, and was probably born about 1774. The incidents of her early life have been related by herself, but in so confused a manner, and with such liberal resort to dashes and initials, that it is exceedingly difficult to frame any coherent narrative from her statements. It appears, however, that she was very carefully educated, and endowed by her father with a fortune amounting, De Quincey says, to 45,000*l.* After several advantageous offers of marriage had been declined under her mother's influence, she eloped, as it would appear, about 1794, with Matthew Allen Lee, esq. Lee married her, but she separated from him about a year and a half afterwards. Her husband was 'distinguished for nothing,' according to De Quincey, 'but a very splendid person, which had procured him the distinguishing title of Handsome Lee.' Shortly after leaving her husband she took up her residence at Manchester, where she made the acquaintance of De Quincey's mother. Manchester society was dazzled by her beauty, astonished by her learning (rather extensive, however, than profound, for she speaks of the *chisel* of Zeuxis), and horrified by the violence of her attacks on Christianity. After several changes of residence, and continual quarrels with friends and connections, she was in 1803 living in Bolton Row, Piccadilly, whence, on 15 Jan. 1804, she eloped with a young Oxonian named Loudoun Gordon, accompanied by his brother, Lockhart Gordon, a married clergyman. The circumstances of this affair were differently represented by the parties, but there can be no reasonable doubt that the Gordons could not have carried Mrs. Lee off against her will, and that consequently the case was not one of abduction. That they behaved very basely to an unprotected and half-deranged woman is equally certain. Mrs. Lee and her companions were pursued at the instance of Mrs. Lee's trustee, and overtaken at Gloucester, where Loudoun Gordon was arrested on a warrant (cf. *Gent. Mag.* 1804, pt. i. p. 81). Mrs. Lee, under pressure, as was supposed, from her husband, committed the irreparable fault of appearing as a witness against the brothers at the Oxford assizes on 6 March following. Her examination was speedily stopped upon her declaration of disbelief in Christianity. De Quincey, who was present at the trial, says that she also professed disbelief in God, but this is contradicted by the report, and is at variance with the entire tenor of her writings. The case against the Gordons having thus broken down, they were acquitted, though severely censured by the judge; and Mrs. Lee, regarded not unjustly as a false witness, was dangerously mobbed, and had much difficulty in escaping. Public interest in the scandal was prolonged by the sad death at Dorchester, 'of a broken heart,' of Lockhart Gordon's deserted wife in the following May (cf. *ib.* pt. i. pp. 485, 594). Mrs. Lee's friends placed her in the family of a Gloucestershire clergyman, distinguished, De Quincey says, for his learning and piety, but in Mrs. Lee's estimation a fell and insidious persecutor. This became, sooner or later, her opinion of every one with whom she was brought into intimate connection, and there can be hardly any doubt that she was partially insane as

regarded her perception of ordinary matters, while the higher intellectual faculties were so little affected that the 'Essay on Government,' which she published in 1808 under the pseudonym of 'Philopatria,' was, De Quincey assures us, read twice through and highly commended by a reader so chary of his time and his praise as Wordsworth. Some morbid eccentricity is apparent where the authoress alludes to herself, but otherwise it is a sound, well-intentioned, and rather commonplace composition. In 1807 Mrs. Lee published a 'Vindication of her Conduct,' and in 1808 she returned to London on hearing of the death of her husband, who had committed suicide. About 1810 she assumed the title of Baroness le Despenser, to which she had, of course, no claim. The rest of her life seems to have been spent in a series of disputes with various persons, including Mrs. Dashwood, a relative, another relative or connection named Fellows, Bolaffy, who assisted her Hebrew studies, and one Marshall, an amanuensis whom she accused of treachery. She was undoubtedly partially of unsound mind, and evinced it by the morbid suspiciousness which usually accompanies insanity. Her quarrels produced a number of pamphlets from her pen appealing to the public, but they are of no interest at the present day. She died early in 1829.

[Memoirs of R. F. A., about 1812, and Mrs. Lee's other publications; Apology for the Conduct of the Gordons, by Loudoun Harcourt Gordon, 1804, which contains a report of the Gordon trial; De Quincey's Autobiographic Sketches, chap. iv.; Gent. Mag. 1829, pt. i. p. 649.] R. G.

LEE, Sir RICHARD (1513?–1575), military engineer, eldest son of Richard Lee and of Elizabeth, daughter of Robert Hall, belonged to a Hertfordshire family called indiscriminately Lee, à Lee, and à Leigh. In 1528 Lee was page of the king's cups, and on 20 Aug. of that year a grant was made to him by the king of an annuity of 6*l*. In 1533 he was serving with the army at Calais. In July 1540 he was sent by the council of Calais to carry a letter dated 27 July to the king, explaining the progress made with the defences. Lee was sent back to superintend the destruction of a roadway near Calais which belonged to the English but was used by evil-disposed persons on the border of both the English and French pales. The French retaliated by building a strong castle on their boundaries at Arde, and a bridge from it into the English pale, which, although demolished by Lee and his companions, was rebuilt, and formed the subject of much official correspondence. One result was the making of a map of the neighbourhood of Calais for the information of the king; it is now in the British Museum.

In the autumn of 1540 (*Cotton MS.*) Lee was appointed surveyor of the king's works. On 8 Sept. 1541 he and seven others, one of them being Lord Maltravers (deputy of Calais), were appointed a commission for surveying and letting the marches of Calais. In July 1543 Lee was instructed to aid Sir John Wallop [q. v.], lieutenant of the castle of Guisnes, in an invasion of the neighbouring French territory. Wallop, in a letter to the privy council, narrates that with the attack on the castle of Fiennes Lee 'toke very gret payne.' He appears to have returned to England when the expedition was over. On 7 Jan. 1544 the manor of Hexton, Hertfordshire, was granted him, and the same year a lease for eighty-one years of the manor of Newland Squillers, Hertfordshire.

In February 1544 Lee spent some weeks in inspecting the fortifications of Tynemouth, and in May he was present at the attack on Leith and Edinburgh. From the chapel of Holyrood he carried off a massive brazen font, which he presented to the abbey church of St. Albans in Hertfordshire, inscribing on it in Latin a statement of its recent history. The font disappeared during the great civil war. Sir Walter Scott ridiculed the incident in his 'Border Antiquities' (1814). Lee also brought from Scotland a brass eagle lectern, which he presented to St. Stephen's Church, St. Albans. Lee, who, according to Hertford, the commander-in-chief, served in this (Scottish) journey both honestly and willingly, presented to the king in May 1544 a plan of Leith and Edinburgh, to enable Henry to 'perceyve the scituacions of the same, which is undoubtedly set fourth as well as possible.'

Lee accompanied the main body of the northern army from Newcastle-on-Tyne to Calais in 1544. From Calais he went to Boulogne, where he had charge of the defences during the siege in September, and when the siege was raised in October, Lee was left there with only three thousand men and some pioneers. On learning his situation, the king ordered the immediate return of the chief part of the English force to Boulogne, but before the direction could be obeyed the enemy, five thousand strong, were between Calais and Boulogne. Boulogne, although nearly taken, managed to repulse the attack owing to the strength of the defences and the gallantry with which they were held. Lee had already been knighted for his services in Scotland, and now for his brilliant services at Boulogne the king presented him, among other property, with the greater part of the monastery domains of St. Albans and with the nunnery

of Sopewell, to the south-west of St. Albans. A patent, dated 4 Oct. 1544, also granted to him a new coat of arms.

Late in 1544 Lee came to consult Henry VIII about the further fortification of Calais, and in the early part of 1545 he was busy restoring the defence works both at Calais and Boulogne. In April he was in England, and was sent to examine the defences of the Isle of Thanet in May. At Hertford's request the king sent Lee to advise him about the defence of Yarmouth and the adjoining coast, and in August about the fortifications round Kelso. In August the Duke of Suffolk asked for Lee's assistance at Portsmouth. In May 1546 Lee was sent to Calais to prepare plans showing the boundaries proposed by the French commissioners for the treaty of peace, with orders to bring them when ready personally to the king. In February 1547 Lee was at Boulogne. On 18 May the rectory and right of patronage of the vicarage of Hexton, Hertfordshire, was granted by letters patent to him and his heirs.

Lee accompanied the protector Somerset in his expedition into Scotland in the summer and autumn of 1547, when the pioneers under his orders had hard work in putting the roads in order and in undermining the castle of Dunglas. Lee was present at the assault on the forts of Thornton and Anderwyke, at the action near Hayes Castle 7 Sept., and at the battle of Pinkie or Musselburgh on the 10th. On the 12th he rode with the protector and the council over the position in front of Leith, and it was decided to cut a deep ditch on the east side of that town. In 1548 Edward VI granted to Lee the priory of Newent in Gloucestershire. During the next ten years Lee seems to have led a retired life in Hertfordshire, where he demolished the monastic buildings of St. Albans and used the materials for the repair and enlargement of Sopewell Nunnery, which he renamed Lee's Place.

By the charter of 12 May 1553, which incorporated St. Albans, the king granted the abbey church, which had been excepted out of Lee's grant, to the inhabitants for 400*l.* and a fee farm-rent of 10*l.*, which was to be paid by them to Lee, 'to whom his majesty of his liberalyte hath given the same for his goode and acceptable syrvyse.' Queen Mary's proposal, made in 1556, to re-establish the monastery of St. Albans was not, happily for Lee, carried out at the time of her death. In 1557 Lee was trenchmaster with the English army under the Earl of Pembroke, sent to join the Spaniards under the Duke of Savoy in the Netherlands, and he was present at the siege and capture of St. Quentin.

In December Lee was employed in improving the fortification of Berwick and the Scottish border, and in January 1558 Queen Mary directed him to reside in Berwick as surveyor of fortifications. For more than a year he was busy with the defences, not only of Berwick, but of Tynemouth and Norham; in 1559 he surveyed Leith, Edinburgh, and Inchkeith, and corresponded as an agent of the English court with the Scottish protestants. Lee returned to St. Albans at the end of August, and on 2 Nov. 1559 he was sent on secret service to Antwerp, where he won the good graces of Sir Thomas Chaloner [q. v.] Early in 1560 Lee prepared designs for the building of Upnor Castle on the Medway. At the request of the Duke of Norfolk Lee was sent in March to complete the defence of Berwick.

When late in March the English army had moved forward from Berwick under Lord Grey and was lying within a mile of Leith, Lee was sent by Norfolk to advise on the mode of attacking the place, and to urge Grey to hasten the attack. After making a plan of Leith, which was forwarded to Elizabeth, he returned to Berwick, and on 5 July Leith was demolished. During the next few months Lee was still occupied in surveying and fortifying Berwick.

On 12 Oct. 1562, on instructions from Cecil, Lee went to Dieppe and thence to Havre, which an English force under the Earl of Warwick had undertaken to hold for the French protestants against the army of the Guises. In December Lee's plans for the defence of Havre were in course of execution. On 20 Feb. 1564, Lee and others were appointed a commission on the state of Berwick. In April Lee arrived at Berwick, and in July submitted plans to the queen in London. Although he had leave of absence in the winter of 1564–5, he was vigorously prosecuting the works of defence at Berwick in May 1565. On 26 June Lee reported to the council a visit that he paid to Holy Island in connection with the defence of Berwick. On 2 Nov. 1573 the Earl of Essex requested that Lee might go to Ireland to construct a fort near Belfast.

Lee died in 1575. An epitaph in Latin commemorating Lee and his family is in the chancel of St. Peter's Church, St. Albans, in which parish Sopewell lay. In the drama of 'Sir John Oldcastle' (part i. 1600) is introduced a character called 'Sir Richard Lee of St. Albans.'

Lee married Margaret, daughter of Sir R. Greenfield, a fellow-commander with him at Calais, and had two daughters, coheiresses: the elder, Anne, married Edward Sadler, esq., of Temple Dinsley, Hertfordshire, and of Apsley, Bedfordshire, second son of Sir

Ralph Sadler; the younger daughter, Mary or Maud, married Sir Humphrey Coningsby, knt., second son of John Coningsby, esq., of North Mimms, and afterwards Ralph Pemberton, esq.; she died without issue. Lee's Place and the Sopewell property went to Anne, and were settled on her second son, Richard, who married Joyce, daughter of Robert Honywood of Charing, Kent, and had a numerous family. The rest of the property, settled on Maud, passed on her death without issue also to Anne. Langleybury, which formed part of the possessions of the monastery of St. Albans granted to Lee, was sold by him to Queen Elizabeth.

Nicholas Stone, sen., the statuary, had a portrait of Lee, whom he much esteemed. It was painted on board about a foot high, his sword by his side; it went afterwards to Charles Straker, a kinsman of Stone, by whom it was given to Ben Jackson, master-mason, who died 10 May 1719.

[Chauncy's Antiquities of Hertfordshire, 1700; Clutterbuck's History and Antiquities of County of Hertford, 1815; Scott's Border Antiquities, 1814; Patten's Expedition into Scotland, 1548; State Papers and Letters of Sir Ralph Sadler, 1809; Stevenson's Calendar of State Papers, 1863–7–9; Palgrave's Ancient Kalendars and Inventories of the Treasury of the Exchequer, 1836; Ridpath's Border History, 1776; Fragments of Scottish History, 1798; Hayne's State Papers of Burghley, 1740; Calendars of State Papers, Henry VIII, 1836, Scottish Series, 1858, Lemon's, 1856, Turnbull's, 1861; Original Documents, Naval and Military Affairs, 16th and 17th Centuries, Brit. Museum; Original Documents relating to the Affairs of France, &c., 16th and 17th Centuries, Addit. MSS. Brit. Museum; Nichols's Chronicle of Calais, 1846 (Camd. Soc.); Camden's Britannia, by Gibson, 1772; Fuller's Worthies of England, ed. Nichols, 1811; Lodge's Illustrated British Hist. 1791; Nichols's Diary of Henry Machyn, 1848; Grose's Military Antiquities, 1801; Cott. MSS. Faustina, Caligula; Weever's Funerall Monuments, 1767; Walpole's Anecdotes of Painting, 1782; Gent. Mag. vol. lii. 1782; Edinburgh Review, August 1810.]

R. H. V.

LEE, RICHARD NELSON (1806–1872), actor and dramatist, son of Lieutenant-colonel Lee, was born at Kew on 8 Jan. 1806, the day of Nelson's public funeral, a circumstance to which he owed his second name. A plan for his joining the navy fell through in consequence of his father's death in India. He first acted in the 'Miller and his Men' at the private theatre in Rawstorne Street, paying for his appearance. He then played as an amateur at Deptford, was also in what is called 'utility' business at the old Royalty, practised legerdemain, and accompanied on tour Gyngell, a professional conjurer. After giving conjuring performances on his own account in Edinburgh, with not very satisfactory results, Lee acted with Richardson, and joined Robert William Elliston [q. v.] in his final occupancy of the Surrey, which began on 24 June 1827. At the Surrey, under different managers, he remained seven years, playing harlequin in the Christmas pantomimes, which he wrote for Osbaldistone, the successor (1831) in management of Charles Elliston. For Yates and Matthews at the Adelphi he is said to have written in 1834 the pantomime 'Oranges and Lemons,' in which in the course of one week he was seen as clown, harlequin, and pantaloon. In 1836 he managed Sadler's Wells for Osbaldistone, then lessee of Covent Garden. On the death of John Richardson [q. v.], the proprietor of 'Richardson's Show,' on 14 Oct. 1836, Lee, in conjunction with Johnson of the Surrey, bought his business, which they conducted with success. In connection with Johnson, Lee managed the Marylebone, the Pavilion, the Standard, and finally the City of London theatres, the direction of which they retained for fifteen years. After Johnson's death in 1864 Lee remained in management until 1867, when he retired, and afterwards confined his attention to miscellaneous entertainments at the Crystal Palace or elsewhere. In 1866 he prepared an autobiography, which, like his other works, remains in manuscript.

Lee wrote over two hundred pantomimes and plays, mostly for those East-end theatres which he managed. The dramas consisted principally, if not entirely, of adaptations. His works displayed some invention and familiarity with stage resources, but little literary faculty. In the British Museum Catalogue the 'Life of a Fairy,' illustrated by Alfred Crowquill, London, 1850, 12mo, is assigned to Nelson Lee. Lee died at Shrubland Road, Dalston, on 2 Jan. 1872, and was buried on the 5th in Abney Park cemetery.

[Personal recollections; Era newspaper, 7 Jan. 1872; Era Almanack, various years; Barton Baker's London Stage, 1889; E. Stirling's Old Drury Lane, 1881; Raymond's Life of Elliston, 1857.]

J. K.

LEE, ROBERT (1804–1868), professor at Edinburgh, born at Tweedmouth, Northumberland, 11 Nov. 1804, was educated at Berwick-on-Tweed grammar school, and worked for a time as a boat-builder. In 1824 he proceeded to the university of St. Andrews, where he distinguished himself in classics. In 1833 he was elected minister of the presbyterian chapel of ease at Arbroath, Forfarshire; in 1836 was removed to the parish of Campsie, Stirlingshire, and on 29 Aug.

1843 was appointed minister of the church and parish of the old Greyfriars, Edinburgh, where he remained till his death. On 19 Jan. 1845 his church was burnt down, and, until the opening of the restored church, 14 June 1857, Lee preached in the Assembly Hall. In 1844 the university of St. Andrews conferred on him the degree of D.D. On 30 Jan. 1847 he was installed the first professor of biblical criticism in the university of Edinburgh, and dean of the chapel royal. As a professor he performed his duties most zealously.

Lee's lifelong endeavour was to extend within the church of Scotland freedom of worship and thought, and on the former issue he was successful. Anxious to remove the baldness and ungracefulness of the forms of public worship in Scotland, he introduced in 1857 stained glass into some of the windows of his restored old Greyfriars Church, and for the ten following years resolutely strove to obtain the sanction of the presbytery for written prayers, more suitable postures, and the aid of instrumental music. The first organ used in the service of the national church was introduced into the Greyfriars in April 1864, and in the same year he published 'The Reform of the Church in Worship, Government, and Doctrine. Part i. Worship.' On 23 Feb. 1859 Lee was charged with unlawful innovations before the presbytery of Edinburgh, and the case went to the general assembly, which gave a vote in his favour on 24 May. Other proceedings followed in the Edinburgh presbytery in 1864 and in the general assembly in 1865 and 1866. For celebrating on 6 Dec. 1865 in his church the marriage of the Hon. Captain Arbuthnot and Mrs. Ferguson Blair—a ceremony which was not permitted to take place in presbyterian places of worship—he was censured by the presbytery on 14 March 1866, and by the synod on 7 May. The question of distributing printed books of prayers among his congregation came before the general assembly in May 1867, but while it was in progress he was struck with paralysis. He died at Torquay on 14 March 1868, and was buried in the Grange cemetery, Edinburgh, on 20 March. His widow, Isabella Carrick, was granted a civil list pension of 100*l.* a year on 17 Nov. 1868.

Besides the work already mentioned, Lee's chief publications were: 1. 'Lectures on the Causes of Departure from the Parochial Economy and the Evils of that Departure, especially in large Towns,' 1835. 2. 'The Theses of Erastus touching Excommunication,' translated, with a preface, 1844. 3. 'A Handbook of Devotion,' 1845. 4. 'The Holy Bible. With the Marginal References revised and improved,' 1854; another ed. 1855. 5. 'Prayers for Public Worship, with Extracts from the Psalter and other parts of Scripture,' 1857; 2nd edit. 1858. 6. 'Prayers for Family Worship,' 1861; 3rd edit. 1884. 7. 'The Family and its Duties, with other Essays and Discourses for Sunday Reading,' 1863. 8. 'The Clerical Profession, some of its Difficulties and Hinderances,' 1866. 9. 'A Letter to the Members of the General Assembly in reference to a "Finding" of the Assembly respecting Innovations imputed to the Writer,' 1867. 10. 'Sermons,' 1874. Besides addresses, discourses, and single sermons.

[Gent. Mag. May 1868, pp. 680–1; Story's Life of Robert Lee, 1870, 2 vols. with portrait; Grant's University of Edinburgh, 1884, ii. 461–464; Hew Scott's Fasti Eccl. Scotic. pt. iii. pp. 55, 303, pt. vi. p. 809.] G. C. B.

LEE, ROBERT (1793–1877), obstetric physician, second son of John Lee, was born at Melrose, Roxburghshire, in 1793. He entered at Edinburgh University in 1806, being intended for the church, but he afterwards selected a medical career, and graduated M.D. in 1814. He also became a member of the Edinburgh College of Surgeons. In 1817 he came to London and took charge of a patient suffering from epilepsy. He spent the winter of 1821–2 in medical study in Paris. Returning to England he became a licentiate of the Royal College of Physicians, and began practice in London as an obstetric physician. After a severe illness, he gave up a medical appointment which he had obtained under the East India Company on receiving the appointment, through the good offices of Dr. A. B. Granville [q. v.], of physician to Prince Woronzow, governor-general of the Crimea and adjacent provinces. Lee left England for Odessa in October 1824, and was presented to Czar Alexander a few days before the czar's sudden death. Lee's account of the 'Last Days of Alexander and the First Days of Nicholas' was sent to the 'Athenæum' to counteract the impression that Alexander did not die a natural death. He returned to England with Prince Woronzow in 1826, and again began practice as an accoucheur. In 1827 he was elected physician to the British Lying-in Hospital, and began to lecture on midwifery. In 1829 he became lecturer on midwifery in the Webb Street school. In 1830 he was elected F.R.S., and also secretary to the Royal Medical and Chirurgical Society, an office which he held until 1835. In 1834 he obtained through Lord Melbourne the regius professorship of midwifery in the university of Glasgow, but resigned it after delivering his introductory address, and re-

turned to London. In 1835 he was appointed lecturer on midwifery and diseases of women at St. George's Hospital, and held the appointment until 1866.

From the time of his settling in London in 1827 Lee occupied much time and labour in investigations as to the pathology of diseases of women, puerperal fever, &c., and in prolonged dissections of the ganglia and nerves of the uterus. A list of thirty-one papers and memoirs on these subjects is given in the 'Lancet,' 22 March 1851, pp. 335–6. Many of them were published in the 'Transactions' of the Royal Medical and Chirurgical Society, and others were read before the Royal Society. Owing to differences of opinion as to the value of his discoveries the society awarded him no medal, and unfairly suppressed some of his papers. Lee's version of his treatment by the Royal Society, with many letters from distinguished anatomists approving his work, is given in detail in the work numbered 8 below. Owing in part to Lee's dissensions with the society, the Marquis of Northampton resigned the post of president, and Dr. Roget that of secretary, in 1849.

Lee was admitted a fellow of the Royal College of Physicians in 1841, and delivered the Lumleian lectures in 1856–7, and the Croonian lectures in 1862, and was Harveian orator at the college in 1864. He worked indefatigably till 1875, when he retired from practice. He died at Surbiton Hill, Surrey, on 6 Feb. 1877, aged 84, and was buried at Kensal Green. His portrait by S. Pearce is in the possession of his family.

Lee was an indomitable worker, and made numerous discoveries of permanent value. He was somewhat dictatorial and intolerant of opposition; but his treatment by the Royal Society cannot be justified. His preparations are now at Cambridge. His most valuable contribution to obstetric practice is his 'Clinical Midwifery,' containing the history of 545 cases of difficult labour. With this may be coupled his 'Three Hundred Consultations in Midwifery.'

Lee wrote: 1. 'On the Structure of the Human Placenta, and its Connection with the Uterus,' 4to, plates, Lond. 1832. 2. 'Researches on the Pathology and Treatment of the Diseases of Women,' 8vo, Lond. 1833. 3. 'Pathological Observations on the Diseases of the Uterus,' pt. i. plates, folio, 1840. 4. 'Anatomy of the Nerves of the Uterus,' plates, folio, Lond. 1841. 5. 'Clinical Midwifery,' 12mo, Lond. 1842; 2nd edition, 1848. 6. 'On the Ganglia and other Nervous Structures of the Uterus,' plates, 4to, Lond. 1842. 7. 'Lectures on the Theory and Practice of Midwifery,' 8vo, Lond. 1844. 8. 'Memoirs on the Ganglia and Nerves of the Uterus,' plates, 4to, Lond. 1849. 9. 'On the Ganglia and Nerves of the Heart,' plates, 4to, Lond. 1849. 10. 'Memoir on the Ganglia and Nerves of the Heart,' plates, 4to, Lond. 1851. 11. 'Clinical Reports of Ovarian and Uterine Diseases, with Commentaries,' 12mo, Lond. 1853. 12. 'Treatise on the Employment of the Speculum in the Diagnosis and Treatment of Uterine Diseases,' 8vo, Lond. 1858. 13. 'Three Hundred Consultations in Midwifery,' 12mo, Lond. 1864. 14. 'History of the Discoveries of the Circulation of the Blood, of the Ganglia and Nerves, and of the Action of the Heart,' plates, 8vo, Lond. 1865. 15. 'A Treatise on Hysteria,' 8vo, Lond. 1871. He also published 'Engravings of the Ganglia and Nerves of the Uterus and Heart,' &c., Lond. 1858, 4to.

[Lancet, 1851, i. 332–7, with portrait; Memoir in No. 8 (supra); Munk's Coll. of Phys. iii. 266–9.] G. T. B.

LEE or LEGH, ROWLAND (*d.* 1543), bishop of Coventry and Lichfield, and lord president of the council in the marches of Wales, was the son of William Lee of Morpeth, Northumberland, receiver-general of Berwick in 1509, who seems to have died in 1511. His mother Isabel was daughter and heiress of Sir Andrew Trollope of Thornley, co. Durham (Wood, *Fasti Oxonienses*, i. 68–69; *Letters and Papers of the Reign of Henry VIII*, i. 186, 1845). Lee was educated in St. Nicholas Hostel, Cambridge (a 'hospitium juristarum,' since merged in Emmanuel College), and became LL.B. (1510?) and doctor of decrees (1520); in 1524 he supplicated for incorporation at Oxford, but with what success is unknown (Wood). On 8 Oct. 1520 he was admitted an advocate. He was ordained priest and invested with a prebend in the collegiate church of Norton by Smyth, bishop of Lincoln, on 18 Dec. 1512. He was presented to the rectories of Banham, Norfolk, on 26 Oct. 1520, of Ashdon, Essex, on 24 July 1522 (Newcourt, *Repertorium*, ii. 16), and Fenny Compton, Warwickshire, on 1 Oct. 1526. By virtue of bulls from three successive popes he held all three livings until 1533 (Dugdale, *Warwickshire*, i. 520). Lee also became prebendary of Curborough in Lichfield Cathedral on 7 April 1527, and according to a statement of Wood (confirmed by *Letters and Papers*, vii. 967) chancellor to Bishop Blythe (cf. Kennett in *Lansdowne MS.* 980, f. 24, in British Museum), archdeacon of Cornwall on 8 Sept. 1528, and apparently archdeacon of Taunton,

though he is not in Le Neve's list. He may be the Dr. Lee who held the prebend of Wetwang in the cathedral of York (*Letters and Papers Henry VIII*, vi. 735). He had a small prebend at Ripon (*ib.* 6 Oct. 1533).

Lee first appears in public life in 1528, under the patronage of Wolsey, to whom he no doubt owed his many preferments. As Wolsey's commissary with Stephen Gardiner, and accompanied by Thomas Cromwell, he suppressed in September 1528 Felixstowe and other monasteries appropriated to Cardinal's College, Ipswich, which he visited 'for the induction of certain priests, clerks, and children' (*ib.*) On 1 April 1529 Lee suppressed the priory of Mountjoy, Norfolk, for Wolsey, with Cromwell as witness; took the fealty of the new abbot of SS. Peter and Paul, Shrewsbury, on 30 July; and was summoned *personaliter* to convocation in November (*ib.*) He visited Wolsey in 1530, and at his desire wrote to his 'loving friend,' Cromwell, for news of his 'good speed concerning the cardinal's pardon' (*ib.* iv. 6212). After Wolsey's death he shared in the rise of Cromwell, who placed his son Gregory under Lee's care (*ib.* v. 479; Ellis, *Letters*, 3rd ser. i. 338), and became a chief agent of the king and his minister both in their dealings with the monks and the clergy and in the divorce proceedings. He was rewarded with the posts of royal chaplain and master in chancery, and (19 Aug. 1532) the living of St. Sepulchre's, Newgate, London. The last preferment he resigned on 18 Dec. of the same year.

From 1531 to 1534 Lee was constantly employed in the king's service. He was at York at the end of April 1531. On 17 June he visited Athelney, Somerset, and on 5 July Malmesbury, 'signifying the king's pleasure in the election of new abbots' (*Letters and Papers Henry VIII*). On 24 Feb. 1532 he and Dr. Oliver received the surrender of the Austin Priory of the Holy Trinity, London, in July he visited the priory of Montacute, Somerset, and the abbey of Michelney, Somerset, to direct the election of a new prior and abbot (*ib.*) It has often been asserted that the crowning service by which Lee earned his bishopric was the celebration of the secret marriage between Henry and Anne Boleyn 'on or about the 25 Jan. 1533.' This rests on the somewhat circumstantial narrative of the catholic Nicholas Harpsfield [q. v.], in his treatise on the 'Pretended Divorce of Henry VIII' (Camden Soc. ed. pp. 234–5). Harpsfield reports an alleged conversation, in which the king only allayed Lee's fears and scruples by asserting his possession of a license from the pope. Burnet accepted the fact of his officiating, but rejected the story of his scruples, 'since he did afterwards turn over to the popish party' (*Hist. of Reformation*, vol. i. pt. i. p. 255, pt. ii. p. 430, Oxford edit. 1829). Rumour at the time pointed not to Lee, but to Cranmer, as the officiating minister. Cranmer, however, denied the allegation (*Spanish Calendar*, vol. iv. pt. i. p. 609: cf. *Letters and Papers*, vi. 333). During April 1533 Lee's services were in constant request in the critical stage of the divorce proceedings; documents were drafted and transcribed under his superintendence, and he had meetings with Cranmer. On 21 April he requested Cromwell to assure the king that he 'shall not be found oblivious in his great matter.' The convocation of Canterbury having recognised the illegality of the king's first marriage, Lee was despatched on 24 April to secure a similar declaration from the convocation of York, where more resistance was expected. Arriving at York on 29 April, he went next day to Auckland, where he found the Bishop of Durham 'not tractable,' and after a more successful visit to the Abbot of Fountains returned to York, where convocation on 14 May, wrote Edward Leighton, 'answered the king's questions with as much towardness as ever I saw in my life, thanks to the labours of Dr. Lee' (*ib.* vi. 398–400, 437, 451, 491). He was at Tuxford in Nottinghamshire, on his way back on 16 May, at Stamford on the 17th, and reached London on the 20th (*ib.* pp. 493, 494).

From the middle of June to the middle of July he went to and fro between Malmesbury and Burton-on-Trent, at both of which places there were troubles about monastic elections. In August he was at Ashdon and at Bromehill in Norfolk, where he and Gregory Cromwell 'killed a great buck,' and he sent partridges to Thomas Cromwell (*ib.*) Lee was granted custody of the temporalities of the see of Coventry and Lichfield, or Chester as it was colloquially called, for which he had been designated as early as December 1532, on 18 Dec. 1533, was elected bishop on 10 Jan. 1534, and was consecrated by Cranmer at Croydon 19 April (*Fœdera*, xiv. 481, 485, 486, 528, original ed.; Le Neve; Kennett). He and two other bishops were the first to take the new oath on consecration, recognising the king as supreme head of the church of England, &c. (Burnet, vol. iii. pt. ii. p. 268). No confirmation of their appointment was obtained from the pope. One of Cromwell's correspondents welcomed Lee's appointment, 'for I shall reckon you bishop there yourself;' another, Vaughan, one of his agents abroad, wrote on 1 Nov. 1533: 'You have lately holpen an earthly beast, a mole and an enemy to all godly learning, into the

office of his damnation—a papist, an idolator, and a fleshly priest into a bishop of Chester' (*Letters and Papers*). It was not until the summer of 1534 that Lee was released from his old employments. In December 1533 he and Thomas Bedyll were at Canterbury investigating the doings of the Nun of Kent. Towards the end of the month he wrote to Cromwell: 'I have nearly perfected your book, and it shall be clear written to-morrow' (*ib.* vi. 1567). The reference may be to the book of nine articles upon the validity of the king's second marriage, made by the council which is mentioned by Chapuys on 27 Dec. (*ib.*)

Early in 1534 he made vain efforts to obtain acknowledgments of the validity of the marriage with Anne Boleyn from Stokesley, bishop of London, and from Fisher, bishop of Rochester, who was in the Tower (*ib.*) In May he accompanied Archbishop Lee and Tunstall in their futile interview with Catherine (*State Papers*, Henry VIII, i. 421), and with Bedyll administered the oath of allegiance to Anne Boleyn and to the Carthusians of Shene, and the Charterhouse (*Letters and Papers*, vii. 728; *Fœdera*, xiv. 491). His name appears among those who attested the conclusion of the convocation of York, 5 May, that the Bishop of Rome has no authority in England (*Letters and Papers*). In June he and Bedyll vainly attempted to 'drive reason into the obstinate heads' of the Friars Observants of Richmond and Greenwich (*ib.* vii. 841; Gasquet, *Henry VIII and the Monasteries*, i. 183–5, 208).

At the end of June he set out for his diocese, taking Gregory Cromwell and his tutor with him, was very heartily welcomed, being 'beloved for his gentle dealing during his chancellorship there' (*Letters and Papers*, vii. 967). He assured Cromwell that though they were separated 'he was still his own' (*ib.* 10 July). He had as early as May been appointed president of the king's (until recently Princess [Mary]'s) council or commissioners in the marches of Wales, in place of John Voysey, bishop of Exeter [q. v.], under whom the lawlessness of the marches had become intolerable (*ib.* vi. 946; cf. Froude, *Hist. of England*, iii. 419–23). Lee at once caused stringent articles to be made for the better preservation of order in the marches, an act of parliament ordered felonies committed in Wales to be tried in the next English county, and the new council was given a more summary jurisdiction. Lee was empowered to put down crime by capital punishment, which had been regarded as unbefitting the spiritual office of his predecessors, who were also bishops, and he acted upon his statement to Cromwell that 'if we should do nothing but as the common law will, these things so far out of order will never be redressed' (*MS. Letter to Cromwell*, 18 July 1538, Record Office).

Lee devoted his whole energies to the rooting out of Welsh disorder. It was rarely that he could 'steal home' to Lichfield, and his visits to London were rarer still. His presence was constantly required at different points in the marches, while he held his courts in all the adjoining English counties. He was constantly moving between the head-quarters of the council at Ludlow, and Shrewsbury, near which at Shotton he had a manor, to which the tradition of 'Bishop Rowland's' summary justice long clung (Owen and Blakeway, *Hist. of Shrewsbury*, i. 311). He kept up as before a constant correspondence with Cromwell, which gives a graphic picture of his difficulties and the iron will with which he grappled with them. The Earl of Worcester and other lords marchers attempted to evade his authority, 'shire-gentlemen' disdained his inferior court, he was sometimes disavowed by Cromwell, and recovered with difficulty the expenses he incurred in the repair of the royal castles. He was often ill, but he carried out his policy without faltering. At one sessions he hanged 'four of the best blood in the county of Shropshire;' in January 1536 he reports the execution of an outlaw who was 'brought in in a sack, trussed on a horse, and hanged on a gallows for a sign on market day in the presence of three hundred people' (Ellis, *Letters*, 3rd ser. iii. 13). 'Daily,' he wrote to Cromwell, 'the outlaws submit themselves or be taken. If he be taken he playeth his pageant. If he submit himself I take him to God's mercy and the king's grace upon his fine' (*Letters and Papers*, viii. 584). Church robbers were hunted down (cf. *Letters and Papers*, x. 130). But whenever he was absent there was a fresh outbreak of felonies (*ib.* xii. 1237). Lee is credited with having first compelled the Welsh gentry to abridge their long names, making them drop all but the last (Ellis, *Letters*, 3rd series, ii. 364). It was long believed that it was by Lord-president Lee's advice that Henry VIII completed the division of Wales into shires, and incorporated it with England (*Anglia Sacra*, i. 456; Godwin, *De Præsulibus*, p. 342, ed. 1743). The reverse was the case. He protested vigorously against the statute of 1536, making Wales shire-ground and giving it justices of the peace and gaol delivery as in England. 'If one thief shall try another, all we have here begun is foredone' (*State Papers*, i. 454). Whether at his instance, or for other reasons, the 'shiring' of the marches seems to have been postponed for some years, for in 1539

and 1540 Lee commended petitions urging that the country was better as it was than as shire-ground. On 11 April 1540 he writes that he has been asked to head the commission for translating Denbighland into shire-ground, but being asked his opinion, thinks it unwise (letters to Cromwell in Record Office). This is the last of Lee's extant letters to Cromwell, who was arrested two months later, and we hear little or nothing of the last three years of his presidency. Lee rarely found time to visit the eastern parts of his vast diocese, nor was he well fitted for pastoral oversight. From 24 June 1537 he had a suffragan bishop of Shrewsbury, Lewis Thomas, late abbot of Cwmhir (Owen and Blakeway, i. 316). When the clergy were required in 1535 to preach against the usurped power of the bishop of Rome, he declared himself ready to ride to his diocese and in his own person, 'though I was never hitherto in pulpit,' execute the order (*Letters and Papers*, viii. 839). He signed by proxy as a member of convocation the articles of religion of 1536 (Burnet, vol. i. pt. ii. p. 473), and in 1537 the preface to 'The Institution of a Christian Man' (Wilkins, *Concilia*, iii. 830). In June 1538 he was taken to task for not paying due heed to the 'Injunctions' of that year, but blamed his chancellor, and had them printed for his visitation (letter in Record Office; Burnet, vol. iii. pt. i. p. 258, pt. ii. pp. 191–5). The catholics afterwards believed that he disapproved of the separation from Rome (*ib.* vol. i. pt. ii. p. 430). He was on good terms with the abbots of his diocese, but received the surrender of the abbot and convent of Wigmore in November 1538 (letters to Cromwell). His intercession rescued the shrine of St. Chad in Lichfield Cathedral from the general confiscation in 1538, but he failed to save the great church of Coventry, which he begged (12 Jan. 1539) should be left standing for his own honour and the benefit of the town (*Anglia Sacra*, i. 457; *Letters to Cromwell*).

Lee's interests sometimes suffered by his absence from court. In 1537 the king insisted on his surrendering the London house of his see in the Strand 'without Temple-barre' to Viscount Beauchamp, afterwards duke of Somerset, and in spite of his protests he had to agree. He heard that there was some talk of superseding him as lord president in favour of the Bishop of Hereford (*Letters and Papers*, xii. 986). As a solatium he was granted the church of Hanbury, Staffordshire, on 28 Jan. 1538 (*Fœdera*, xiv. 585; letters to Cromwell). After pressing his claims for several years he obtained a grant of the estates of the Austin priory of St. Thomas, near Stafford, on 13 Oct. 1539 (*Patent Rolls*, 31 Henry VIII).

Lee's signature is appended to the document in which on 9 July 1540 the clergy declared the king's marriage with Anne Boleyn void (*State Papers*, i. 633). The privy council sent an order to him on 18 Sept. 1542 (*Acts of Privy Council*, p. 33). He died in the college of St. Chad's, Shrewsbury, of which his brother, George Lee, was dean, on 28 Jan. 1543, according to the 'Inquisitio post mortem' in the Record Office; on 24 Jan. according to another account (*Anglia Sacra*, i. 456); an early seventeenth-century chronicle of Shrewsbury (Owen and Blakeway, i. 340) gives 27 Jan. as the date, and adds that he brought Wales into civility before he died, and had said that 'he would make the white sheep keep the black.'

He was buried in St. Chad's Church, Shrewsbury, under a raised monument of marble without figure or inscription, before the high altar on the south, whence it was removed in 1720 'to make way to come up to the altar' (*ib*).

Father Forest in 1533 accused Cromwell of being the 'maintainer of Dr. Lee against his wife' (Ellis, *Letters*, 3rd ser. ii. 249). Mr. Gairdner identifies this Dr. Lee with Roland Lee, but there is no other trace of his wife (*Letters and Papers*, v. 1525). Lee had one brother and a sister. The brother George Lee, LL.B., succeeded him in the benefice at Ashdon, and was by his means preferred to be master of St. John's Hospital, Lichfield, 23 March 1536, prebendary of Bishopshill, 7 May 1537, and of Wellington, 21 Dec. 1538, treasurer of Lichfield, which office he is supposed to have held until 1571, and lastly, dean of St. Chad's 8 Jan. 1542 (Churton, *Lives of Smyth and Sutton*, p. 485; Owen and Blakeway, ii. 201). He was upwards of fifty years of age at his brother's death. Their sister Isabel married Roger Fowler of Bromehill, Norfolk, of an ancient Buckinghamshire family; by their early deaths their five sons and three daughters came under the care of Lee, who married the daughters, and divided the St. Thomas estates among his four surviving nephews, descendants of one of whom are still seated in Staffordshire (*Inquisitio post mortem* of Lee; letters in Record Office).

[The fullest information about Lee is obtained from his extensive correspondence with Cromwell, extending from 1530 to 1540, and preserved in the Record Office. It is calendared with other documents relating to him down to 1537. Wood, Kennett, and others used a short life, in the History of Lichfield, written, it is thought, by William Whitelock, canon of Lichfield about 1585, and printed in Anglia Sacra (i. 456). For his lord

presidency see also Hon. R. H. Clive's Documents connected with the History of Ludlow and the Lords Marchers, 1841; Churton's Lives of Smyth and Sutton; Herald and Genealogist, iii. 226; Cooper's Athenæ Cantabrigienses, i. 81. Other authorities in text.] J. T–T.

LEE, SAMUEL (1625–1691), puritan divine, born in 1625, was the only son of Samuel Lee, haberdasher of small wares in Fish Street Hill, London. He was probably connected with the Lees of Cheshire, for which county he entertained 'an exuberant and natural love' (see *Chron. Cestrense*, p. 1). He was educated at St. Paul's School under Dr. Gill, entered Magdalen Hall, Oxford, in 1647, and was created M.A. by the parliamentary visitors on 14 April 1648. He was elected fellow of Wadham College on 3 Oct. 1648, was recommended for a fellowship at Merton in 1649, and was appointed to one at All Souls in 1650, but nevertheless remained at Wadham. He was elected proctor for 1651, objection on the ground of insufficient standing being overruled by the parliamentary visitors, and he was admitted 9 April 1651. He was bursar of his college in 1648, 1650, and 1654, sub-warden in 1652, and dean in 1653. From about 1650 he was a constant preacher in and near Oxford, although he had not received orders from a bishop. After preaching in London he was, in 1654, recalled to his duties at Wadham by the visitors of that year. He gave up his rooms on 13 June 1656, and vacated his fellowship in 1657. In July 1655 he was made minister of St. Botolph's, Bishopsgate, by Cromwell, and occupied the church till August 1659, when he was removed by a committee of the Rump parliament. Towards the end of the Protectorate he was also lecturer of St. Helen's, Bishopsgate. After the Restoration he became a member of Owen's congregation in Leadenhall Street, preached in various London churches, and occasionally resided on an estate he possessed at Bignal, near Bicester in Oxfordshire. On the death of John Rowe (12 Oct. 1677) he became joint pastor with Theophilus Gale [q. v.] of Rowe's congregation in Baker's Court, Holborn; but in the following year, on Gale's death, removed to Newington Green, where he was minister of an independent congregation till 1686. He migrated to New England in 1686, and on the formation of a church at Bristol in Rhode Island was chosen minister on 8 May 1687, but after the revolution he decided to return to England. He sailed from Boston 2 Oct. 1691. His ship was seized by a French privateer and taken to St. Malo. His wife and daughter were separated from him and, unknown to him, were sent to England. Overcome with grief, he died at St. Malo of a fever about Christmas 1691, and was buried obscurely outside the town. In his will (70 Fane) he left property to his wife Martha, and books and manuscripts to his four daughters, Rebecca, Anna, Lydia, and Elizabeth. His daughter Lydia married John George, a merchant of Boston, and after George's death became, on 5 July 1716, the third wife of Cotton Mather. She died on 22 Jan. 1733–1734.

Lee was a good scholar, speaking Latin fluently, and being well acquainted with chemistry and physic. Cotton Mather considered that 'hardly ever a more universally learned person trod the American strand' (*Magnalia*, edit. 1853, i. 602). He had studied astrology, but afterwards destroyed many books and manuscripts on the subject that he had collected. Lee inclined more to independency than to presbyterianism, but rigidly professed neither. Bishop Wilkins, his former tutor, vainly urged him to conform at the Restoration. He was charitable, and contributed generously to the Hungarian ministers taking refuge in England.

Lee wrote, in the name of the printer, H. Hall, a Latin epistle to the reader, for the fifth edition of Helvicus's 'Theatrum Historicum,' Oxford, 1651, and continued the work from 1629 to the date of publication (pp. 166–85). The epistle was reprinted in the sixth edition, Oxford, 1662, when Lee further supplied a treatise, 'De Antiquitate Academiæ Oxoniensis,' &c., and 'Tractatulus ad Periodum Julianum spectans' (both in the name of the printer), and continued the work to 1662. His 'Chronicum Cestrense' was published in Daniel King's 'Vale Royal of England' (pp. 3–25), London, 1656. Other of his works were: 1. 'Orbis Miraculum, or the Temple of Solomon,' London, 1659, 1665, printed at the expense of the university of Oxford. This book was plagiarised by one Christopher Kelly, who reproduced the last part as 'Solomon's Temple Spiritualized' at Dublin in 1803. It was again published as Kelly's in 1820, at Philadelphia (*Notes and Queries*, 3rd ser. xi. 375, 486). 2. 'De Excidio Antichristi,' 1659. 3. 'What means may be used towards the Conversion of our Carnal Relations?' London, 1661; in Annesley's 'Morning Exercises,' 1677 and 1844. 4. 'Contemplations on Mortality,' London, 1669. 5. 'The Visibility of the True Church,' in Vincent's 'Morning Exercises,' 1675; Annesley, 1845. 6. 'How to manage Secret Prayer,' in Annesley's 'Supplement,' 1676 and 1844. 7. 'The Triumph of Mercy,' London, 1677; Boston, 1718. 8. 'Ecclesia Gemens' (anon.), London, 1677, 1678, 1679. 9. 'Israel Redux,'

London, 1677, 1678, 1679, including a hitherto unprinted essay on the Ten Tribes by Giles Fletcher, LL.D. [q. v.] 10. 'The Joy of Faith,' Boston, 1687; London, 1689. 'A Discourse of the Nature, Property, and Fruit of the Christian Faith,' London, 1702, mentioned by Wood, appears to be a fresh issue of the same work.

After Lee's death appeared 'The Great Day of Judgment,' an assize sermon, Boston, 1692, 1694, 1695. He published a collection of thirty sermons by John Rowe, under the title of 'Emmanuel, or the Love of Christ,' London, 1680, and is believed to have been the 'S. L.' who wrote the preface to Thomas Mall's 'History of the Martyrs epitomised.' 'An Answer to many Queries relative to America,' mentioned among his works under date 1690, was probably never printed. A manuscript letter of 1690, bearing a similar title, from Lee to 'the very learned Dr. Nehemiah Grew' [q. v.], is among the Sloane collection of letters in the British Museum (Add. MS. 4051).

[Allen's American Biog. Dict.; Wood's Athenæ (Bliss) iv. cols. 345–7; Wood's Fasti (Bliss) ii. cols. 111, 164; Palmer's Nonconformist's Memorial, i. 104–6; Calamy's Contin. pp. 54–5; Gardiner's Admission Registers of St. Paul's School, p. 463; Gardiner's Registers of Wadham College, pp. 172–3; Registers of Visitors of Oxford (Camden Society), pp. 476, 525–6, 562; Wood's Hist. and Antiq. (Gutch), App. p. 137; Cal. State Papers, Dom. Ser. 1655, p. 254; Churchwardens' Yearly Accounts of St. Botolph's, 1655–9 (manuscript); Commons' Journals, vii. 770; Thomson's Life of Owen, p. 139; Wilson's Dissenting Churches, iii. 168; Wilson's MSS. in Dr. Williams's Library (London and Suburbs), p. 256; Drake's Cotton Mather, p. 14; Sprague's American Pulpit, pp. 209–10; Dunn's Eminent Divines, pp. 28–9; Kennett's Reg. p. 673; Halkett and Laing's Dict. of Anon. and Pseudon. Lit.; Brit. Mus. Cat.] B. P.

LEE, SAMUEL (1783–1852), orientalist, was born of poor parents, 14 May 1783, at Longnor, a Shropshire village eight miles from Shrewsbury. After receiving some elementary education at the village charity school, he was apprenticed at the age of twelve to a Shrewsbury carpenter. He was fond of reading, and some Latin quotations which he met with led him at seventeen to buy a 'Ruddiman's Grammar' at a bookstall and to learn it by heart. Other books were successively bought, and sold when read in order to enable him to secure others, his entire wages being 6*s.* per week. He thus managed to learn Greek and Hebrew, and before he was twenty-five had made some progress in Chaldee, Syriac, Samaritan, Persian, and Hindustani. He married early, and was temporarily compelled to discontinue his studies in order to obtain a better livelihood from his trade. The accidental loss of his tools soon obliged him to seek some new mode of subsistence, and he became teacher in Bowdler's Foundation School, Shrewsbury, giving at the same time private lessons in Persian and Hindustani. His talents were brought to the notice of the Church Missionary Society, and under its auspices he entered Queens' College, Cambridge, in 1813. He graduated B.A. in 1818, and proceeded M.A. in 1819, B.D. in 1827, and D.D. in 1833. At the time it was said that he was master of eighteen languages. In 1819 he became professor of Arabic in the university of Cambridge, in 1823 chaplain of Cambridge gaol, and in 1825 rector of Bilton-with-Harrogate, Yorkshire. In 1831 he was appointed regius professor of Hebrew in the university, and retained the post till 1848. In 1831 he also received a stall in Bristol Cathedral, and became vicar of Banwell, Somerset. This living he held till June 1838, when he resigned it and became rector of Barley, Hertfordshire, where he died 16 Dec. 1852. An excellent portrait of him, by Richard Evans, hangs in the public newsroom of Shrewsbury. He was twice married. He received the degree of D.D. from the university of Halle in 1822.

Lee was certainly one of the profoundest of linguists. His linguistic genius was chiefly exhibited in his scholarly editions of the New Testament in Syriac, 1816, of the Old Testament in the same language in 1823, and also in Malay; of the Psalter and Gospels in Arabic and Coptic; of Genesis and the New Testament in Persian, and of the New Testament in Hindustani. In 1817 and 1818 he superintended the publication of the prayer-book in Hindustani, and wrote a history of the Abyssinian and Syrian churches. In 1821 he issued a 'Sylloge Librorum Orientalium,' containing an account of various treatises on oriental literature, and a letter to Bellamy censuring his translation of the Bible. In 1823 he edited Sir William Jones's Persian grammar. In 1827 he issued a grammar of the Hebrew language, which reached a sixth edition in 1844, and in 1830 'Six Sermons on the Study of the Holy Scriptures,' to which are annexed two 'Dissertations on (1) the Reasonableness of the Orthodox Views of Christianity as opposed to the Rationalism of Germany, and (2) on the Interpretation of Prophecy.' In 1831 he also wrote the Latin prolegomena to Bagster's Polyglot Bible. In 1829 appeared 'The Travels of Ibn Batuta,' translated from the Arabic (cf. *Blackwood's*

Mag. xlix. 592) ; in 1833 a remarkable sermon on 'The Duty of Observing the Christian Sabbath,' in which he maintained that our Sunday is the same day of the week originally blessed as a Sabbath at the creation, the seventh-day Sabbath of the Jews only dating in his opinion from the Exodus. In 1834 he began a long controversy with Dr. Pye Smith on dissent, which resulted in the publication of several letters. In 1837 he published 'The Book of Job translated from the original Hebrew, to which is appended a Critical Commentary elucidating other Passages of Holy Writ;' in 1840 a lexicon, Hebrew, Chaldee, and English. In 1842 he published an edition, and in 1843 a translation, of the 'Theophania' of Eusebius ; in 1849 'An Inquiry into the Nature, Progress, and End of Prophecy;' and in 1851 'The Events and Times of the Visions of Daniel and St. John investigated.'

[Men of the Reign; Gent. Mag. February 1853, p. 203; Horne's Introd. to the Holy Scriptures, vol. v.; diocesan records.] T. H.

LEE, MRS. SARAH (1791–1856), artist and authoress, born on 10 Sept. 1791, was only daughter of John Eglinton Wallis of Colchester, and married, when twenty-two years of age, Thomas Edward Bowdich [q. v.] the naturalist. She shared her husband's tastes, and when he went out in 1814 on an exploring expedition to Ashantee, in the service of the African Company, she followed him after an interval. She travelled alone to Cape Coast Castle, but found on arriving there that her husband had already left on his way home. In 1815 husband and wife started together on a second journey to Africa. While in Paris in 1818 she delivered a letter of introduction from William Elford Leach [q. v.] to Baron Cuvier. He received her with the utmost kindness, and she and her husband spent the greater part of the four following years in studying Cuvier's collections. In 1823 they once more set out for Africa, visiting Madeira by the way, but Bowdich died on the Gambia river on 10 Jan. 1824, and his widow on her return home published an account of this their last journey.

Mrs. Bowdich in the early days of her widowhood revisited Paris, and saw much of Cuvier, who treated her almost as a daughter, and after his death in 1832 she published a sympathetic memoir in the following year. She had previously, in 1829, married Robert Lee (*Gent. Mag.* 1829, ii. 462), and she devoted most of the rest of her life to popularising natural science. Many of her books she efficiently illustrated herself. She termed herself a member of the 'Wetteravian Society.' In private life she was very popular, and bore cheerfully many domestic distresses. In 1854 she was granted a civil list pension of 50*l.* Mrs. Lee died at Erith on 22 Sept. 1856.

Mrs. Lee's works were numerous. The following are the most important: 1. 'Taxidermy,' 1820, a manual of great merit, which came to a sixth edition in 1843. It is full and exhaustive; the authoress acknowledges that much of it is translated from Dufresne. She praises Waterton, whom she had visited at Walton Hall, and his hospitality, and adds his instructions on preserving birds and animals. 2. 'Excursions in Madeira and Porto Santo,' 1825, to which she appended a narrative of her husband's death and the completion of her voyage, described the English settlements on the Gambia, and contributed a zoological and botanical appendix, together with plates of views, sketches, costumes, &c., drawn and painted by herself. This book shows much learning in natural history, and no mean artistic skill. 3. 'The Freshwater Fishes of Great Britain,' 1828; both in artistic power and letterpress the most valuable of Mrs. Lee's productions. It was published in parts, which were issued to fifty subscribers, headed by the Duke of Sussex. The fish were caught on purpose for Mrs. Lee, who cleverly transferred with her brush their exact tints on the bank before death had dulled the colours. Only twelve parts were completed, at a guinea a part, and at present but four perfect copies are known. Cuvier called the plates 'très belles,' and no more exquisite drawings of fish coloured according to nature have yet been published. A copy was sold by auction in 1887 for 41*l.* 4. 'Memoirs of Baron Cuvier,' 1833, in which she was much helped by Baron Pasquier, M. Laurillard, Dr. Duvernoy, and Humboldt.

Mrs. Lee's further publications consisted of 'Adventures in Australia,' 1851, 'The African Wanderers' and 'Adventures of a Cornish Baronet in North-west Africa.' She also wrote a number of small books on 'British and Foreign Birds, Trees, and Animals,' 'Elements of Natural History,' 'Farmyard Scenes,' 'Juvenile Tales,' and the like, mostly compilations.

[Works; Gent. Mag. 1856, pt. ii. pp. 653–4; Edinb. Rev. lxii. 265; Ann. Reg. 1856, p. 270; Field, 31 Dec. 1887.] M. G. W.

LEE, SOPHIA (1750–1824), novelist and dramatist, a sister of Harriet Lee [q. v.], and daughter of John Lee [q. v.] the actor, was born in London in 1750. Her mother died early, and Sophia supplied her place to the younger members of the family. In the midst of domestic duties she wrote a three-

act opera entitled 'The Chapter of Accidents,' based on Diderot's 'Père de Famille.' Harris, the manager of Covent Garden, to whom she sent it, kept it a long time, and at length suggested she should reduce it to an afterpiece, cutting out the serious portions. She rejected his advice and sent the play to the elder Colman of the Haymarket Theatre, who recommended her to expand the play into a five-act comedy. This was done; the play was produced on 5 Aug. 1780, and received with great applause (Oxberry's edit. of *The Chapter of Accidents*). Palmer, Edwin, and Miss Farren acted in it, and although its structure is slight, it enjoyed an uninterrupted success through many seasons. It was published in 1780, reached a second edition next year, and was translated into French and German. Thomas Moore speaks of it in his 'Journal' as a 'clever comedy.' It was produced for the first of many times at Drury Lane on 8 May 1781 and at Covent Garden on 23 April 1782. In 1781 the father died, but Sophia had prudently devoted the profits of 'The Chapter of Accidents' to founding a school for young ladies at Belvidere House, Bath, where she made a home for her sisters. The school became a success, and occupied nearly all Miss Lee's time. She published, however, in 1785 a novel in three volumes called 'The Recess, or a Tale of other Times,' which was well received, and is one of the earliest English historical romances. The book was dedicated to Sir John Elliot the physician, who had early discovered Sophia's literary talent, and it won the approval of Tickell, of Mr. and Mrs. Sheridan, and of Miss Ward (afterwards Mrs. Radcliffe), then a resident at Bath. Lemare translated it into French, and Miss Lee received from her publisher, Cadell, fifty pounds in addition to the amount already agreed upon for the copyright. She published in 1787 a very long and dull ballad in 156 stanzas, dealing with border warfare, and entitled 'A Hermit's Tale, recorded by his own Hand and found in his Cell.' On 20 April 1796, 'Almeyda, Queen of Grenada,' a tragedy in blank verse, written by Miss Lee, was produced at Drury Lane. Mrs. Siddons, to whom the published play was dedicated, took the title-rôle. John Philip and Charles Kemble were also in the cast. Miss Lee acknowledged her indebtedness for the catastrophe to Shirley's 'Cardinal' (cf. Genest, i. 341, vii. 238). The drama was unsuccessful and ran only four nights (Oxberry). To the first volume of 'The Canterbury Tales,' published in 1797 by her sister Harriet, Sophia contributed the introduction, and to the later volumes of the work, two tales, filling about a volume and a half, called 'The Young Lady's Tale, or the Two Emilys,' and 'The Clergyman's Tale.' Sophia's work is far inferior to Harriet's. Her circle of acquaintance in Bath was numerous and agreeable, and included General Paoli. Having made an easy competence, she gave up her school in 1803, and in the next year published in six volumes of epistles 'The Life of a Lover,' really her earliest attempt at writing. It is supposed to contain much personal history. Madame de Salaberry translated it into French, but it did not enjoy the success of her other productions. A comedy, 'The Assignation,' produced at Drury Lane on 28 Jan. 1807, with Elliston in the chief part, was a failure (Genest, viii. 35). The audience disapproved of some unfortunate personal applications wholly unforeseen by the author. It was not acted again. On leaving Bath Miss Lee resided for some time in Monmouthshire, near Tintern Abbey, and later purchased a house at Clifton, which became her permanent home. She died on 13 March 1824, and was buried in Clifton Church. She was a woman of great conversational powers and an excellent instructress, inspiring her pupils with liking and respect.

[Annual Biog. and Obit. for 1825, vol. ix.; Annual Reg. 1824, p. 216; Boaden's Memoirs of Mrs. Siddons, i. 209–13.] E. L.

LEE, THOMAS (*d.* 1601), captain in Ireland, and supporter of Robert, earl of Essex, was by birth an Englishman and a protestant. In a letter to Lord Burghley (*State Papers*, Ireland, Eliz. ci. 47) he represents himself as belonging to the same family as Sir Henry Lee or Leigh (1531–1610) [q. v.] of Quarrendon, Buckinghamshire. Lee came to Ireland shortly before 1576, probably in 1574, as an undertaker under Walter Devereux, earl of Essex [q. v.], for in 1576 he figures as constable of Carrickfergus in the absence of Captain Piers (*Cal. Carew, MSS.* ii. 45). He advanced himself by a marriage with Elizabeth Eustace, a widow, whose maiden name was Peppard (*Cal. of Fiants*, Eliz. No. 3972), and through her came into possession of considerable property, including probably Castlemartin in co. Kildare (*State Papers*, Ireland, Eliz. cii. 57). In 1581 he was employed by the lord deputy, Arthur, lord Grey of Wilton, in suppressing the rebellion of the Eustaces, and took considerable credit to himself for his share in the capture of Thomas Eustace, brother of Viscount Baltinglas (*ib.* cx. 68). But his activity in this sphere brought him into open conflict with many landowners, including the Earl of Ormonde, who objected to his trespassing in

the county of Tipperary (*ib.* c. 52). On the other hand, Archbishop Loftus admitted he had with his twenty-four horsemen 'done more good service than any one captain in this land' (*ib.* lxxxviii. 26). In February 1583 Lee's band was discharged, but it was found that the horses and their equipment were his own 'proper goods' (*ib.* xcix. 74), and Fenton, when commending him to Walsingham for further employment, did more than hint that he was not so much to blame as Ormonde wished to make out, 'though it may be,' he added, 'he is not without his portion of that common and secret envy which biteth most of us that serve here' (*ib.* c. 52). He had already greatly added to his possessions in the county by the purchase of custodians' and other interests, including the castle of Reban, which he bought outright from the Baron of Reban, Sir Walter Fitzgerald, usually called Sir Walter de St. Michael (*ib.* Dom. Eliz. ccxxviii. 33), and he petitioned in April 1583 to have a grant of the castle in fee-farm at a reasonable rent (*ib.* Ireland, Eliz. ci. 47). At the same time he offered, if he might have twenty-five horsemen and fifty footmen, to defend the county 'from the incursions and spoils of the rebels,' &c. (Morrin, *Cal. Pat. Rolls*, ii. 44). His petition was favourably received. The queen expressed her willingness to grant him the fee-farm of the lands he solicited, and commended his offer to the lords justices. Neither Loftus nor Wallop at first thought much of his plan (*State Papers*, Ireland, Eliz. cvii. 26), but a few months later the former confessed that Lee had certainly 'deserved what he asked for, having done better service than could have been expected . . . and hath so weeded those parts of that lewd sort of people as the inhabitants of their own report find great quiet and better security of their lives, goods, and cattle than of many years they have had' (*ib.* cix. 56, 57). In the winter of 1584–5 he served 'chargeably, with loss of horses to his great hindrance' (*ib.* cxv. 39), under Sir H. Bagenal and Sir W. Stanley, in the north of Ireland against Sorley Boy MacDonnell [q. v.] After a brief visit to England, he was in the autumn of 1585 employed by the lord deputy, Sir John Perrot, to prosecute Cahir Ore Kavanagh, 'a notable traitor.' Following Cahir into county Kilkenny, Lee was met by the sheriff, who 'grew to words, and so to blows, with the said Lee.' In the skirmish Lee managed to capture the sheriff and killed several of his men. Perrot acknowledged that he had only done his duty, but Lee, fearing the consequences of having offended two such powerful noblemen as Ormonde and Kildare, appealed directly to Walsingham for his support, especially against the former, 'of old being mine ancient foe' (*ib.* cxix. 11, 15). In October 1587 it was reported that a plot of Lee's against Walter Reagh, the head of the bastard Leinster Geraldines, had been frustrated through the treachery of Mrs. Lee, and that Lee had in consequence separated from her (*Cal. State Papers*, Ireland, iii. 428). There appears to have been little truth in the allegation, for Lee, having for some obscure reason shortly afterwards incurred Perrot's displeasure, and been by him deprived of his company and imprisoned for eight weeks in Dublin Castle (*State Papers*, Dom. Eliz. ccxxviii. 33), sent his wife over to England to plead his cause at court (*Cal. State Papers*, Ireland, Eliz. iv. 57, 62). Mrs. Lee's mission appears to have been in some measure successful, for in 1593 Lee, although no favourite of the lord deputy, Sir William Fitzwilliam, was actively employed in the expedition against Hugh Maguire, and was warmly commended for his bravery, not only by Tyrone (*ib.* v. 166), with whom he was supposed to be suspiciously intimate, but also by Sir H. Bagenal (*ib.* p. 172). In March 1594, when Archbishop Loftus, Sir Richard Gardiner, and Sir Anthony St. Leger were engaged in negotiating with Tyrone, Lee, owing to his intimacy with him, proved a useful intermediary (*ib.* pp. 222, 225, 226). At this time he evidently believed in Tyrone's protestations of loyalty, and it was doubtless in consequence of representations made by him to this effect that he was summoned to England. Fitzwilliam, who cordially hated Lee, did his utmost to damage his credit with Burghley, representing him to be 'indigent and desperate,' and desiring that 'he should be barred all access to her royal sacred person, sith her majesty may know otherwise all he can say' (*State Papers*, Ireland, clxxiv. 38). For the rest Fitzwilliam utterly denied his statement that Tyrone had been driven into rebellious courses by incursions into his country, 'unless haply he mean the service in Fermanagh and Monaghan' (*ib.* clxxv. 5). It was probably on this occasion that Lee wrote his 'Brief Declaration of the Government of Ireland.' Shortly after his return to Ireland he again, in September 1595, fell into disgrace, for what Sir Henry Harrington described as his 'cruel murder' of Kedagh MacPhelim Reagh and the 'sore wounding' of his brother Dermot, 'who had led the draught for taking Walter Reagh' (*Cal. State Papers*, Ireland, v. 397). In consequence he was again, for a time, imprisoned in Dublin Castle (*ib.* p. 432). His detention was apparently of short duration, for in March 1596 he accompanied the

lord deputy, Sir W. Russell, against a party of Scots and Connaught rebels in O'Madden's country (*ib.* pp. 490–1). On 1 April he addressed a letter to Burghley on the situation of affairs in Ulster, urging a conciliatory policy in regard to the Earl of Tyrone, who he declared would go to England if he had a safe-conduct direct from the queen (*ib.* p. 506, and Sir R. Cecil's reply *Cal. Carew MSS.* iii. 180). In December the deputy reported that Lee had sent in the heads of seventeen traitors (*Cal. Carew MSS.* iii. 253), and in April 1597 he was created provost-marshal of Connaught (*ib.* p. 258; *Cal. of Fiants*, Eliz. No. 6072). In the following month he commanded the party that killed Feagh MacHugh O'Byrne among the Wicklow mountains (*Cal. Carew MSS.* iii. 259). Apparently, however, about the time when Tyrone defeated Bagenal at the battle of the Yellow Ford (August 1598), Lee was again imprisoned in Dublin Castle, this time on suspicion of holding treasonable communication with Tyrone. Lee denied the charge, and attributed his imprisonment to the malice of Thomas Jones (1550?–1619) [q. v.], bishop of Meath (Lee, *Apology*, Addit. MS. 33743). The situation of the kingdom was, however, so desperate that, after a detention of about twenty weeks, he was liberated, and by his own account did good service in revictualling the castle of Maryborough and in prosecuting Phelim MacFeagh O'Byrne and the rebels who invested the Pale. The allusions in his 'Apology' to his service against Tyrone and his relations with Robert, earl of Essex, are obscure, but it would appear that about the time of Sir Conyers Clifford's defeat (August 1599) he consented, at Tyrone's request and with the cognisance of Sir Christopher Blount, to visit Tyrone. He found the earl 'quite changed from his former disposition, and possessed with insolency and arrogancy' (*ib.* f. 181); and having vainly endeavoured to induce him to submit, left him and cursed the day that ever he had known him. When Essex left Ireland in September 1599, Lee either accompanied him or followed shortly afterwards. During the interval that elapsed before his arrest he wrote his 'Discovery and Recovery of Ireland, with the Author's Apology.' He was arrested on 12 Feb. 1601 on a charge of attempting to procure the release of the Earls of Essex and Southampton by force. At his trial the following day he denied the construction put upon his words by the attorney-general, but spoke boldly in defence of Essex, who it appears had written to commend him to Lord-deputy Mountjoy. He admitted that 'it was ever my fault to be loose and lavish of my tongue,' but 'he had lived in misery and cared not to live, his enemies were so many and so great.' As a favour he begged that his son 'might have no wrong, and that he might have that little that he had got together and should leave behind him.' He was executed next day at Tyburn, dying 'very Christianly' (Cobbett, *State Trials*, i. 1403–10; Camden, *Annales*; *Cal. Carew MSS.* iv. 37).

Lee wrote: 1. 'A Brief Declaration of the Government of Ireland. Opening many Corruptions in the same. Discovering the Discontentments of the Irishry, and the Causes moving those expected Troubles, and shewing means how to establish Quietness in that Kingdom honourably, to your Majesty's profit, without any encrease of Charge.' This tract was first published by Lodge in 'Desiderata Curiosa Hibernica,' i. 87–150, Dublin, 1772, from a manuscript in Trinity College, Dublin, and was subsequently reprinted in Curry's 'Review of the Civil Wars in Ireland,' App. i. 2. 'The Discouerye and Recouerye of Ireland, with the Author's Apologye,' written in 1599–1600. Several copies of this tract, which has never been printed, are known to be in existence. One is in the possession of Viscount Dillon at Dytchley in Oxfordshire, another in that of Lord Calthorpe, and a third in the British Museum, Additional MS. 33743.

Lee professed to be a plain, outspoken soldier, and his writing reflects the character of the man. It is vigorous and often abusive, but there is a substantial substratum of useful matter in it for the historian of Ireland in the latter years of Queen Elizabeth's reign.

[State Papers, Eliz., Ireland, and Domestic; Hamilton's Cal. of Irish State Papers; Brewer's Cal. of Carew MSS.; Morrin's Cal. of Patent Rolls; Cal. of Fiants; Spedding's Letters and Life of Lord Bacon, vol. ii.; Camden's Annals; Cobbett's State Trials; Devereux's Earls of Essex; Hist. MSS. Comm. 2nd Rep. App. pp. 31, 40, and 8th Rep. App. p. 582; Lodge's Desiderata Curiosa Hibernica; Addit. MS. 33743.] R. D.

LEE, WILLIAM (*d.* 1610?), inventor of the stocking-frame, a native in all probability of Calverton, Nottinghamshire, where he is said to have been heir to 'a pretty freehold,' was matriculated as a sizar of Christ's College, Cambridge, in May 1579. Subsequently he removed to St. John's College, and proceeded B.A. in 1582–3. It is probable that he commenced M.A. in 1586 (Cooper, *Athenæ Cantabr.* iii. 38). In 1589 he was either curate or incumbent of Calverton, and invented the stocking-frame there. One of the traditions is that he acquired an aversion to hand-knitting because a young woman to whom he was paying his addresses at or near Calverton seemed,

when he visited her, to be always more mindful of her knitting than of his presence.

He taught his brother James and others to work under him, and for two years practised his new art at Calverton. He then removed the machine to Bunhill Fields, St. Luke's, London, and Queen Elizabeth, to whose notice it had been brought by Lord Hunsdon, came to see it in action. She was, however, disappointed by the coarseness of the work, having hoped that he would make silk stockings, and refused to grant the patent of monopoly which Hunsdon asked. Lee now altered the machine, and in 1598 produced a pair of silk stockings, which he presented to the queen. But both Elizabeth and James I feared that the invention would prejudice the hand-knitters, and it was consequently discouraged. Henry IV invited Lee to settle in France, promising him great rewards. Accordingly, he, his brother, and nine workmen established themselves with as many frames at Rouen, where they carried on the manufacture of stockings with success and approbation, under the king's protection. The assassination of Henry IV and the troubles which ensued in France disappointed Lee's hopes of obtaining promised privileges; and he died of grief at Paris in or soon after 1610. Upon his death seven of his workmen returned to England, and they, with one Aston of Calverton, who had been Lee's apprentice, laid the foundation of the manufacture in this country.

In the Stocking Weavers' Hall, Red Cross Street, London, there was formerly a picture, by Balderston, representing a man in collegiate costume in the act of pointing to an iron stocking-frame, and addressing a woman who was knitting with needles by hand. It bore this inscription: 'In the year 1589 the ingenious William Lee, A.M., of St. John's College, Cambridge, devised the profitable art for stockings (but being despised, went to France), yet of iron to himself, but to us and to others of gold; in memory of whom this is here painted.' The original picture seems to be lost. An engraving from it is in the 'Gallery of Portraits of Inventors, Discoverers, and Introducers of Useful Arts in the Museum of the Commissioners of Patents at South Kensington.'

The 'Origin of the Stocking-Loom' formed the subject of a painting by Alfred Elmore, A.R.A., exhibited in 1847 at the Royal Academy. The picture has been engraved by F. Holl.

[Cornelius Brown's Lives of Nottinghamshire Worthies, pp. 121–7; Beckmann's Hist. of Inventions (Francis and Griffith), ii. 368–76; Cat. of Gallery of Portraits of Inventors, &c., 5th edit. pp. 16–18; Deering's Nottingham, pp. 99, 303; Henson's Hist. of the Framework Knitters, i. 38–52; Hunter's Hallamshire, p. 141; Illustrated Exhibitor, p. 107; Letters written by Eminent Persons, 1813, ii. 432; Seymour's London, i. 603; Shuttleworth's Accounts, p. 1017; Thoroton's Nottinghamshire, p. 297.] T. C.

LEE, Sir WILLIAM (1688–1754), judge, was second son of Sir Thomas Lee, bart., of Hartwell, Buckinghamshire, by Alice, daughter of Thomas Hopkins, and brother of Sir George Lee [q. v.] His grandfather, Sir Thomas Lee (*d.* 1691), was created a baronet on 16 Aug. 1660, and sat in parliament as M.P. for Aylesbury from 1661 to 1681, as M.P. for Buckinghamshire in the Convention parliament, and as M.P. for Aylesbury in William III's first parliament until his death in February 1690–1. He was a well-known parliamentary debater in Charles II's reign, and, although often voting with the opposition, was credited with taking bribes from the court (cf. Marvell, *Satires*, ed. Aitken, pp. 31, 83, 183; Burnet, *Own Time*; Burke, *Extinct Baronetage*). The judge's father, the second baronet, was M.P. for Aylesbury in the Convention parliament and from 1690 to 1698, when he was unseated on petition. He was re-elected in 1700 and 1701. William, born at his father's seat, Hartwell, on 2 Aug. 1688, entered in 1703 the Middle Temple, where he was afterwards called to the bar. He spent some time, but without graduating, at Oxford, and in 1717 removed to the Inner Temple, of which he was elected a bencher in 1725. He appears to have practised at first chiefly in the courts of petty and quarter sessions in his native county, and in 1717 distinguished himself by the manner in which he argued a knotty point of law arising in a case of pauper settlement removed thence into the court of king's bench. It is noticeable that on this occasion he was opposed by Yorke, afterwards lord Hardwicke (Rex *v.* Inhabitantes de Ivinghoe, 1 Strange, 90). In the following year he was appointed recorder of Wycombe, and in 1722 he succeeded William Denton [q. v.] as recorder of Buckingham. From 1718 to 1730 he held the office of Latin secretary to the king. On 17 Aug. 1727 he entered parliament, in the whig interest, as member for Chipping Wycombe. In 1728 he was made a king's counsel, and about the same time attorney-general to the Prince of Wales. In 1729 he was one of the prosecuting counsel in Castell *v.* Bambridge [see under Bambridge, Thomas], but failed to obtain a conviction, although displaying great ability in his arguments. Lee's reputation as a thorough lawyer was now established,

and he was designated for the next vacant judgeship. Accordingly, on the removal of Reynolds to the exchequer [see Reynolds, James, 1686–1739] he was called to the degree of serjeant-at-law 5 June 1730, and the next day sworn in as a puisne judge of the king's bench. He declined the customary honour of knighthood, and only accepted it on his elevation to the chief-justiceship of his court, in succession to Lord Hardwicke, 8 June 1737, when he was sworn of the privy council. Though not exactly a great judge, he proved himself able, patient, and impartial. As long as Lord Hardwicke presided in the king's bench, Lee's functions were almost entirely reduced to expressing his concurrence with the decisions of his chief; it was only as chief justice that he had scope to display to full advantage his thorough and minute knowledge of the common law and his strict judicial integrity. His name is associated with few cases of public interest. He decided, however, that a female householder is entitled to vote for, and eligible to serve as, the sexton of a parish, and thus laid the foundation of the parochial and municipal franchises of women; and by a series of decisions he did much to place the law of pauper settlements on a satisfactory basis. He presided over the special commission which sat at St. Margaret's, Hill Street, Southwark, in July 1746, to try the Jacobite rebels, and in the course of these trials decided four important points of law: (1) that a commission in the army of a foreign state does not entitle the holder, being an Englishman, to be treated as a prisoner of war; (2) that no compulsion short of present fear of death will excuse participation in a rebellion; (3) that Scotsmen born in Scotland were not entitled under the Act of Union to be tried in Scotland; (4) that the acceptance of, and acting under, a commission of excise from the Pretender was an overt act of treason. His direction to the jury in the case of William Owen, tried before him at the Guildhall on 6 July 1752 for seditious libel, has been seriously criticised, but was the result of a strictly legal, if somewhat narrow, view of the respective functions of judge and jury. Owen had published a pamphlet animadverting on the conduct of the House of Commons in the case of the Hon. Alexander Murray [q. v.], and Lee, in summing up, directed the jury in effect that it was not for them to determine whether the pamphlet was or was not libellous, that being a matter of law; but if they were satisfied that it had been published by the defendant, they ought to find him guilty. The jury, however, refused to take the law from the chief justice, and, though there was no doubt of the fact of publication by the defendant, acquitted him. Upon the death of Henry Pelham, 6 March 1754, Lee was appointed chancellor of the exchequer; but merely *ad interim*, and without a seat in the cabinet. Lee died of an apoplectic stroke on 8 April following. He was buried on the 17th in Hartwell Church, where a monument was placed to his memory.

Horace Walpole calls Lee a creature of Lord Hardwicke. This appears to be altogether unfair; although his intimate friendship with the chancellor probably helped his advancement, his abilities were very highly esteemed by better judges than Walpole. Lord Hardwicke, writing shortly after his death, characterises him as 'an able and most upright magistrate and servant of the crown and public.' His reporter, Burrow, after ascribing to him almost every private virtue, adds that on the bench 'the integrity of his heart and the caution of his determination were so eminent that they never will, perhaps never can, be excelled.' The 1744 edition of the 'Reports of Sir John Comyns' is dedicated to him in very flattering terms. He was a correspondent of Zachary Grey [q. v.], and a friend of Browne Willis [q. v.], the celebrated antiquary. Some excerpts from his note-books and almanacks, published in the 'Law Magazine,' vols. xxxviii. and xxxix., under the title 'Jotting Book of a Chief Justice,' show that he had read widely and carefully beyond the limits of his professional studies, and was well versed in moral and metaphysical science. His unpublished commonplace book, still preserved at Hartwell, in more than a hundred volumes, attests the assiduity and method with which he prosecuted his studies. He was of a genial and even jovial temperament; thought good cheer and 'a merry, honest wife' the best sort of medicine, and hospitality the best sort of charity. He never spoke in parliament, but steadily supported by his vote the principles of the revolution. For this he would never give any but the humorous reason that he came in with King William (meaning that he was born in the year of that monarch's accession), and so was bound to be a good whig.

Lee married twice: first, Anne, daughter of John Goodwin of Bury St. Edmunds, who died in 1729; secondly, on 12 May 1733, Margaret, daughter of Roger Drake, and widow of James Melmoth, described as 'an agreeable young lady of 25,000*l.* fortune.' She died in May 1752, and was buried in Hartwell Church. By his first wife Lee had issue an only son, William, who succeeded to the manor of Totteridge, which Lee had purchased in 1748. He had no issue by his

second wife. His posterity died out in the male line in 1825, and the elder branch of the family having become extinct in 1827, both Hartwell and Totteridge Park are now vested in the representatives of the lord chief justice in the female line [cf. under LEE, JOHN, 1783–1866.]

[Smyth's Ædes Hartwelliana, pp. 64 et seq. 96; Croke's Genealog. Hist. of the Croke Family, i. 614; Wotton's Baronetage, iii. pt. i. 149; Burke's Extinct Baronetage; Sixth Rep. Dep.-Keep. Publ. Rec. App. ii. 119; Lipscombe's Buckinghamshire, ii. 305; Browne Willis's Hist. and Antiq. Buckingham, p. 43; Strange's Reports; Burrow's Settlement Cases; Cases tempore Hardwicke; Howell's State Trials, xvii. 383–462, xviii. 330 et seq.; Wynne's Serj.-at-Law; Hist. Reg. Chron. Diary, 1730 p. 44, 1737 p. 7; Harris's Life of Lord Chancellor Hardwicke; Nichols's Lit. Anecd. ii. 534; Add. MSS. 21507 f. 93, 32702 f. 385, 32732 ff. 99, 105, 162, 32734 ff. 277, 394, Lansd. MS. 830 f. 120; Campbell's Lives of the Chief Justices; Foss's Lives of the Judges.] J. M. R.

LEE, WILLIAM (1809–1865), water-colour painter, born in 1809, was for many years a member and secretary of the Langham Sketching Club, All Souls Place, London, W. He was known as a painter in water-colours of English rustic figures and of scenes on the French coast. In 1845 he was elected an associate of the Institute of Painters in Water-colours, and he became a full member in 1848; he was a regular contributor to their exhibitions. Lee died in London on 22 Jan. 1865, aged 55, after a long and painful illness. A drawing by him, 'French Fisherwomen,' is in the South Kensington Museum.

[Redgrave's Dict. of Artists; Art Journal, 1865, p. 139; information from Charles Cattermole, esq.] L. C.

LEE, WILLIAM (1815–1883), archdeacon of Dublin, born on 3 Nov. 1815 at Newport, co. Tipperary, was son of William Lee, then curate of Newport, but afterwards rector of Mealiffe in the diocese of Cashel, by Jane, daughter of Richard White of Green Hall, co. Tipperary. In 1825 he was sent to the endowed school of Clonmel, whence he proceeded in 1831 to Trinity College, Dublin, and obtained the first (classical) scholarship in 1834. In August 1835 his father died, leaving to him the care of his mother and five young brothers and sisters. At his degree examination in 1836 he obtained the first senior moderatorship in mathematics, in 1837 the Law mathematical prize, in 1838 the Madden fellowship premium, and in 1839 he was elected a junior fellow. In 1841 he received holy orders. In 1857 he was created D.D., and chosen professor of ecclesiastical history in the university of Dublin, and in 1862 he was appointed Archbishop King's lecturer in divinity, and at the same time rector of the college living of Arboe in the diocese of Armagh. Towards the close of 1863 Dr. Trench, archbishop of Dublin, made him his examining chaplain, and in 1864 preferred him to the archdeaconry of Dublin and the rectory of St. Peter in that city. He became a prominent member of the house of convocation, and subsequently of the general convention, but when it was proposed to give the laity a share in legislating on matters of doctrine and discipline, he entered a strong protest and ceased to attend. In February 1870 he was elected a member of the New Testament Revision Company. He died on 11 May 1883. By his marriage to Anne, daughter of William English of Farmley, Castleknock, co. Dublin, he left two sons and three daughters.

Lee was a learned theologian, of strong conservative convictions. His influence was great as a lecturer and preacher. In private life few men were more fascinating.

His more important writings are: 1. 'The Inspiration of Holy Scripture: its Nature and Proof,' 8vo, London, Dublin [printed], 1854; 5th edit. 1882. 2. 'Suggestions for Reform in the University of Dublin,' 8vo, Dublin, 1854. 3. 'Three Introductory Lectures on Ecclesiastical History,' 8vo, Dublin, 1858. 4. 'On Miracles: an Examination of the Remarks of Mr. Baden Powell on the Study of the Evidence of Christianity, contained in the volume entitled "Essays and Reviews,"' 8vo, London, 1861 (republished in 'Faith and Peace,' edited by G. A. Denison, 8vo, 1862). 5. 'Commentary on the Revelation of St. John,' 1882, forming the last part of the last volume of 'The Speaker's Commentary on the Holy Bible.' 6. 'University Sermons, with part of an Essay on Natural Religion,' edited by G. Salmon and J. Dowden, 8vo, Dublin, 1886.

He also published pamphlets on the 'Episcopal Succession in Ireland' and on the 'Position and Prospects of the Church of Ireland,' 1867.

[Life prefixed to his University Sermons, 1886; Athenæum, 19 May 1883.] G. G.

LEECH, LEICH, or LEITCH, DAVID (*fl.* 1628–1653), poet, was probably a native of Cheshire, and younger brother of John Leech [q. v.], the epigrammatist. He was appointed regent of King's College, Aberdeen, in 1628, and sub-principal in 1632 (KENNEDY, ii. 403, 405), and became minister of Ellon, Aberdeenshire, in 1638. He declined to take the national covenant, and fled to England, but returned to Aberdeen in 1640, preached two 'penitentiall' sermons, the first being found

unsatisfactory, and 'gave obedience to the kirk' (SPALDING). He was at Ellon till 1648, when he went to England as chaplain to the Scottish army, became chaplain to Charles II, and returned to be minister of Kemnay, Aberdeenshire, in January 1650. In 1653 he was created D.D. by Aberdeen University, and in October of the same year was deprived of his living for deserting his parish, the presbytery of Edinburgh reporting (16 May) that he 'had a church on the roadway, not far from London' (*Presbytery Records*). No known record of his death exists.

In 1648 the church of Scotland officially expressed a wish to have certain versified additions to the Psalter, and the commission of assembly 'desired Mr. Johne Adamson to revise Mr. David Leitch's papers of poecie, and give his opinion to the commission thereof' (*Minutes of Commission*, p. 306; BAILLIE, *Letters*, iii. 554). Shortly after this the commission informed the presbytery of Ellon that Leech was 'employed in paraphrasing the songs of the Old and New Testaments' in Edinburgh (*Minutes*, p. 362). His songs do not seem to have been printed. In April 1635 he pronounced a Latin funeral oration on the death of Bishop Patrick Forbes of Aberdeen, and this, with a Latin poem, is printed in the Spottiswoode Society's edition of Forbes's 'Funeral Sermons,' &c. In 1637 he published an academical oration, 'Philosophia Illachrymans,' and in 1657 a volume of Latin poetry, entitled 'Parerga' (London, 12mo). He is described as 'a most fluent poet in the Latin tongue, an exquisite philosopher, and a profound theologian' (URQUHART).

[Scott's Fasti Eccl. Scot., Synod of Aberdeen, pp. 587, 602; Baillie's Letters and Journals, ed. Laing, iii. 554; Presbytery Records of Aberdeen; Kennedy's Annals of Aberdeen, ii. 403, 405; Sir Thomas Urquhart's Discovery of a Most Exquisite Jewell, &c., Edinburgh, 1774, p. 124; Funeral Sermons, &c., on Bishop Patrick Forbes (Spottiswoode Soc.), p. 235; Spalding's Hist. of the Troubles (Bannatyne Club); Scottish Notes and Queries, ii. 41.] J. C. H.

LEECH, HUMPHREY (1571–1629), jesuit, born in 1571, not, as Wood states, at Allerton, but at Drayton in Hales, Shropshire, was matriculated as a member of Brasenose College, Oxford, on 13 Nov. 1590 (*Oxford Univ. Register*, ed. Clark, vol. ii. pt. ii. p. 180). On the premature death of his parents he went home, and subsequently he continued his studies at Cambridge, where he proceeded B.A. and M.A. Returning to Oxford, he was there incorporated in the degree of M.A. on 23 June 1602 (WOOD, *Fasti Oxon.* ed. Bliss, i. 298). For a short time he was vicar of St. Alkmond's Church, Shrewsbury, and on going back to Oxford he was appointed one of the chaplains or petty-canons of Christ Church. A sermon which he preached concerning precepts and evangelical counsels gave great offence to the university, and he was summoned before the pro-vice-chancellor, Dr. Leonard Hutton, as a favourer of Roman catholic doctrine. The result was that he was silenced from preaching, and suspended from his commons and function in the college for three months (WOOD, *Annals*, ed. Gutch, ii. 294, 297). After appealing ineffectually to the Archbishop of Canterbury, he proceeded to the college of English jesuits at St. Omer, and renounced protestantism. Subsequently he resided for some time at Arras. In 1609 he entered the English College at Rome, as an alumnus, in the assumed name of Henry Eccles, and on 2 May 1610 he took the college oath. He was ordained priest on 21 April 1612, left Rome for England on 22 April 1618, and in the same year entered the Society of Jesus (FOLEY, *Records*, i. 642, vi. 254). In 1621 he was at the English jesuit college at Liège, and in the following year he was labouring on the English mission in the 'College of St. Aloysius,' or Lancashire district. For some time he resided, as chaplain, with Mr. Massey of Hooton, Cheshire, where he died on 18 July (O.S.) 1629.

He was the author of: 1. 'The Triumph of Truth. Or Declaration of the Doctrine concerning Evangelicall Counsayles, lately delivered in Oxford . . . With relation of sundry occurrents, and particularly of D. King, the Vicechancellour, his exorbitant proceedings,' with three appendices, [Douay], 1609, 12mo; this was answered by Daniel Price of Exeter College, Oxford, in his 'Defence of Truth,' 1609, and by Dr. Sebastian Benefield of Corpus Christi College, Oxford, in his appendix to 'Doctrinæ Christianæ sex capita,' 1610. 2. 'Dutifull Considerations addressed to King James concerning his premonitory Epistle to Christian Princes,' St. Omer, 1609, 4to. According to Dr. Oliver, Robert Parsons [q. v.] had the chief hand in the composition of this book.

[Addit. MS. 5875, f. 90; De Backer's Bibl. des Écrivains de la Compagnie de Jésus, ii. 685; Dodd's Church Hist. ii. 400; Foley's Records, ii. 181, vi. 254; Lowndes's Bibl. Man. (Bohn), p. 1332; Oliver's Jesuit Collections, p. 132; Southwell's Bibl. Scriptorum Soc. Jesu, p. 354; Wood's Athenæ Oxon. (Bliss), ii. 462.] T. C.

LEECH or **LEITCH** ('LEOCHÆUS'), JOHN (*fl.* 1623), epigrammatist, an elder brother of David Leech [q. v.] the poet, was probably also related to John Leech [q. v.]

the schoolmaster, and although he describes himself as 'Scotus,' was doubtless connected with the Leech family of Carden in Cheshire (*Harl. MS.* 2119; cf. Ormerod, *History of Cheshire*, 1882, ii. 701). He describes in one of his epigrams the difficulties which beset him as a student of philosophy at Aberdeen in 1614, in which year he graduated M.A. at that university (*Fasti Aberdonenses*, p. 504), and it appears from another, concluding 'Charior est animo Scotia fusca, meo,' that he was in France in 1620, after which it is probable that he resided for some time in dependence upon the patronage of the Scottish nobility resident at the court of James I; but nothing further seems known definitely of his career. It is possible, however, as Hunter suggests, that he is identical with the Mr. Leech described in the list of subscribers to Minsheu's 'Spanish Dictionary' as secretary to the Earl of Pembroke, lord chamberlain. If so, he is doubtless the 'Mr. Leech' who in 1621 'was going over to view the country (of Virginia) and to pitch upon a proper place of settlement for the famous and munificent William, earl of Pembroke; who had undertaken, with his associates, to plant thirty thousand acres of land, and consequently to transport six hundred persons' (Stith, *Hist. of Virginia*, 1747, p. 193).

Leech published: 1. 'Jani sperantis Strena, Calendis Jan. anno Dom. 1617, authore Joanne Leochæo *Celurcano* Scoto,' Edinburgh, 1617; a curious composition in Latin hexameters, dedicated to Sir Thomas Hope [q. v.], 'in supremo Scotorum senatu patronus,' and consisting chiefly of a number of elaborate puns upon his name (hence the title). 2. 'Nemo, Calendis Maii,' Edinburgh, 1617; dedicated to James I, a panegyric of the same elaborate character as the foregoing, containing some lines to the author by David Leochæus. 3. 'Lachrymæ in Augustissimi Monarchæ Jacobi I, Magnæ Britanniæ, Franciæ, et Hiberniæ regis, recessu de patria sua in Anglorum fines, ex Tho. Finlason' (king's printer), Edinburgh, 1617. 4. 'J. Leochæi Scoti Musæ priores sive Poematum pars prior;' dedicated to Charles, prince of Wales, and consisting of 'Eroticon libri sex,' dedicated to William Herbert, earl of Pembroke; 'Idyllia sive Eclogæ,' dedicated 'Gulielmo Alexandro Menstræo equiti . . . Regis libellorum supplicum magistro;' 'Epigrammatum libri quatuor,' dedicated to James Hay, first earl of Carlisle [q. v.], London, 1620, 8vo. The absence of printer's or bookseller's name from this volume suggests that it was issued privately. 5. 'Joannis Leochæi Epigrammatum libri quatuor. Editio tertia, prioribus multo emendatior. London. ex Bernardus Alsopus,' 1623, 4to. Also dedicated to James Hay. Wood is clearly in error in attributing this to Leech's namesake, the schoolmaster, as, apart from the fact that it is dedicated to Hay, and is full of reference to Scottish persons and affairs (cf. the epigram 'In Edinum, vel Edinburghum urbem Scotiæ primariam'), it also contains several of the epigrams included in 'Musæ Priores' (*Athenæ Oxon.* ed. Bliss, ii. 352). Some Latin verses by John Leech are prefixed to the 'Alvearie, or Quadruple Dictionarie' of John Baret [q. v.]

To the epigrammatist is also dubiously assigned by the British Museum Catalogue, against the opinion of Anthony à Wood, 'A Sermon preached before the Lords of Council in King Henry the seventh's Chappell on 23 Sept. 1607, at the Funerall of the most excellent and hopefull Princesse, the Lady Marie's Grace (on Job xvii. 14 and 2 Cor. v. 1). At the signe of the Bull Head, 1607,' with an elegy in English. The author of this sermon was more probably a third John Leech, who also wrote 'The Trayned Souldier; a Sermon before the Society of the Captaynes and Gentlemen that Exercise Armes in the Artillery Garden,' London, 1619, 8vo (Bright, *Catalogue*).

'The Relation of John Leech, who was carried twelve miles in the Ayre by two Furies, and also of his sad and lamentable Death,' 1662, 4to (*Brit. Mus. Cat.* and Nassau, *Cat.* ii. 944), was by yet another 'John Leech of Ravely, near Huntingdon.'

[Irving's Scotish Poets, ii. 300; Urquhart's Tracts, 1774, p. 124; Addit. MS. 24489 (Hunter's Chorus Vatum); Cat. of Heber's Collection of Early English Poetry, pt. vi.; Brydges's Restituta, iii. 472; Cat. of Early English Books, ii. 937; Lowndes's Bibl. Man. (Bohn), p. 1332; Hazlitt's Handbook, p. 331; Leech's Works in Brit. Mus. Libr.] T. S.

LEECH or **LEACHE, JOHN** (1565–1650?), schoolmaster, son of John Leache of the old Cheshire family of that name (see *Harl. MS.* 4084), matriculated at Brasenose College, Oxford, 29 Nov. 1582, aged seventeen, and was elected a fellow, while still an undergraduate, in 1584. His father was probably the John Leache from whom a curious begging letter to Sir Robert Throgmorton is preserved among the Lansdowne MSS. (No. 99). In this he sets forth that though he had been 'Scholemaister unto all the Duke of Northumberlands childre, and also unto th' Earle of Essexe . . . my Lorde of Leicestre and my Lorde of Warwicke,' 'hard necessitie' drove him to address himself to the 'crebrous phame' of his correspondent. 'By the rude hand of your servant, if it shall please you, J. Leache, alias *ποθων*,' n.d. John Leech the younger graduated B.A. 13 June

1586, and M.A. 4 Nov. 1589. It is highly probable that he is identical with the vicar of Walden mentioned by Strype (*Life of Sir Thomas Smith*, p. 6), who combined the occupations of his cure with the ushership of Walden school. He was certainly a schoolmaster, and according to Wood 'took great delight in that employment, and educated many generous youths and others.' We are told by the same authority that his labours were greatly encouraged by Robert Johnson [q.v.], archdeacon of Leicester and founder of several schools in the eastern midlands. To Johnson Leech directed one of the Latin epistles in his 'Grammar Questions.'

In 1628 was published what Wood thinks was the second edition of Leech's 'Book of Grammar Questions,' dedicated to George Digby, son of the author's former pupil, Sir John Digby, afterwards first earl of Bristol [q. v.] The first edition must have appeared before 1622, as in that year John Brinsley [q. v.], in the valuable *catalogue raisonné* of existing grammars, appended to his 'Consolation for our Grammar Schooles,' says, 'For the chief rules of the Syntax shortly comprized . . . take Maister Leeches Dialogues' (p. 62). A fourth edition appeared in 1650 under the title 'A Booke of Grammar Questions for the help of Yong Scholars, to further them in the understanding of the Accidence and *Lilies* Verses, divided into three parts. Now the fourth time imprinted, corrected, and somewhat amended, set foorth for the ease of Schoolmasters and Young Scholars' (Brit. Mus. Library). To the volume is appended 'Four Little Dialogues or Colloqvies in Latine. Now verbally translated . . . but long since gathered . . . London, at the Black Spread Eagle in Ducklane.' These 'Dialogues,' between 'Georgius' and 'Edvardus,' are noticed by Wood under the title 'Praxis totius Latinæ Syntaxeos in quatuor Dialogis comprehensa,' 1629, 8vo, and the English text of them is included in the 'Dux Grammaticus' set forth by John Clarke of Lincoln in February 1633 under the title 'Second Praxis Dialogicall of the Latin Syntax.' Leech the schoolmaster has been confused with other Leeches of the same christian name [see LEECH or LEITCH, JOHN, *fl.* 1623].

[Wood's Athenæ, ed. Bliss, ii. 352; Reg. Univ. Oxf. (Oxf. Hist. Soc.), i. 230, ii. 123, iii. 135; Ellis's Letters of Eminent Lit. Men, p. 75; Foster's Alumni Oxon. 1500–1714; Hazlitt's Collections and Notes, 1876, p. 253; Brit. Mus. Cat.] T. S.

LEECH, JOHN (1817–1864), humorous artist, was born in Bennett Street, Stamford Street, London, on 29 Aug. 1817, his father, also John Leech, being proprietor of the London Coffee-house on Ludgate Hill. He was baptised on 15 Nov. at Christ Church, Blackfriars Road. Of Irish extraction, the elder Leech was a man of much natural ability, a good Shakespearean scholar, and a draughtsman of more than ordinary accomplishment. If tradition is to be believed, his son was by no means slow to follow in his footsteps, and Flaxman, who found him drawing at a very early age on his mother's knee, is said to have recommended that so precocious a genius should be permitted to follow its own bent, advice which he practically repeated a few years later. When very young, Leech was sent to the Charterhouse, to the distress of his mother, of whom the pretty story is told that she hired a room in the vicinity of the school from which, unknown to her son, she could watch him in his play hours. His Charterhouse career was not brilliant. Fond of games of skill and of open-air exercises generally, he seems to have had little aptitude for the studies of the place, and the chief memory connected with his sojourn there is the friendship he formed and maintained through life with Thackeray. It is possible, however, that as the future author of 'Vanity Fair' was six years his senior, their boyish connection, like that of Addison and Steele, has been exaggerated. At sixteen, after nine years of 'Grey Friars,' he began, by his father's desire, to study medicine at St. Bartholomew's, where he made the acquaintance of Albert Smith, Percival Leigh, and Gilbert à Beckett, all of whom were subsequently to earn distinction with the pen rather than the scalpel. At St. Bartholomew's Leech was most distinguished for the excellence of his anatomical drawings. His father had intended to place him with Sir George Ballingall of Edinburgh. But his monetary affairs had not prospered, and young Leech left the hospital to follow the instructions of a certain Mr. Whittle of Hoxton, who combined a very moderate business as a doctor with a great deal of pigeon-fancying, and the kind of athletics in favour with strong men at fairs. His portrait, not greatly caricatured, is drawn at length, under the name of Rawkins, in Albert Smith's 'Adventures of Mr. Ledbury,' 1844, which Leech afterwards illustrated during its progress through 'Bentley's Miscellany,' perhaps also supplying his old colleague at Bartholomew's with the leading points of the character itself. Leaving Mr. Whittle, Leech passed to Dr. John Cockle, the son of the inventor of Cockle's pills. But already he was gravitating towards his true vocation, and becoming known among his fellows as a humorous artist. When at length his father's failing

fortunes practically collapsed, and he had to relinquish medicine, it was to art that he turned for a livelihood.

His first essays were in the then popular direction of drawing on stone, and his earliest production was a series of street characters entitled 'Etchings and Sketchings by A. Pen, Esq.,' 1835. It was a modest pamphlet of four quarto sheets, '2*s.* plain, 3*s.* coloured,' and it consisted of sketches of 'cabmen, policemen, street musicians, donkeys, broken-down hacks, and many other oddities of London life.' After this he seems to have tried political caricatures, and he was also employed upon 'Bell's Life in London.' In 1836 he was one of the unsuccessful competitors for Seymour's place as illustrator of the 'Pickwick Papers' (a copy of his design is published in the Victoria edition of 1887); and he illustrated Theodore Hook's 'Jack Brag,' 1837. But his first popular hit was an adroit pictorial parody of the inappropriate design which Mulready prepared in 1840 for a universal envelope. Leech's imitation (copied in Kitton, *Leech*, 1883, p. 16) was very funny, and his assumption upon it of the device (a leech in a bottle) which he afterwards made so well known, gave rise to a curious misunderstanding on Mulready's part, of which Frith gives an account (*Leech's Life*, 1891). In the same year (1840) Leech produced, in concert with his old friend Percival Leigh [q. v.] ('Paul Prendergast'), a 'Comic Latin Grammar,' which was followed, also in 1840, by a 'Comic English Grammar,' and four plates entitled 'The Fiddle-Faddle Fashion Book and Beau Monde à la Française.' In 1841 came the lithographed 'Children of the Mobility' (a skit upon a then fashionable publication dealing with the children of the aristocracy), in which Percival Leigh was again his collaborator. This, a series of seven drawings in a wrapper, was elaborately reproduced in 1875. Besides the above, Leech was employed in 1840 on the 'London Magazine, Charivari and Courrier des Dames,' and he began to supply illustrations to 'Bentley's Miscellany.' But the great event of 1841 was the establishment, in August of that year, of his connection with 'Punch,' then about three weeks old. His contributions began at the fourth number, and, oddly enough, looking to his lifelong connection with the periodical, his first drawing seriously affected the sale. In those days the subdivision of blocks was unknown, and Leech's sketch, being larger than usual, took so long a time to cut that the number in which it appeared was not ready for publication at the date appointed. This was his only drawing in the first volume, and he did not make many for the second. But with the third he began that regular succession of sketches which, collected afterwards under the title of 'Pictures of Life and Character,' 1854–69, and frequently reproduced, constitute the main monument of his genius. From this time until his death in 1864 he was the chief pictorial pillar of 'Punch;' and he is said to have received from this source alone about 40,000*l.*, and to have executed for it some three thousand drawings, of which at least six hundred are cartoons. But he continued at the same time to supply etchings and woodcuts to many separate works. Among others he illustrated, in 'Bentley's Miscellany,' the 'Ingoldsby Legends,' 'Stanley Thorn,' 'Richard Savage,' 'Mr. Ledbury' above mentioned, the 'Fortunes of the Scattergood Family,' the 'Marchioness of Brinvilliers,' 'Brian O'Linn,' &c. He also supplied etchings or cuts for the 'New Monthly Magazine,' 1842–4, Hood's 'Comic Annual,' 'Jack the Giant Killer,' 1843, the 'Illuminated Magazine,' 1843–5, and 'Shilling Magazine,' 1845–8, the 'Comic Arithmetic,' 1844, the 'Christmas Stories of Dickens,' 1843–8, Jerrold's 'Story of a Feather,' 1846, and 'Man made of Money,' 1849, Gilbert à Beckett's 'Comic History of England,' 1847, and 'Rome,' 1852, 'Christopher Tadpole,' 1848, Forster's 'Goldsmith,' 1848 (two illustrations), 'Bon Gualtier's Ballads,' 1849, the sporting novels of Mr. R. Scott Surtees, 1853–65, S. W. Fullom's 'Great Highway,' 1854, and 'Man of the World,' 1856, the 'Little Tour in Ireland of Dr. Hole,' 1859, the 'Newton Dogvane' of Mr. Francis, 1859, 'Once a Week,' 1859–64, Pennell's 'Puck on Pegasus,' 1861, and a number of other works, including many designs for the 'Illustrated London News' and Punch's 'Pocket Books,' for the names of which the reader is referred to the 'Bibliography' issued in 1892 by Mr. C. E. S. Chambers.

Many of the etched plates to the foregoing, e.g. the sporting novels and the comic histories, were effectively tinted by hand, after patterns prepared by the artist himself. Though essentially a worker in black and white, Leech, as it often happens, had a strong desire to try his skill at colours. In 1862 he essayed a series of so-called 'sketches in oil,' which were exhibited at the Egyptian Hall, Piccadilly, in June and the following months. These consisted of copies of a selection of his 'Punch' drawings, which had been ingeniously enlarged, transferred to canvas, and coloured lightly in oils. As the artist advanced with this process he considerably improved it in detail, and his exhibition was a great pecuniary success (it brought him nearly

5,000*l.*), to which a friendly notice by Thackeray (*Times*, 21 June) not a little contributed. But from an art point of view the experiment could scarcely be regarded as unassailable, and the modest artist was right in saying that his efforts had 'no claim to be regarded, or tested, as finished pictures.' Some of the technical obstacles he victoriously overcame, and the work brought out conspicuously his gift for the picturesque. Nevertheless, the enlargement of drawings, originally conceived on a smaller scale, is scarcely ever effected without loss, and those who remember these pictures also remember that, full of spirit, life, and humour as they were, they were often raw in colouring and thin in execution. An illustrated catalogue, containing all the original blocks from 'Punch,' was issued in 1862.

Not long after his connection with 'Punch' had become established, Leech married Miss Ann Eaton. He had two children, a boy and a girl, the former of whom, John George Warrington Leech, who inherited some of his father's artistic gifts, was drowned at South Adelaide in 1876. Leech himself was a man of singularly handsome presence, being over six feet high and extremely well built. He had considerable distinction of manner and much personal charm. By his friends and associates he was praised for his genial, kindly temper, his fund of humorous observation, and his ready sympathy with pain and sorrow. His tenderness and devotion to his family were remarkable even in a naturally amiable man. He is said to have been a good singer of a melancholy song, and affected much the 'King Death' of Procter; and he occasionally figured, though without enthusiasm, in the amateur theatricals of Dickens, playing Master Matthew in 'Every Man in his Humour' at Miss Kelly's Theatre, Dean Street, Soho (now the Royalty), in 1845. His chief amusement, however, was the hunting-field, and to his runs with the Puckeridge or the Pytchley we owe many of the subjects of his sporting sketches. But though he was a brave man and a bold rider, he was of extremely nervous temperament, which increased as time went on, and one result of the tension caused by the ceaseless application involved by his vocation was an exceptional sensibility to street noises of all kinds, and street music in particular. Indeed this affliction may be said to have precipitated, if it did not actually bring about, his too early death. In a letter to Michael Thomas Bass, M.P., when bringing in a bill relating to street music, Mark Lemon did not hesitate to trace Leech's ultimately fatal malady, *angina pectoris*, or breast pang, to the disturbance of his nervous system caused by 'the continual visitation of street-bands and organ-grinders.' It is possible, however, that its real origin, as Dr. John Brown suggests, may have been a strain in hunting. He died on 29 Oct. 1864, at No. 6 The Terrace, Kensington, at the age of forty-seven, and was buried on 4 Nov. at Kensal Green, divided but by one tomb from his old schoolfellow and friend Thackeray, who had preceded him in December 1863. A likeness of him by Sir John Millais, R.A., was exhibited at the Royal Academy in 1855, and there is a statuette by the late Sir J. E. Boehm, R.A. A collection of 170 of his designs and etchings was issued by Bentley in 1865 in 2 vols. folio.

The period of Leech's pictorial activity (1840–64) covers the middle of the century. He comes, for practical purposes, between Cruikshank and Du Maurier, and in that order plays an indispensable part in the progressive transformation of humorous art from the broad brutalities of the earlier men to the gentler and more subdued satire now in vogue. As Cruikshank refines upon Gillray and Rowlandson, so Leech refines upon Cruikshank, but to a much greater extent. His humour is to the full as keen, his sense of fun as marked; but it is less grotesque, less boisterous, less exaggerated, nearer to truth and to ordinary experience. It is thoroughly manly, hearty, and generous. It delights in domestic respectabilities; in handsome, healthy womankind; in the captivating caprices and makebelieves of childhood. It detests affectations, pretensions, social deceptions of all sorts; but it has a compassionate eye for eccentricities which are pardonable, and vanities that injure no one. Being honest and manly, it is also exceptionally pure in tone, and never depends for its laugh upon dubious equivocations. Its pictures of social dilemmas, of popular humours, of national antipathies, are of the most graphic and mirth-provoking kind, and yet the raillery is invariably good-humoured. In these days, when photography has multiplied the opportunities of accuracy, and the employment of the model prevails to an extent wholly unknown to Leech and his predecessors, it is impossible to contend that his drawing is always academic, or to rebut the charge that it is frequently conventional. But his gift for seizing fugitive expression and for mentally registering transitory situation was extraordinary. Long practice had made it unerring in its way, and Leech perhaps wisely concentrated his attention upon these points. Yet he possessed, like Keene, a marvellous faculty for landscape, and in many cases the

backgrounds to his sketches are in themselves of striking beauty. No words define his general position in art better than Mr. Ruskin's: 'His work contains the finest definition and natural history of the classes of our society; the kindest and subtlest analysis of its foibles, the tenderest flattery of its pretty and well-bred ways, with which the modesty of subservient genius ever immortalised or amused careless masters.'

[Leech's Life has recently (1891) been written in two bulky volumes by Mr. W. P. Frith, R.A., the artist's personal friend. Another friend, Dr. S. R. Hole, dean of Rochester, is understood to be meditating a volume of recollections. Besides Mr. Frith's book, there is the John Leech of Mr. F. G. Kitton, 1883 (revised edit. 1884); Thackeray's paper in the Quarterly, December 1854; Cornhill Mag. December 1864; Dr. John Brown's paper in the North British Review, March 1865; Quarterly Review, April 1865; Englishman's Mag. April 1865; Dickens's review of The Rising Generation, Forster's Life, 1872, bk. vi. ch. iii.; Scribner's Mag. 1878; Everitt's English Caricaturists, 1886, pp. 277–335; Manchester Quarterly, 1890. The catalogue of the library of Mr. C. J. Pocock, sold by Sotheby in 1890, contains a list of many of Leech's drawings and paintings.] A. D.

LEECHMAN, WILLIAM (1706–1785), divine, born in 1706, son of William Leechman, a farmer of Dolphinton, Lanarkshire, was educated at the parish school. The father had taken down the quarters of Robert Baillie (*d.* 1684) [q. v.] of Jerviswood, which had been exposed after his execution (24 Dec. 1684) on the tolbooth of Lanark. In gratitude for this service the Baillie family helped young Leechman to go to the university at Edinburgh, where he graduated 16 April 1724. He studied divinity there under Professor William Hamilton. He was tutor to James Geddes [q. v.], whose posthumous essay, 'The Composition of the Ancients,' he published in 1748. About 1727 he became tutor to William Mure of Caldwell, Ayrshire, a friend of David Hume. The family passed the winters at Glasgow, where he attended the lectures of Francis Hutcheson. In October 1731 he was licensed to preach by the presbytery of Paisley, and in 1736 was ordained minister of Beith in the neighbourhood of Caldwell. He was moderator of a synod at Irvine in 1740, and on 7 April 1741 preached a sermon at Glasgow 'on the . . . character of a minister of the gospel,' which was published, and passed through several editions. In July 1743 he married Bridget Balfour of the Pilrig family; and at the end of the year was elected professor of divinity at Glasgow by the casting vote of the lord rector. He resigned Beith on 3 Jan. 1744 upon his election. The presbytery of Glasgow refused to enrol him, alleging that he had made heretical statements in a sermon published in 1743 'On the Nature, Reasonableness, and Advantages of Prayer.' He was accused of laying too little stress upon the merits of the intercession of the Saviour. Hume criticised the sermon in a letter to Leechman's pupil, William Mure, suggesting minute corrections of style, and urging that Leechman really made prayer a mere 'rhetorical figure.' The synod of Glasgow and Ayr rejected the accusation of the presbytery, and their acquittal was confirmed by the general assembly. Leechman's lectures were popular, and he followed the example first set by Hutcheson of using English instead of Latin. Wodrow gives a long account of them. They dealt with polemical divinity, the evidences of Christianity, and the composition of sermons. He refused to publish them. He visited England with his old pupil Geddes in 1744, and made the acquaintance of Dr. Price. He was moderator of the general assembly in 1757. In 1759 he went to Bristol in ill-health and drank the Clifton waters. In 1761 he was appointed principal of the university at Glasgow, but for a time continued to lecture. His health was bad, and his income averaged only 190*l.* a year; but he is said to have helped poor students through his acquaintance with distinguished people, and he amused himself with a small farm at Achinairn, near Glasgow. He had two paralytic strokes in 1785, and died 3 Dec. in that year. He is described as tall, thin, awkward, and often absent-minded, but kindly and courteous. He prefixed a life of the author to Hutcheson's 'System of Moral Philosophy' (1755), and published a few sermons. These with others were collected in two volumes in 1789, with a life by James Wodrow.

[Life by Wodrow, as above; Burton's Hume, i. 162–5; Hew Scott's Fasti, ii. 160; A. Carlyle's Autobiography, 1860, pp. 66–70.] L. S.

LEEDES, EDWARD (1599 ?–1677), jesuit. [See COURTNEY, EDWARD.]

LEEDES, EDWARD (1627–1707), schoolmaster, born at Tittleshall, Norfolk, in 1627, was son of Samuel Leedes or Leeds. He entered Christ's College, Cambridge, as a sizar in June 1642, graduated B.A. and M.A., and in 1663 was elected master of the grammar school at Bury St. Edmunds, Suffolk. He held the mastership till his death, and is said to have been a good teacher. He died on 20 Dec. 1707, and was buried in the church at Ingham, near Bury, where there is a tablet

to his memory in the chancel. In 1847 a descendant of the same name at Barham, Suffolk, owned a portrait of Leedes. He married Anna (1645–1707), daughter of Thomas Curtis, rector of Brandon. His two sons, Edward and Samuel, both took holy orders.

Leedes's chief works (all published in London) were: 1. 'Methodus Græcam Linguam Docendi,' 1690, 8vo; the dedication contains a list of the chief families in Suffolk of which members had been, were being, or might hereafter be educated at Bury school. 2. 'Ad Prima Rudimenta Græcæ Linguæ discenda Græco-Latinum Compendium,' 1693. 3. 'Eruditæ Pronunciationis Catholici Indices,' 1701, 1751, &c. 4. 'Lud. Kusterus de vero usu verborum mediorum . . .' (2nd edit.), 1750, 1773, &c. 5. 'Τροποσχηματολογία, maximam partem ex Indice Rhetorico Farnabii deprompta . . .,' 1717, 8vo.

An edition of Lucian's 'Works' of 1743 bears Leedes's name as editor; he had published a volume of selections from the same author in 1678 (Watt).

[Davy's Suffolk Coll. vol. xc. (Brit. Mus. Add. MS. 19166), f. 25; The Suffolk Garland, p. 91; information kindly furnished by J. A. Sharkey, esq.; Page's Suppl. to the Suffolk Traveller, p. 286.] W. A. J. A.

LEEDS, Dukes of. [See Osborne.]

LEEDS, EDWARD (*d.* 1590), civilian, second son of William Leeds, by Elizabeth Vinall, was born at Benenden in Kent. He was educated at Cambridge, graduated B.A. 1542–3, proceeded M.A. 1545, and in 1569 was created LL.D. The date of his first degree sufficiently disproves the statement that he was a monk of Ely. On 20 June 1548 Bishop Goodrich collated him to the rectory of Little Gransden in Cambridgeshire, and in the same year he became prebendary of Ely. In 1550 he was commissary and vicar-general to the bishop, and was engaged in destroying altars and other things deemed superstitious in the diocese. In 1551 he was made rector of Newton, Ely, and served the chapelry of St. Mary-by-the-Sea; and on 12 Feb. 1551–2 he obtained the rectory of Elm in the Isle of Ely-cum-Emneth, Norfolk. He was also chancellor to Bishop Goodrich. In 1553 he resigned Little Gransden and Newton. When Bishop Goodrich died in 1554 Leeds was one of his executors. Probably he lost his prebend during Mary's reign. On 28 Feb. 1558–9 he was appointed to the eighth stall in Ely Cathedral. About the same time he was requested by Cecil to join with Pory and Parker in settling a dispute between the president and fellows of Queens' College, Cambridge. In 1559 he was one of Parker's chaplains, and at Parker's appointment to the archbishopric his name was appended to an opinion by certain civilians, added to what was known as the *supplentes* clause of the letters patent, affirming the validity of the confirmation and consecration. At various times he visited the dioceses of Canterbury, Rochester, Peterborough, and Ely. In 1560 he became an advocate of Doctors' Commons, and afterwards was made a master in chancery. In 1560 also he became precentor of Canterbury and master of Clare Hall, Cambridge. On 20 June 1560 he was made precentor of Lichfield, but he resigned this appointment before 16 May in the following year. He also appears to have been rector of Cottenham, Snailwell, and Littleport in Cambridgeshire, and master of St. John's Hospital, Ely. Parker employed him with Dr. Perne in 1568 to compose the differences which had arisen in Corpus Christi College. In 1570 Leeds, who had probably acquired a fortune by his practice in Doctors' Commons, purchased from Sir Richard Sackville the manor of Croxton in Cumberland. He rebuilt the manor-house, and in 1571 ceased to be master of Clare. On 14 July 1573 he became rector of Croxton. In 1580 he resigned his prebend at Ely. He died 17 Feb. 1589–90, and was buried at Croxton, where a little figure of him in brass was placed in the church with an epitaph. He founded ten scholarships at Clare, and gave one thousand marks towards the building of Emmanuel College. Edward Leeds must be distinguished from the 'Mr. Leeds' the 'pious minister' of King's Lynn, whom two men of the name of Pell libelled and otherwise annoyed in 1581.

[Cooper's Athenæ Cantabr. ii. 64; Parker's Works (Parker Soc.), pp. 63–4; Cal. of State Papers, Dom. 1581–90, pp. 34, 47.] W. A. J. A.

LEEDS, EDWARD (1695?–1758), serjeant-at-law, born about 1695, was only son of Edward Leeds (1664–1729), citizen and mercer of London, and a prominent dissenter at Hackney (will of E. Leeds the elder, registered in P. C. C. 311, Abbott; *Addit. MS.* 5734, f. 69). On 2 May 1710 he was admitted of the Inner Temple, and was called to the bar on 29 June 1718 (*Inner Temple Register and Bar Book*). He became eminent as a case lawyer, and enjoyed a large chamber practice. In February 1742 he was summoned to take the coif, and in Trinity term 1748 was made a king's serjeant. During vacation he lived chiefly on his estate at Croxton, Cambridgeshire. He retired from practice in 1755, and died on 5 Dec. 1758. In 1715 he married

Anne (*d.* 1757), third daughter of Joseph Collett of Hertford Castle, formerly governor of Fort St. George, by whom he had issue two sons, Edward and Joseph, and two daughters, Henrietta (1716–1765), who on 25 April 1758 became the second wife of John Howard (1726?–1790) [q. v.] the philanthropist, and Anne, married on 31 May 1754 to John Barnardiston, solicitor (will registered in P. C. C. 374, Hutton). Cole (*Addit. MS.* 5820, f. 66) describes Leeds as 'a heavy, dull, plodding man, but a great lover of antiquity.'

His eldest son, Edward Leeds (1728–1803), master in chancery, born on 30 Nov. 1728, entered the Inner Temple on 22 Dec. 1743, and was called to the bar. In 1768 he was appointed sheriff for Cambridgeshire (*Gent. Mag.* 1768, p. 46). He owed much to the patronage of Lord Hardwicke, by whom he was made a master in chancery on 21 Jan. 1773 (Hardy, *Cat. of Lords Chancellors*, &c., p. 101). According to Cole (*loc. cit.*) Leeds was a 'most impertinent, pragmatical mortal,' and so bitter against the clergy that Cole had to remind him that his family had acquired their property entirely from the revenues of the church. Greatly to his disappointment his party persistently refused to nominate him M.P. for Cambridge, of which town he was sub-deputy-recorder. He was a candidate for the deputy-recordership, but was defeated by Charles Nalson Cole [q. v.] At length, on 31 March 1784, he was elected M.P. for Reigate, but vacated the seat in 1787. He died unmarried on 22 March 1803, and was succeeded at Croxton by his brother Joseph (*Gent. Mag.* 1803, pt. i. pp. 294, 379).

[Woolrych's Serjeants-at-Law, ii. 539–41; Lysons's Magna Britannia, vol. ii. pt. i. p. 174; Addit. MS. 5808, ff. 44, 45.] G. G.

LEEKE. [See also Leake.]

LEEKE, Sir HENRY JOHN (1790?–1870), admiral, son of Samuel Leeke, a deputy-lieutenant of Hampshire, entered the navy in 1803, on board the Royal William, guardship at Spithead. It is probable that his service on board her was merely nominal, and that he did not actually go afloat till 1806, when he went out to the Mediterranean in the Iris frigate. He afterwards served in the Royal Sovereign, flagship of Vice-admiral Edward Thornbrough [q. v.], and in the Terrible with Captain Lord Henry Paulet. As midshipman of the Volontaire he commanded a boat on the night of 31 Oct. 1809, when four armed vessels and seven merchant ships were taken from under the batteries in the Bay of Rosas by the boats of the squadron. He was afterwards serving in the Persian when he was promoted to be lieutenant on 24 Nov. 1810. She brought home a large number of prisoners, who attempted one night to take possession of the ship. No one was on deck but Leeke and a quartermaster, but snatching up cutlasses, they stopped the rush of the Frenchmen, and kept them at bay till assistance arrived. He continued serving, chiefly in the Mediterranean, during the war, and was promoted to be commander on 15 June 1814. From 1819 to 1822 he commanded the Myrmidon sloop on the west coast of Africa, where he was actively employed, on different occasions, in reducing the native kings to order and obedience. For assistance rendered to a wrecked schooner he received a gold medal from the Portuguese government. In 1824 he was appointed to the Herald yacht, in which he took out the Bishops of Barbadoes and Jamaica, and thus had the opportunity of bringing home from the Havana a freight of upwards of a million dollars in specie. He was advanced to post rank on 27 May 1826. On 1 April 1835 he was knighted, in recognition of his services on the coast of Africa, and on 25 Jan. 1836 he was nominated a K.H. From 1845 to 1848 he was flag-captain to Admiral Sir John West at Devonport, and in 1852 was appointed superintendent and commander-in-chief of the Indian navy. The duties of the office were principally administrative; but when the war with Persia broke out in November 1856 he assumed the command of the squadron which convoyed the troops to the Persian Gulf, covered their landing, and on 10 Nov. drove the enemy out of Bushir in a four hours' bombardment. In March 1857, on the expiration of five years, he returned to England. He had been promoted to the rank of rear-admiral on 15 April 1854; on 1 Oct. 1858 he was nominated a K.C.B. He became a vice-admiral on 2 May 1860, and admiral on 11 Jan. 1864. He died in February 1870. He married in 1818 a daughter of James Dashwood of Parkhurst in Surrey.

[O'Byrne's Nav. Biog. Dict.; Ann. Reg. 1856, vol. xcviii. pt. i. p. 255; Low's Hist. of the Indian Navy, ii. 240–382; Times, 28 Feb. 1870.] J. K. L.

LEEKE, LAURENCE (*d.* 1357), prior of Norwich, was appointed prior by William Bateman (*d.* 1355) [q. v.], the bishop, on 24 April 1352. He was vicar-general for Bateman in 1352 and 1355, and died in December 1357. He composed 'Historiola de Vita et Morte Reverendi domini Willelmi Bateman Norwicensis episcopi,' once preserved at Trinity Hall, Cambridge, but now

apparently lost. It is printed in Peck's 'Desiderata Curiosa,' vii. 239–42.

[Tanner's Bibl. Brit.-Hib. p. 474; Dugdale's Monasticon, iv. 7; Blomefield's Hist. of Norfolk, iii. 603, 632.] C. L. K.

LEEMPUT, REMIGIUS VAN (*d.*1675), painter. [See VAN LEEMPUT.]

LEES, CHARLES (1800–1880), painter, born at Cupar in Fifeshire in 1800, studied art in Edinburgh, and received instructions in portraiture from Sir Henry Raeburn. He married early in life and went to Rome, where he studied for some years. On his return he settled in Edinburgh as a portrait-painter. Lees was elected one of the earliest fellows of the Royal Scottish Academy, and was a regular contributor to their exhibitions. He very seldom sent a picture to the London exhibitions. Besides portraits, he painted history, domestic subjects, and landscape, taking to the last late in life. Among his earlier pictures were 'The Murder of Rizzio,' 'The Death of Cardinal Beaton,' and 'John Knox in Prison.' He was fond of outdoor sports, and painted pictures of skaters, hockey players, and other sporting scenes. Two pictures by him of curling and golf matches were engraved; they contain a number of portraits of well-known performers at these games. A picture by him, 'Summer Moonlight—Bait-gatherers,' is in the Scottish National Gallery at Edinburgh. He also painted a large view of St. Mark's at Venice. Lees was for some years treasurer and one of the trustees of the Scottish Academy, and devoted much time to its affairs. He died on 28 Feb. 1880, of paralysis.

[Art Journal, 1880, p. 172; Builder, 1880, p. 294; Cat. of Nat. Gallery of Scotland.] L. C.

LEES, EDWIN (1800–1887), botanist, born at Worcester in 1800, was educated at Birmingham. He began his career as a printer and stationer at 87 High Street, Worcester, and in 1828 he published, under the pseudonym of 'Ambrose Florence,' a guide to the city and cathedral, which contained a catalogue of the plants in the vicinity. He also contributed lists to Loudon's 'Magazine' and to Sir C. Hastings's 'Natural History of Worcestershire.' In 1829 he began to publish 'The Worcestershire Miscellany,' of which only five numbers and a supplement appeared. It was issued in book form in 1831. On 12 Jan. 1829 he founded the Worcester Literary and Scientific Institute, of which he was joint secretary. He gave up business early in life, and devoted all his energies to local botany, in 1843 issuing his 'Botany of the Malvern Hills' (3rd edit. 1868); 'Botany of Worcestershire,' 1867; 'The Botanical Looker-out,' 1842 and 1851; 'Pictures of Nature,' 1856; and papers in the periodical press. He died on 21 Oct. 1887 at Greenhill Summit, Worcester, and was buried at Pendock, Worcestershire. Lees, who was F.L.S. and F.G.S., was one of the first in this country to pay regard to the forms of brambles, and is commemorated botanically by his discovery, *Rubus Leesii*. Lees also published a masque in verse entitled 'Christmas and the New Year,' 2nd ed. 1828, and 'Scenery and Thought in Poetical Pictures of various Landscape Scenes and Incidents,' 1880.

[Journ. Bot. 1887, p. 384; Worcestershire Chronicle, 29 Oct. 1887.] B. D. J.

LEES, SIR HARCOURT (1776–1852), political pamphleteer, born 29 Nov. 1776, was eldest son of Sir John Lees, bart. (created 1804), by Mary, eldest daughter of Robert Cathcart of Glandusk, Ayrshire. He graduated B.A. at Trinity College, Cambridge, in 1799, and proceeded M.A. in 1802. His father saw service in Germany under the Marquis of Granby, and had been private secretary to Lord Townshend during his administration of Ireland, where he was secretary to the post-office from 1784 until his death in 1811. Sir Harcourt Lees took holy orders, and was preferred to the rectory and vicarage of Killaney, co. Down, was collated to the prebend of Fennor in the church of Cashel 21 Nov. 1800, and to that of Tullycorbet in the church of Clogher in 1801. He resigned both stalls in July 1806. He died at Blackrock, near Dublin, on 7 March 1852. He married, in or about October 1812, Sophia, daughter of Colonel Lyster of Grange, co. Roscommon, by whom he had four sons and four daughters. His fourth son William Nassau is separately noticed. Lees was succeeded by his eldest son, Sir John Lees, who died 19 June 1892, and whose eldest son, Harcourt James, is the fourth and present baronet.

Lees published several pamphlets, chiefly in support of protestant ascendency. They are distinguished by extreme animation of style. Their titles are: 1. The Antidote, or Nouvelles à la Main. Recommended to the serious attention of the Right Hon. W. C. Plunket and other advocates of unrestricted civil and religious liberty,' Dublin, 1819, 8vo; reprinted with a supplement entitled 'L'Abeja, or a Bee among the Evangelicals,' Dublin, 1820, 8vo. 2. 'Strictures on the Rev. Lieutenant Stennett's Hints to Sir Harcourt Lees by the Anti-Jacobin British Review for September; to which is prefixed A Short Introduction, containing a most important Letter from a Gentleman educated and intended for the Popish Priesthood,' Dublin, 1820, 8vo. 3. 'The Mystery:

being a short but decisive counter-reply to the few friendly hints of the Rev. Charles B. Stennett, at present an officiating priest in the Religious College of Maynooth, and late a lieutenant of grenadiers in the North York Regiment of Militia,' Dublin, 1820, 8vo; 14th edit. 1821. 4. 'A Letter to Mr. Wilberforce, containing some Reflections on a late Address of Lord John Russell's and the Past and Present Conduct of the Whigs,' Dublin, 1820. 5. 'An Address to the King's Friends throughout the British Empire on the present Awful and Critical State of Great Britain, containing just and necessary Strictures on a late Speech of Henry Brougham, esq., in the House of Lords in defence of the Queen,' Dublin, 1820, 8vo; 11th edit. 1821. 6. 'A Cursory View of the Present State of Ireland,' Dublin, 1821, 8vo. 7. 'Nineteen Pages of Advice to the Protestant Freemen and Freeholders of the City of Dublin, containing Observations on the Speeches and Conduct of a late Aggregate Meeting in Liffey St. Chapel, the first of June; recommended to the deep and serious consideration of every Protestant in Ireland,' Dublin, 1821, 8vo. 8. 'Most Important. Trial of Sir Harcourt Lees, Bart. Before Chief Justice B—— and Serjeant Flummery on Saturday, the 11th January, 1823, by a jury of Special-Dust Churchmen, on charges of Barratry and Eavesdropping,' Dublin, 8vo. 9. 'Theological Extracts selected from a late Letter written by a Popish Prelate to his Grace the Archbishop of Dublin, with Observations on the same, and a well-merited and equally well-applied literary flagellation of the titular shoulders of this mild and humble Minister of the Gospel; with a complete exposure of his friend the Pope and the entire body of holy impostors,' Dublin, n.d.

[Cotton's Fasti Eccl. Hibern. i. 64, iii. 103; Gent. Mag. 1784 pt. ii. p. 558, 1804 pt. i. p. 590, 1811 pt. ii. p. 292, 1812 pt. ii. p. 493, 1852 pt. i. p. 518; Beatson's Polit. Index, iii. 368; Lib. Hibern. pt. iii. p. 52; Graduati Cantabr.; Brit. Mus. Cat.] J. M. R.

LEES, WILLIAM NASSAU (1825–1889), major-general in the Indian army and orientalist, fourth son of Sir Harcourt Lees [q. v.], bart., was born on 26 Feb. 1825, and educated at Nut Grove and at Trinity College, Dublin, but took no degree. He was appointed to a Bengal cadetship in 1846, and was posted to the late 42nd Bengal native infantry as ensign in March 1846. He became lieutenant in July 1853, captain in September 1858, major in June 1865, lieutenant-colonel in 1868, colonel in 1876, and major-general in 1885, having been placed on the supernumerary list in 1884. He was for some years principal of the Madrásá or Mohammedan College, Calcutta (averaging four hundred students), in which institution he was also professor of law, logic, literature, and mathematics. He was likewise secretary to the college of Fort William, Persian translator to the government, and government examiner in Arabic, Persian, and Urdu for all branches of the service, besides being for some years part proprietor of the 'Times of India' newspaper, and was an incessant contributor to the daily press on all Indian topics, political, military, and economical. In 1857 the university of Dublin conferred on him the honorary degree of LL.D., and he was also a doctor in philosophy of Berlin. He became a member of the Royal Asiatic Society, London, in 1872. A staunch conservative in politics, he twice sought to enter parliament, but without success. He died at his residence in Grosvenor Street, London, on 9 March 1889, aged 64.

Lees was a distinguished oriental scholar. In 1853, when still an ensign, he brought out an edition of the Arabic 'Fatúh'sh-Shám,' or account of the Muslim conquest of Syria, and edited or co-edited various native works (see *Centenary Review of the Bengal Asiatic Society*, 1885). The Arabic work for which his memory is more particularly honoured by Eastern scholars is his 'Commentary of Az-Zamakhshari,' an exegesis of the Koran, much reverenced by Sunnites. In Persian, his 'Nafa*h*atu l'Uns' of Jámí (an account of famous saints and Sufites modernised from an older chronicle) and the 'Vis u Rámin,' which has been described as a poetical version of an original Páhlévi romance, are not less worthy. Lees assisted in the production by native writers of the 'A'aris i Buzurgan' (1855), consisting of obituary notices of Mohammedan doctors (edited by Lees and the Maulavi Kaberu 'd din Ahmad); a 'History of the Caliphs' (1856); a 'Book of Anecdotes, Wonders, Pleasantries, Rarities, and Useful Extracts' (1856); and the 'Alamgirmáneh' (1868). Among his many contributions to the Royal Asiatic Society's 'Journal' may be mentioned his 'Materials for the History of India during the 600 years of Mohammedan Rule previous to the Foundation of the British Empire in India,' which appeared in 1868 (*Journ. Roy. Asiatic Soc.* vol. iii.), and contains a thoughtful review of the relations of the natives of India to their English rulers. To the 'Journal of the Asiatic Society of Bengal' he contributed an article on the application of Roman alphabetical characters to oriental languages, six other papers, and many valuable notes. He supervised the printing of Mr. Morley's edition of the 'Tárikh-i-

Baihaki,' and in part superintended that of the Maulávi Sáiyid, Ahmad Khan's edition (1868) of the 'Tárikh-i-Firuz Sháhi by Ziyáu 'd-Din Barani,' an interesting account of which will be found in vol. iii. of Dr. Rieu's 'Catalogue of Persian MSS.' in the British Museum. He was joint editor (1863) of the 'Tabakát i Nasiri,' by Minháju 'd-Din al Jurjáni, and (1864) of the 'Muntakh-abu't Tawárikh' of Abd'ul Kádir Badáuni, stated by Dr. Hoernle to be second as a history 'to none in the whole range of historical works by Mohammedan authors.' The publication of the 'Ikbál Námeh-i-Jahángíri' of M'Ulamád Khan, and the 'Badsháh Námeh' of Abd'ul-Hámed Lahauri was likewise indebted to his superintendence. He also published: 1. 'Instruction in Oriental Languages, especially as regards Candidates for the East India Company's Service, and as a National Question,' London and Edinburgh, 1857. 2. 'A Biographical Sketch of the Mystic Philosopher and Poet, Jámí,' London, 1859. 3. 'Guide to the Examinations at Fort William,' Calcutta, 1862. 4. 'Resolutions, Regulations, Despatches, and Laws relating to the Sale of Waste Lands and Immigration to India,' Calcutta, 1863. 5. 'The Drain of Silver to the East, and the Currency of India,' London, 1864 (1865). 6. 'Memoranda written after a Visit to the Tea Districts of E. Bengal,' Calcutta, 1866. 7. 'Land and Labour in India,' a review, London, 1867. 8. 'Indian Mussulmans,' three letters reprinted from the 'Times,' four articles from the 'Calcutta Englishman,' an article on the prince consort, and an appendix, London, 1871.

[Foster's Baronetage, under 'Lees;' East India Registers and Army Lists; Journ. Royal Asiatic Society, London, January–March 1889; Athenæum, 16 March 1889, p. 345; information from private sources.] H. M. C.

LEEVES, WILLIAM (1748–1828), poet and composer, son of Henry Leeves, esq., of Kensington, was born on 11 June 1748. He entered the first regiment of foot-guards as ensign on 20 June 1769, and was promoted lieutenant on 23 Feb. 1772. In 1779 he decided to take holy orders, and was appointed to the living of Wrington in Somerset, the birthplace of Locke and the abode of Hannah More, at whose house he was a frequent and welcome visitor. Leeves continued rector of Wrington until his death there on 28 May 1828. A portrait of him in his lieutenant's uniform was painted in 1773, and this was engraved for Mrs. Moon's 'Memoir.' He married, on 4 May 1786, Anne, youngest daughter of Samuel Wathen, M.D. She was possessed of great musical talent, and was a skilful performer on the violin. Their eldest son, William Henry, had a splendid bass voice. Another son, Henry Daniel, was in holy orders, and was chiefly instrumental in the erection of the English church at Athens. George was in the navy, on retiring from which he settled in America. Marianne married the Rev. Robinson Elsdale, son of Robinson Elsdale [q. v.] the autobiographer.

Leeves was a good musician and a competent performer on the violoncello. In 1772 he wrote the music to the song 'Auld Robin Gray,' by Lady Anne Barnard [q. v.] The autograph is in the British Museum (Addit. MS. 29387). Lady Anne had originally written her words to a Scottish melody previously known as 'The Bridegroom greets,' but Leeves's music at once superseded the old tune. According to Oliphant, in his edition of 'Auld Robin Gray,' published in 1843, Leeves brought out about 1790, in conjunction with Dr. Harrington of Bath and Mr. Broderip of Wells, a volume of glees. In 1812 he published 'Six Sacred Airs, intended as a Domestic Sunday Evening Recreation, accompanied by a Pianoforte or Harpsichord, two of them by a Violoncello Obligato or Violin.' In the dedication to his friend, Thomas Hammersley, Leeves first publicly acknowledged the composition of 'Auld Robin Gray,' owing, it was said, to the delight with which he had recently heard the air sung by Miss Stephens, afterwards Countess of Essex. Besides musical compositions he was author of a considerable number of short occasional poems, some of which were published.

[In Memoriam: the Rev. William Leeves, by his granddaughter, Mrs. Moon (privately printed), 1873; Gent. Mag. 1828, pt. ii. p. 91.] A. H.-H.

LE FANU, JOSEPH SHERIDAN (1814–1873), novelist and journalist, born at Dublin on 28 Aug. 1814, was son of Thomas Philip Le Fanu, dean of Emly, by his wife Emma, daughter of Dr. Dobbin, fellow of Trinity College, Dublin. The father, the eldest son of Joseph Le Fanu, by Alicia, sister of Richard Brinsley Sheridan [see LE FANU, PHILIP], was a descendant of an old and ennobled Huguenot family, and the appointment of Joseph Le Fanu, the novelist's grandfather, to the office of clerk of the coast of Ireland brought the family into official connection with that country. Le Fanu gave early proof of his literary tendencies by writing verses as a child, and is said to have produced at fourteen a long Irish poem (cf. *Purcell Papers*, Preface). He was privately educated under the direction of his father, until in 1833 he entered Trinity College,

Dublin. There his career was sufficiently distinguished, though exhibiting perhaps more brilliancy than solid achievement, and among unusually gifted contemporaries he took nearly the highest place as a debater in the college historical society. While at the university Le Fanu made his first appearance as an author in the pages of the then recently founded 'Dublin University Magazine.' Of this periodical he soon (1837) joined the staff, and maintained the closest connection with it, first as contributor, and afterwards (1869) as editor and proprietor, until within a year of his death. About 1837 he produced his two brilliant Irish ballads, 'Phaudhrig Croohore' and 'Shamus O'Brien.' The latter was recited with great success by Samuel Lover in the United States, and won a wide popularity. Its authorship was for a time erroneously attributed to the reciter (*Dublin Univ. Mag.* xxxvi. 109; *Notes and Queries*, 4th ser. iii. 60). In 1839 Le Fanu was called to the Irish bar, but made no serious attempt to practise, and soon devoted himself wholly to journalism. In the year of his admission to the bar he purchased 'The Warder,' a Dublin newspaper, soon afterwards secured possession of the 'Evening Packet,' and later became part proprietor of the 'Dublin Evening Mail.' He thereupon amalgamated the three papers, issuing the combined venture daily under the title of 'The Evening Mail,' with a weekly reprint, to which he attached the name of 'The Warder.' He proved himself a strenuous advocate of the conservative cause. In 1844 he married Susan, daughter of George Bennett, Q.C., and on her death in 1858 he withdrew altogether from society, where he had long been one of the most familiar and acceptable figures.

Le Fanu's career as a novelist belongs almost altogether to the period of his retirement. While still in college he had contributed to the 'Dublin University Magazine' the first of the 'Purcell Papers'—Irish stories purporting to be edited by the Rev. Francis Purcell of Drumcoolagh, and in 1845 and 1847 had made two sustained attempts at fiction in 'The Cock and Anchor,' a tale of old Dublin, and 'Torlogh O'Brien.' Both these works were published anonymously, and met with no great success. But after his wife's death Le Fanu turned once more to fiction, and in 1863 published 'The House by the Churchyard.' This work at once met with a cordial reception. 'Uncle Silas,' in many respects his most powerful and original work, confirmed his reputation in the following year, and between that date and his death, nine years later, he published twelve more volumes of fiction. It was his curious habit to write most of his stories in bed on scraps of paper and in pencil. He died at his residence, 18 Merrion Square South, Dublin, on 7 Feb. 1873. His last work, 'Willing to Die,' was completed only a few days before. He was buried in Mount Jerome cemetery.

Le Fanu was a man of handsome presence and great charm of manner. As a journalist and politician he took an active part in the electoral contests in his university, and a good specimen of his humorous and satirical power may be found in a pamphlet called 'The Prelude,' an electioneering squib, written under the pseudonym of 'J. Figwood.' Of modern Irish novelists he stands next to Lever in popularity, and, if inferior to Lever in narrative vigour, is his superior in imaginative power. The supernatural had a powerful charm for him, probably deepened by the melancholy of his later life, and this trait gives to his novels an effect that recalls some characteristics of Hawthorne. In the ingenuity of his plots he rivals Wilkie Collins.

The following is a list of his works: 1. 'The Cock and Anchor,' Dublin, 1845. 2. 'Torlogh O'Brien,' Dublin, 1847. 3. 'The House by the Churchyard,' 1863. 4. 'Uncle Silas: a Tale of Bartram Haugh,' 1864. 5. 'Wylder's Hand,' 1864. 6. 'Guy Deverell,' 1865. 7. 'All in the Dark,' 1866. 8. 'The Tenants of Malory,' 1867. 9. 'A Lost Name,' 1868. 10. 'Haunted Lives,' 1868. 11. 'The Wyvern Mystery,' 1869. 12. 'Checkmate,' 1870. 13. 'The Rose and the Key,' 1871. 14. 'Chronicles of Golden Friars,' 1871. 15. 'In a Glass Darkly,' 1872. 16. 'Willing to Die,' 1875. 17. 'The Purcell Papers,' with a memoir by Alfred Percival Graves, 1880. With the exception of Nos. 1 and 2 all were published in London. New editions of most of them were published in the lifetime of the author.

[Memoirs prefixed to the Purcell Papers, an expansion of an article contributed to Temple Bar, l. 504, by A. P. Graves; notice in Dublin University Mag. lxxxi. 319; Webb's Compendium of Irish Biography; private communications.] C. L. F.

LE FANU, PHILIP (*fl.* 1790), divine, son of William Le Fanu, by his wife Henriette Roboteau de Pugebaut, was born in Ireland about 1735. His ancestors were refugee Huguenots who fled from Caen in Normandy on the revocation of the edict of Nantes (Taylor, p. 450). He graduated M.A. at Trinity College, Dublin, in 1755, and took the degree of D.D. in 1776. He translated the Abbé Guenée's 'Lettres de certaines Juives à Monsieur Voltaire,' under the title 'Letters of certain Jews to Voltaire, containing an Apology for their People and for

the Old Testament,' against Voltaire's aspersions, both by way of indirect attack upon Christianity, 2 vols. Dublin, 1777; 2nd edit. 1790. He is also said to have written a 'History of the Council of Constance,' Dublin, 1787, 8vo.

A brother, PETER LE FANU (*fl.* 1778), was author of 'an occasional prelude,' entitled 'Smock Alley Secrets,' which was produced at the Dublin Theatre in 1778 (BAKER, *Biog. Dram.*)

Le Fanu's sister-in-law, MRS. ALICIA LE FANU (1753–1817), was eldest daughter of Thomas Sheridan, and favourite sister of the dramatist Richard Brinsley Sheridan [q. v.] She was born in January 1753, and married in 1776 Philip's brother, Joseph Le Fanu. She was the author of a patriotic comedy entitled 'Sons of Erin, or Modern Sentiment,' which was acted 'once only' at the Lyceum Theatre, London, on 13 April 1812 (GENEST, viii. 279). She died on 4 Sept. 1817 at Dublin, and was buried in St. Peter's graveyard. Of her three children the eldest, Thomas Philip, was dean of Emly and father of Joseph Sheridan Le Fanu [q. v.] the novelist.

Another of Philip's brothers, Henry Le Fanu, a captain in the 56th regiment, married Anne Elizabeth, youngest child of Thomas Sheridan, who died at Leamington on 4 Jan. 1837, aged 79 (*Gent. Mag.* 1837, ii. 585), leaving a daughter ALICIA LE FANU (*fl.* 1812–1826), who, in addition to some long-winded historical romances, and stories in verse, published in 1824 'Memoirs of the Life and Writings of Mrs. Frances Sheridan, mother of the late Right Hon. R. B. Sheridan, by her Grand-daughter' (see *Gent. Mag.* 1824, i. 583).

[Webb's Compendium of Irish Biog. p. 288; Smiles's Huguenots, p. 410; Harvey's Genealog. Tables of Families of Sheridan, Le Fanu, and Knowles; Memoirs of Mrs. Sheridan, passim; Gent. Mag. 1817, ii. 285; Allibone; Brit. Mus. Cat.] T. S.

LEFEBURE, NICASIUS or NICOLAS (*d.* 1669), chemist. [See LE FEVRE.]

LEFEBVRE, ROLAND (1608–1677), painter, was born at Anjou in 1608. He painted both history and portraits, and studied for many years in Italy. For a long time he resided at Venice, whence he is sometimes known as 'Lefebvre de Venise.' He was admitted a member of the Venetian Academy of Painting and Sculpture on 6 Jan. 1663, but after quarrelling because he was only admitted as a portrait-painter and not as a history-painter, he was excluded from the Academy on 14 March 1665. Lefebvre thereupon came over to England. He obtained the patronage of Prince Rupert by revealing to him a new method of staining marble. He painted portraits and small history pictures, but was not much esteemed. He died in Bear Street, Leicester Fields, in 1677, and was buried in St. Martin's-in-the-Fields. A portrait of Lefebvre, in a fur cap, formerly in the possession of Philip Mercier the painter, was engraved for Walpole's 'Anecdotes of Painting.' He must be carefully distinguished from Claude Lefebvre, a well-known painter in Paris at the same time, who did not come to England, and also from Valentin Lefebvre, who resided many years at Venice, where he engraved works of Titian, Paolo Veronese, and others.

[Walpole's Anecdotes of Painting; Vertue's MSS. (Brit. Mus. Add. MSS. 23070, 23075); Mariette's Abecedario; Dussieux's Artistes Français à l'Etranger; Archives de l'Art Français, i. 360, ii. 376.] L. C.

LEFEVRE, CHARLES SHAW, VISCOUNT EVERSLEY (1794–1888). [See SHAW-LEFEVRE.]

LEFEVRE, SIR GEORGE WILLIAM, M.D. (1798–1846), physician, was born in 1798 at Berkhampstead, Hertfordshire. After apprenticeship to a local practitioner of medicine in Shropshire, he studied medicine at Edinburgh, and at Guy's and St. Thomas's Hospitals in London, and graduated M.D. at Aberdeen, 4 Aug. 1819. He was threatened with pulmonary disease, and on the advice of Dr. Pelham Warren [q. v.] decided to go abroad. After ineffectual attempts to obtain an Indian appointment, he went to Pau with a patient, who died there of phthisis. Lefevre then returned to England and tried to get into practice. He was admitted a licentiate of the College of Physicians of London 1 April 1822, but having failed in his candidature as physician to a dispensary, he decided to go abroad again, and, through the influence of Benjamin Travers [q. v.] the surgeon, became physician to a Polish nobleman, with whom he travelled for nine years, five in France and the rest in Austria, Poland, and Russia. His position gave him the opportunity of seeing much of the domestic life of the Polish nobility, in many of whose castles he stayed (*Life of a Travelling Physician*). He finally left the Pole at Odessa and went to St. Petersburg, where he engaged in private practice and became physician to the embassy. In 1831 he was appointed to the charge of a district during the cholera epidemic, and published, in London, 'Observations on the Nature and Treatment of the Cholera Morbus now prevailing epidemically in St. Petersburg.' His experience led him to oppose the indiscriminate use of calomel

and opium in the treatment, to favour the use of purgatives, and to avoid that of astringents. In 1832 he came to England for a short time (manuscript note in his hand in copy of 'Observations' in Library of Royal Medical and Chirurgical Society, London), but returned to Russia, and was soon after knighted by patent as a reward for his services to the embassy. He settled in London in 1842, and was admitted a fellow of the College of Physicians, 30 Sept. In 1843 he published 'The Life of a Travelling Physician,' in 3 vols. It is an account of his travels on the continent and residence in Poland and Russia, and is chiefly interesting for its description of social life in Poland and of that of the members of the English factory at St. Petersburg. It was published without his name, but is acknowledged in the preface to a later work (*Apology for Nerves*, p. v). In the same year he published 'Advantages of Thermal Comfort,' of which an enlarged edition came out in 1844. It is a short treatise on the temperature of rooms, clothing, and bedmaking, suggested by his Russian experience of the effect of a severe climate on health and on sick persons. In 1844 he published 'An Apology for the Nerves, or their Influence and Importance in Health and Disease,' a collection of medical notes, of which the most useful is his account of plica Polonica, but of which none are very valuable. He resided in Brook Street, Grosvenor Square, and in 1845 delivered the Lumleian lectures at the College of Physicians. He was at times melancholic and, 12 Feb. 1846, killed himself by swallowing prussic acid, at the house of his friend Dr. Nathaniel Grant in Thayer Street, Manchester Square.

[Munk's Coll. of Phys. iii. 246; Gent. Mag. 1846, i. 537; Dr. W. F. Chambers's Address to Royal Medical and Chirurgical Society of London, 2 March 1846; Works.] N. M.

LEFEVRE, Sir JOHN GEORGE SHAW, K.C.B. (1797–1879), clerk of the parliaments. [See Shaw-Lefevre.]

LE FEVRE, NICASIUS or NICOLAS (*d.* 1669), chemist, studied at the university of Sedan. Vallot, first physician to Louis XIV, appointed him demonstrator of chemistry at the Jardin du Roi at Paris. Evelyn attended a course of his lectures in February 1647 (*Diary*, 1850–2, i. 244). He became professor of chemistry to Charles II on 15 Nov. 1660 (*Cal. State Papers*, Dom. 1660–1, pp. 357, 432) and apothecary in ordinary to the royal household on 31 Dec. following (*ib.* 1663–4, p. 142). Charles entrusted him with the management of the laboratory at St. James's Palace (*ib.* Dom. 1664–6). On 20 May 1663 Le Fevre was elected F.R.S. (Thomson, *Hist. of Royal Soc.* App. iv.) He died in the parish of St. Martin-in-the-Fields, London, in the spring of 1669, for on 21 April of that year his estate was administered to by his widow, Philibert (*Administration Act Book*, P. C. C., 1669). His portrait has been engraved (Evans, *Cat. of Engraved Portraits*, ii. 150).

Le Fevre was an able chemist and a lucid, learned, and accurate author. He wrote: 1. 'Traité de la Chymie,' 2 vols. 8vo, Paris, 1660 (1669, 1674, Leyden, 1669). An English translation by 'P. D. C., Esq.,' one of the gentlemen of the privy chamber, was published at London in 1664 and again in 1670, 2 pts. 4to. German and Latin versions also appeared. Lenglet-Dufresnoy published an edition considerably augmented by Dumoustier, 5 vols. 12mo, Paris, 1751. 2. 'Disputatio de Myrrhata Potione,' in vol. ix. of Pearson's 'Critici Sacri,' fol., 1660. 3. 'Discours sur le Grand Cordial de Sr. Walter Rawleigh,' 12mo, London, 1665 [1664] (English version by Peter Belon, 8vo, London, 1664). Le Fevre also translated into French Sir Thomas Browne's 'Religio Medici,' 12mo, Hague, 1688.

[Nouvelle Biographie Générale, xxx. 342–3.] G. G.

LEFROY, Sir JOHN HENRY (1817–1890), governor of Bermuda and of Tasmania, born at Ashe, Hampshire, on 28 Jan. 1817, was son of J. H. G. Lefroy, rector of that place, and was grandson of Antony Lefroy of Leghorn, the catalogue of whose collection of coins and antiquities was printed in 1763. After his father's death in 1823, his mother moved with her family of six sons and five daughters to Itchel Manor, near Farnham, which had been left to her husband a few years before his death. Lefroy was sent to private schools at Alton and at Richmond. In 1828 two of his brothers accidentally discovered an important hoard of Merovingian and English gold coins and ornaments on Crondall Heath, and he thus acquired a taste for antiquarian research. In January 1831 he passed into the Royal Military Academy at Woolwich, and on 19 Dec. 1834 was gazetted a second lieutenant in the royal artillery, and stationed at Woolwich. He at once joined, with eight or nine young brother-officers, in a weekly meeting in one another's rooms for reading the bible and prayer, and, with the sanction of the commandant and chaplain, these young men opened an evening Sunday school for soldiers' children. He served at Woolwich for three years, varied by detachment duty

at Purfleet and the Tower of London, and was on duty with his battery at London Bridge on the occasion of the queen's coronation. On 10 Jan. 1837 he was promoted lieutenant, and in August was sent to Chatham, where he availed himself of the royal engineers' school of instruction, and specially devoted himself to the study of practical astronomy.

In 1838 Lefroy, with Lieutenant Eardley Wilmot, proposed the formation of an institution to afford officers of the regiment opportunities of professional instruction. Colonel Cockburn, head of the royal laboratory at Woolwich Arsenal, submitted the proposal to the authorities, and when the Royal Artillery Institution was founded was the first president of the committee of management, and Lefroy the secretary. The scheme was first suggested to Lefroy by a study of the manuscript records of a regimental society which had been started in 1771 and came to an untimely end.

The government having assented to a recommendation of the British Association to establish magnetical observatories in various colonies for simultaneous observation with other stations belonging to foreign powers, and having agreed to send a naval expedition to take simultaneous observations in high southern latitudes, Lefroy and Eardley Wilmot were in April 1839 selected, on the recommendation of Major (afterwards Sir) Edward Sabine [q. v.], then engaged in a magnetical survey of the British islands, to proceed to St. Helena and the Cape of Good Hope respectively to take magnetical observations. After receiving instruction during the summer in magnetical work at Dublin from Professor Humphrey Lloyd [q. v.], who became Lefroy's lifelong friend, the two lieutenants embarked in H.M.S. Terror for St. Helena on 25 Sept. At Madeira the two subalterns took barometers to the top of the Pica Ruivo, measured its altitude, and descended with a supply of plants for the naturalists of the expedition. The results of these measurements are given in the 'Narrative of the Voyage of the Antarctic Expedition' (pp. 5, 329). The voyage was a long one, as the survey work required the expedition to take a devious course by the Canaries, Cape de Verde Islands, St. Paul's, Trinidad, and Martin Vas, off the Brazilian coast, and Lefroy did not arrive in St. James's Bay at St. Helena until 31 Jan. 1840. He remained at St. Helena until 1842, carrying on magnetic observations, and during his stay assisted at the disinterment of the remains of Napoleon I, when they were removed to France.

In July 1842 Lefroy was transferred to the observatory at Toronto. In the following year he made the remarkable journey which, undertaken for magnetic research, established his reputation as a geographer. In April 1843 he left Toronto, with Corporal Henry of the royal artillery as his sole white companion, travelled to Lachine, and thence to Hudson's Bay, partly by canoe and partly on snow-shoes. The principal object of the expedition was the determination of the approximate position of the American forces of magnetic intensity. During the journey Lefroy made two lengthy halts, the first at Fort Chipeweyan, at the west end of Lake Athabasca, where magnetical and meteorological observations were made every hour of the twenty-four from 16 Oct. 1843 to 29 Feb. 1844, months of arctic darkness; the second at Fort Simpson on the M'Kenzie River, where similar observations were made continuously during April and May 1844. Magnetic observations were also made every two minutes for hours together during periods of magnetic disturbance when the temperature in the observatories could not be kept above zero Fahr. During this survey Lefroy traversed about 5,475 geographical miles, and made observations at 314 stations en route. Considering the nature of the country, the severity of the climate, and the extreme delicacy of the instruments carried, the journey itself was no easy feat.

The magnetic results of this expedition were communicated to the Royal Society by Sabine, and remain the chief authority for the determination of the approximate position of the forces of magnetic intensity in North America. Lefroy's continuous and painstaking method of observation has been universally recognised as the ideal standard for all work of the kind. In a report on the Austrian expedition in 1872–4 Carl Weyprucht congratulated himself that his observations coincided with those of Lefroy, 'a highly trustworthy traveller, and one accustomed to rigorous and exact observations.' In 1885 Dr. G. Neumayer studied anew the results of Lefroy's magnetic survey, while Dr. Humphrey Lloyd, in 'A Treatise on Magnetism,' published in 1874, describes Lefroy's work as 'probably the most remarkable contribution to our knowledge of magnetic disturbance we possess.' Lefroy's magnetical and meteorological observations were published by the government in a work in which they are discussed at length in conjunction with similar observations made at Sitka, Toronto, and Philadelphia.

During his expedition in North America many observations were taken of the aurora borealis, which formed the subject of two

papers communicated, one to the 'Philosophical Magazine,' the other to 'Silliman's Journal.' In November 1844 Lefroy resumed work at Toronto, where he continued to reside for the next nine years. On 30 Nov. 1845 he was promoted captain. In 1849 he founded the Canadian Institute, and was for some years its president. He cultivated the friendship of American men of science, among others of Agassiz and Henry.

In 1853 the Toronto observatory was transferred to the colonial government, and Lefroy returned to England. He joined his battery at Woolwich, and went with it to the camp of instruction at Chobham. The Royal Artillery Institution had somewhat declined after he ceased to be secretary in 1839, but in 1849 the evidence given by Captain Eardley Wilmot before a committee of the House of Commons had aroused public interest in it, and a grant of public money had been made for the erection of a suitable building. Lefroy was again appointed secretary, and the laboratory was fitted up under his direction. On 1 Feb. 1854 the new building was opened, and the inaugural address delivered by Sabine.

In view of the coming war, and the need of a good and portable text-book, Lefroy energetically compiled in 1854 'The Handbook of Field Artillery for the use of Officers,' which was published by the institution, and three hundred copies were sent out to the Crimea in July 1854. The book collected for the first time the practical information which is required for the rough work of the camp, and proved of great use. It was subsequently issued under the authority of the war office as a text-book for artillery officers, and remained so until 1884, when it was replaced by 'The Handbook for Field Service.'

In 1854 Lefroy became secretary of the Patriotic Fund, which brought him into contact with the Duke of Newcastle, war minister, who in December made him his confidential adviser in artillery matters. He was gazetted as 'scientific adviser on subjects of artillery and inventions,' and to meet questions of pay and military precedence was made a senior clerk in the war office. His duties consisted principally in examining and reporting on military inventions, to which was added the 'foreign legions' and correspondence connected with them. At that time the professional advisers of the master-general of the ordnance on artillery matters were the 'select committee,' composed of nine artillery officers whose average length of service was forty-nine years, and the youngest of whom was sixty-four years of age. Lefroy managed to get this committee abolished, and a new one, composed of younger men, appointed with power to obtain the best possible outside scientific opinion. Lefroy remained in the same post at the war office under Lord Panmure, and was one of the first to recognise the importance of rifled ordnance. Although he gave full weight to the necessity of careful experiment and caution in developing the invention, he realised the advantage to be gained by the use of an even imperfect rifled gun over the smooth bore, and on his recommendation a battery of rifled guns throwing a 15 lb. shell was actually ordered from Herr Bashley Brittan in 1855, but the order was cancelled on the termination of the war. Lefroy was promoted lieutenant-colonel on 24 Sept. 1855.

In October 1855 Lefroy was sent by Lord Panmure, at two days' notice, to Constantinople, to confer with Brigadier-general Storks on the condition of the hospital staff in the East, and on the accommodation of the sick at Scutari. During this mission he made the acquaintance of Miss Nightingale, with whom he enjoyed a lifelong friendship. He cordially supported her valuable work, and corresponded with her on the subject of military hospitals and nurses from 1856 to 1868. While at Constantinople he desired to secure for the artillery museum in the Rotunda at Woolwich one of the monster pieces of bronze ordnance which overlooked the Dardanelles from the fort on the Asiatic side, but it was only after eleven years of effort that his wish was accomplished.

In 1856 a reorganisation of the system of military education was undertaken by the secretary of war, and Lefroy prepared a detailed scheme. A large sum of money was laid out on a staff college at Sandhurst, and in February 1857 Lefroy was gazetted inspector-general of army schools. All matters connected with regimental education were placed under his direction, and he at once organised a large staff of trained schoolmasters. In September 1858 he drew up an able paper, urging the importance of establishing a school of gunnery, and it is to his foresighted initiative that the existing school at Shoeburyness is due. He was promoted brevet-colonel on 24 Sept. 1858.

Lefroy was a member of the royal commission on the defence of the United Kingdom appointed in August 1859. The committee's recommendations resulted in the defence loan, and the fortifications which still form the main works of defence of the arsenals and dockyards of the country. The same year, in view of possible hostilities, he was sent with Lieutenant-colonel Owen, R.E., by Lord Derby to report on the fort-

resses of Gibraltar, Malta, and Corfu. On the abolition of the office of inspector-general of army schools in 1860 Lefroy became secretary of the ordnance select committee, and in 1864 president of that committee, with the rank of brigadier-general. He became a regimental colonel on 9 Feb. 1865. On 3 Dec. 1868 he was appointed director-general of ordnance, with the temporary rank of major-general. While holding this post he carried through the formation of a class for artillery officers who wished to prepare themselves for special appointments, and to the 'advanced class,' as it was called—now the artillery college—the regiment owes much. While Lefroy was director-general of ordnance the so-called control department was introduced into the administration of the army. No one recognised more fully than Lefroy the necessity for a better organisation of the supply departments of the army, and no one opposed more keenly the attempt to secure it by converting the accountants and commissariat of the army into its controllers. He was unable, however, to secure the rejection of the new scheme, and early in 1870, finding his position untenable, he resigned his appointment, and on 1 April retired from the army with the honorary rank of major-general. In the previous month he had been made a C.B. For ten years Lefroy had held most important posts in connection with artillery at a time when modern ordnance and ammunition commenced to develope their vast size and power, and Lefroy's scientific attainments and untiring energy were of great value at a critical period in the history of our war material. His last service at the war office was as member of a committee presided over by Sir Frederick Chapman in 1870, to consider the proposed submarine mining defence of certain harbours of the kingdom.

In March 1871 Lefroy was appointed governor and commander-in-chief of the Bermudas. During his tenure of office he brought together from all sources the original documents relating to the early history of the colony, and published them in two bulky volumes, with maps, charts, and views. He collected the indigenous flora of the islands, introduced new cereals and vegetables, and brought a skilled gardener at his own expense from England to superintend their culture. He also resumed meteorological and magnetical observations. Everything concerning the welfare of his government, civil and military, social, literary, and scientific, interested him, and the coloured people found in him a firm friend. While at Bermuda he strongly recommended on moral and economical grounds a reduction of the length of the terms of imprisonment which courts-martial were empowered to award. On his return home in 1877 he was put into communication with Sir Henry (now Lord) Thring, who was then drafting the amended Mutiny Act, and a more lenient code was the result.

Lefroy was made a K.C.M.G. in 1877, and in 1880 was appointed governor of Tasmania. During his residence in that colony he communicated to its Royal Society a paper 'On the Magnetic Variation at Hobart,' which gives the result of his observations with the 4-inch azimuth compass made in 1881. In this paper he also discusses the question of the secular change of the magnetic variation on the southern coast of Australia.

He returned to England in 1882, and made his last contribution to magnetic science by the publication in 1883 of the diary of his Canadian magnetic survey. In this résumé of the principal work of Lefroy's life it is to be observed that the lines of equal value of magnetic intensity on Lefroy's maps differ considerably from those of Sabine in the 'Philosophical Transactions' in 1846 and 1872. The explanation is that Sabine, in following out his system of showing normal lines of equal value of the magnetic elements, left out some of Lefroy's observations which he considered open to question. Lefroy, having personal knowledge of the value of each one of his results, rejected none, and produces evidence to show that his isodynamic lines are 'locally correct.' Sabine, in fact, sought for the best mean results of a great continent, while Lefroy gave the exact results for a portion of that continent.

Lefroy resided in London for several years after his retirement from public life; but failing health led him to Cornwall, and he died at Lewarne, near Liskeard, on 11 April 1890. He was buried near his birthplace at Crondall in Hampshire. He was twice married, first in 1846 to the daughter of Sir John B. Robinson, bart., C.B.; she died in 1859; and secondly to Charlotte Anna, eldest daughter of Colonel T. Dundas of Fingask, and widow of Colonel Armine Mountain, C.B. [q. v.], who, with two sons and two daughters, survived him.

In person Lefroy was tall, with sharply cut features, very slim, alert in movement, genial in manner, cheerful in disposition, and chivalrous. His disinterested exertions to advance the wellbeing of the soldier and the soldier's family dated from the commencement of his military career, and continued to the end. His good works were unpretending and unobtrusive. He was honorary secre-

tary and later a commissioner of the Patriotic Fund, an active member of the committee of the Royal School for Daughters of Officers of the Army, and for some years chairman of its house committee.

As a labour of love he devoted his evenings for many months in 1863–4 to the arrangement, classification, and cataloguing of the valuable collection in the Rotunda (artillery museum) at Woolwich. He was elected a fellow of the Royal Society in 1848, and was for two years a member of its Kew committee. He became a fellow of the Royal Geographical Society in 1853, was LL.D. of the M'Gill University, Montreal, a fellow of the Society of Antiquaries, and member of other learned bodies. In 1880 he was president of the geographical section of the British Association at the meeting at Swansea, and again in 1884 at Montreal, Canada, and delivered the presidential addresses. On 13 Jan. 1885 he read a paper before the Royal Colonial Institute, the Marquis of Lorne presiding, on the British Association in Canada. In 1885 and 1886 he was a member of the general committee of the Universities Mission to Central Africa, and in 1887 and 1888 was a vice-president.

The following is a list of his works: 1. 'On the Meteorology of St. Helena,' 1841. 2. 'Botany of Bermuda,' 8vo, Washington, 1854 (Bulletin, No. 25, United States National Museum). 3. 'Magnetical and Meteorological Observations at Lake Athabasca and Fort Simpson by Captain J. H. Lefroy, and at Fort Confidence in Great Bear Lake by Sir John Richardson,' 8vo, London, 1855. 4. 'Notes and Documents relating to the Family of Loffroy of Cambray,' printed privately in 1868. 5. 'Memorials of the Discovery and Early Settlement of the Bermudas or Somers Islands,' 1515–1685, 2 vols. London, 1879. 6. 'The Historye of the Bermudaes or Summers Islands from a MS. in the Sloane Collection in the British Museum. Edited for the Hakluyt Society,' London, 1882. 7. 'Diary of a Magnetic Survey of a Portion of the Dominion of Canada, chiefly in the North-West Territories. Executed in the years 1842–44,' London, 8vo, 1883. 8. 'Parochial Accounts, Seventeenth Century, St. Neots, Cornwall.' Reprinted from the 'Archæological Journal,' vol. xlviii. 9. 'Royal Society's Proceedings:' 'On the Influence of the Moon on the Atmospheric Pressure, as deduced from Observations of the Barometer made in St. Helena,' 1842, iv. 395; 'Obituary Notice of Major-General Sir William Reid, K.C.B.,' ix. 543. 10. British Association: Presidential Addresses before the Geographical Section, Swansea, 1880; Montreal, 1884. 11. Society of Antiquaries: 'Archæologia,' xlvii. 65. 'The Constitutional History of the Oldest British Plantation.' 12. 'Royal Geographical Society's Journal:' 'Barometrical and Thermometric Measurement of Heights in North America,' 1846, xvi. 263. 13. 'Archæological Journal:' 'On various Ancient Remains and Weapons,' xix. 82, 318, xx. 185, 187, 201, xxi. 60, 90, 91, 137, 176, xxii. 71, 84, 87, 166, 173, 354, xxiii. 65, 156, xxiv. 70, 74, xxv. 85, 151, 249, 261, xxvi. 174, 178. 14. 'Royal Artillery Institution Proceedings.' Vol. i. 1858: Preface. 'Notes on the Establishments of British Field Artillery since 1815.' Vol. ii. 1861: 'Note on Mortar Practice.' 'Catalogue of Works on Artillery and Gunnery.' Vol. iii. 1863: 'On the Determination of Range Tables for Rifle Ordnance.' 'On the application of Rifled Cannon to the operation of Breaching unseen Defences by High Angle Firing.' Vol. iv. 1865: 'On two large English Cannon of the 15th Century preserved at S. Michel in Normandy;' contributions to regimental history, contributions to the technology of foreign rifled ordnance. Vol. vi. 1870: 'An Account of the great Cannon of Muhammed II.' Vol. vii. 1871: 'The Story of the 36-inch Mortars of 1855 and 1858.' Vols. xiii. xiv. and xv. 1885, 1886, and 1888: Memoirs and war services of the following officers: Lieutenant-general Albert Borgard, General Forbes Macbean, Major-general William Phillips, General Ellis Walker, Lieutenant-general Sir Thomas Downman, Lieutenant-general George Fead, General Sir Anthony Farington, Lieutenant-general Robert Lawson, General W. J. Smythe. 15. 'Numismatic Chronicle:' 'Nature of Gold Coins discovered in 1828 in the Parish of Crondall, near Aldershot,' new ser. x. 164; 'On Bermuda Hog Money,' new ser. xvi. 153, xviii. 166; 'On Australian Currency.' 16. 'Philosophical Magazine:' 'Observations of the Aurora Borealis,' 1850, xxxvi. 457. 17. 'Silliman's Journal:' 'The Application of Photography to the Self-Registration of Magnetical and Meteorological Instruments,' 1850, ix. 319; 'Remarks on the Winter of 1851–2 in Canada,' 1852, xiv. 135; 'Report on Observations of the Aurora Borealis,' 1852, xiv. 153. 18. 'Canadian Institution Journal:' 'Remarks on Thermometric Registers,' 1852–3, i. 29, 75; 'On the Probable Number of the Indian Population of America,' 1851; 'On the Probable Number of the Native Indian Population of British America,' 1853. 19. 'American Association Proceedings:' 'A Comparison of the Apparent Diurnal Laws of the Irregular Fluctuations of the Magnetical Elements at the Stations

of Observations in North America,' 1851, p. 175. 20. Royal Society of Tasmania—Presidential Address, 1881, p. 1: 'On the Magnetic Variation of Hobart,' p. 39.

[Memoir by Sir Joseph Hooker in Proc. of the Royal Geographical Society, xiii. 115; Memoir in Proc. of the Society of Antiquaries, xiii. 139; Memoir in Proc. of the Royal Artillery Inst. xviii. 307; War Office Records.] R. H. V.

LEFROY, THOMAS LANGLOIS (1776–1869), Irish judge, born 8 Jan. 1776 in county Limerick, was eldest son of Anthony Lefroy of Carrickglass, co. Longford. His father, the representative of a Flemish protestant family which had sought refuge in England in the sixteenth century, was sometime colonel of the 9th dragoons. His mother's name was Anne Gardiner. He was educated from 2 Nov. 1790 at Trinity College, Dublin, where, after taking numerous university prizes and medals, he graduated B.A. in 1795, and afterwards LL.B. and LL.D. in 1827. He was called to the Irish bar in 1797, and practised for many years in equity with great success. He became king's counsel in 1806, king's serjeant in 1808, and in 1819 a bencher of the King's Inns. He was frequently appointed a commissioner of assize, but in 1830, being mortified by his omission from the commissions, he resigned his serjeantcy (Fitzpatrick, *Correspondence of O'Connell*, i. 195). A typical Irish protestant tory, he first entered parliament in 1830 as one of the members for the university of Dublin. He steadily voted with Peel, and opposed the Irish measures of the Melbourne administration, but he made no great figure as a speaker in the House of Commons, though he spoke often. A baronetcy is said to have been offered to him in 1839. Having represented the university till 1841, he was then appointed a baron of the Irish court of exchequer, and took part in the political trials of 1848. In 1852 he became lord chief justice of the queen's bench, and, in spite of old age, did not resign that post until 1866. He died at Newcourt, near Bray, 4 May 1869, and was buried at Mount Jerome cemetery 12 May. He published in 1802 a law tract on 'Proceedings in Elegit,' and in 1806, with John Schoales, 'Reports of Cases in the Irish Court of Chancery under Lord Redesdale from 1802 to 1806.' He married in 1799 at Abergavenny Mary, only daughter and heiress of Jeffrey Paul of Silver Spring, co. Wexford, by whom he had four sons and three daughters.

[Memoir by Thomas Lefroy, Dublin, 1871; Times, 6 May 1869; Cat. of Graduates of Dublin University; Webb's Compendium. The references to him in Fitzpatrick's Correspondence of O'Connell are depreciatory.] J. A. H.

LEGAT, FRANCIS (1755–1809), engraver, was born in 1755 at Edinburgh. He is sometimes stated to have been of French origin, and he may possibly have been a descendant of François Leguat [q. v.] Legat studied art under Alexander Runciman [q.v.], and according to some accounts learnt engraving from Sir Robert Strange [q. v.] This is, however, uncertain. Legat came to London about 1780, and took lodgings at 22 Charles Street, Westminster, where he engraved for Boydell 'Mary Queen of Scots resigning the Crown,' from a picture by Gavin Hamilton (1730–1797) [q.v.], in the collection of James Boswell. Here also he engraved 'The Princes in the Tower,' from a picture by J. Northcote, R.A., in the collection of the Earl of Egremont. About 1790 he left Charles Street for Sloane Square, where he completed an engraving of 'The Death of Cordelia,' after the picture by James Barry, R.A., in the Shakespeare Gallery. In 1797 he moved again to 21 Pleasant Row, Camden Town, where he completed a plate of 'Cassandra' (a portrait of Lady Hamilton) from 'Troilus and Cressida,' after the picture by G. Romney in the Shakespeare Gallery. He finally moved in 1799 to 2 Charles Street, near the Middlesex Hospital, where he resided till his death. Here he engraved 'Ophelia' and 'King, Queen, and Laertes in Hamlet,' after pictures by Benjamin West. He was appointed historical engraver to the Prince of Wales. Encouraged by his success and the money brought to Boydell by his engravings, Legat determined to publish an engraving on his own account, and secured a picture of 'The Death of Sir Ralph Abercrombie' by Stothard for that purpose. The subscription list did not fill, and Legat fell into pecuniary embarrassment. He suffered from mental depression, and died in Charles Street on 7 April 1809, in his fifty-fifth year (*Gent. Mag.* 1809, i. 390). He was buried in Old St. Pancras churchyard. His debts were paid by a friend, Mr. Kemp, and the unfinished plate was sold to Mr. Bowyer of the Historic Gallery, Pall Mall, who had it completed. Legat also engraved 'The Continence of Scipio,' after Nicolas Poussin, 'Andromeda,' after A. Runciman, vignettes and other subjects, after Smirke, Fuseli, &c., for 'Bell's British Theatre,' and other small subjects. He was a conscientious engraver, and paid attention to the study of drawing. He is described as quiet and intelligent, with some literary ability. A small portrait of him by Runciman was engraved by T. Prescott.

[J. T. Smith's Nollekens, ii. 351; Dodd's manuscript Hist. of English Engravers (Brit. Mus. Add. MS. 33402); Edinb. Ann. Reg. 1816, ccccl xxv.; Redgrave's Dict. of Artists.] L. C.

LEGAT, HUGH (*fl.* 1400), Benedictine, a native of Hertfordshire according to Bale (p. 518), was not improbably a member of the family which held a manor at Abbots Walden in that county, belonging to the monks of St. Albans (*Gesta Abbatum*, ii. 179; AMUNDESHAM, ii. 265; DUGDALE, *Monasticon*, ii. 210), and assisted the monastery in at least one important crisis (*Gesta Abbatum*, ii. 222). Bale says that Hugh Legat was brought up in the monastery school at St. Albans, displayed a strong love for learning, and went with the abbot's leave to pursue his studies at Oxford, where, in the Benedictine hostelry of Gloucester Hall, St. Albans, like other abbeys of its order, had a house for its own scholars (DUGDALE, *Monast.* ii. 199; NEWCOME, *History of St. Albans*, p. 307). He left Oxford probably before 1401, when he was among the monks who elected William Heyworth abbot of St. Albans (*Gesta Abbatum*, iii. 480).

On his return to St. Albans Legat is said to have spent some time in the study of history. Thomas Walsingham the historian was then precentor of the abbey (*ib.* iii. 393). But Legat soon devoted himself to preparing a learned commentary, in nine books, on the 'Architrenius,' a satirical poem, written at the close of the twelfth century by John de Hauteville [q. v.] The work was dedicated to William Heyworth, who was abbot between 1401 and 1420. Legat's commentary, mutilated at beginning and end, is extant in a fifteenth-century hand in Bodleian MS. Digby, 64. Bale quotes Legat's preface from a more perfect copy.

Legat became prior of the neighbouring dependent cell of Redbourne. Of this office he was relieved in 1427, in the first abbacy of John Whethamstede, and sent to the cell of the abbey at Tynemouth (*Chronicon Rerum Gestarum in Monasterio S. Albani*, in AMUNDESHAM, i. 1–3). Nothing further is known of him.

[Bale's Scriptt. Brit. Cat. pp. 518–19, ed. Basel; Pits, De Illustr. Angl. Script. p. 568; Tanner's Bibl. Brit.-Hib. p. 474; Gesta Abbatum S. Albani and Johannis Amundesham Annales, in Chronica Monast. S. Albani, vols. iv–v. (Rolls Ser.); Dugdale's Monasticon Anglicanum, ii. 198–210, ed. Dodsworth, 1849; Newcome's Hist. of St. Albans, 1795, pp. 307–8.] J. T–r.

LEGATE, BARTHOLOMEW (1575 ?–1612), the last heretic burned at Smithfield, was born in Essex about 1575. He was probably of the same family as Robert Legate, an English merchant at Emden, East Friesland, in 1549. He does not seem to have had a learned education, or to have acquired any classical knowledge. He was a dealer in cloth lists, a business which took him to Zealand. Here, very early in the seventeenth century, he became a preacher among the 'Seekers,' an offshoot from the Mennonite baptists. Expecting a new revelation, by 'myraculous apostles,' he held that meanwhile there was no true church or true baptism now to be found, nor any 'visible Christian.' He rejected the Mennonite tenet of the celestial origin of our Lord's body as an 'execrable heresy.' By 1604 he had reached the opinion that Christ was 'a meere man, as were Peter, Paul or I; onely . . . borne free from sinne,' and termed God, in scripture, not from 'his essence but his office.' He differed from the Socinians in rejecting the invocation of Christ, and in retaining the doctrine of his propitiatory sacrifice. He was probably in London in 1608, when he is described, as above, by Henoch Clapham [q. v.], who treats him as a representative sectary, the 'Legatine-arrian,' opposed to the anabaptist, the flyer (seeker), and the familist.

In 1611 proceedings were taken against Bartholomew Legate and his brother Thomas in the consistory court of London, and both were committed to Newgate on charges of heresy. Thomas Legate died in Newgate. Bartholomew, perhaps in consequence of this, obtained liberty to leave his prison in the daytime. Brought several times before the consistory, he repudiated the authority of the court, and threatened an action for false imprisonment, an 'indiscretion' which, Fuller thinks, 'hastened his execution.'

James I interested himself personally in Legate's case. He had Legate 'often' before him, and tried to convince him of his errors. Fuller relates, on the authority of Ussher, who had the story from James himself, that on one occasion, finding that Legate no longer prayed to Christ, 'the king in choler spurn'd at him with his foot; Away, base fellow (saith he), it shall never be said that one stayeth in my presence, that hath never prayed to our Saviour for seven years together.'

At length, on 21 Feb. 1612, Legate was convened before the consistory of London, which was strengthened by the presence of Bishops Andrewes, Neile, and Buckeridge, with several clerical and legal assessors, so that, says Fuller, 'it seemed not so much a large court, as a little convocation.' Thirteen articles of heresy were laid against Legate. Sentence was pronounced by John King [q. v.], bishop of London, and Legate was handed over to the secular power by significavit dated 3 March. The king's letter under the privy seal, dated 11 March, required the lord chancellor, Sir Thomas Egerton, baron

Ellesmere [q. v.], to make out a writ 'de hæretico comburendo' under the great seal for the execution of Legate. The writ, directed to the sheriffs of London, was issued on 14 March, and the warrant for the execution on 16 March. Legate refused all overtures for his recantation, and about midday on 18 March 1612 he was burned at West Smithfield amid a vast 'conflux of people.' His age, according to Fuller, was 'about fourty years;' it was probably less, since Clapham in 1608 puts into his mouth the expression 'such youth as I am.' He was comely and swarthy, fluent and confident, 'excellently skilled in the scriptures,' and in character 'very unblameable.'

[Clapham's Errovr on the Right Hand, 1608, pp. 28 sq.; Cal. of State Papers, Dom. 1612; Truth brought to Light: an Historicall Narration of the first XIV Yeares of King James, 1651, pt. iv. (gives the warrants); Fuller's Church Hist. of Britain, 1655, x. 62 sq.; Greenshields' Brief Hist. of the Revival of the Arian Heresie, 1711, pp. 1 sq. (reprints the warrants); Brook's Lives of the Puritans, 1813, i. 66; Howell's State Trials, 1816, ii. 727 sq. (from Narrative Hist. and Fuller, with notes); Diary of Walter Yonge (Camd. Soc.), 1848, pp. 25 sq.; Wallace's Antitrinitarian Biog. 1850, ii. 530 sq.; Barclay's Inner Life of Religious Societies of the Commonwealth, 1876, pp. 173 sq.; Christian Life, 26 Feb. 1887, pp. 103 sq.; Notes and Queries, 1st ser. i. 483; Strype's Cranmer, 1812, ii. App. 50 (for Robert Legate). Miss Florence Gregg's Bartholomew Legate, the last Smithfield Martyr, 1886, is not a biography, but a religious romance.] A. G.

LEGATE, JOHN (*d.* 1620?), printer to Cambridge University, was admitted and sworn a freeman of the Stationers' Company on 11 April 1586 (ARBER, ii. 696). He was appointed printer to the university of Cambridge by grace, on 2 Nov. 1588, as 'he is reported to be skilful in the art of printing books.' On 26 April 1589 he received as an apprentice Cantrell Legge, afterwards also university printer and his immediate successor in the conduct of the press at Cambridge. From 1590 to 1609 he appeared in the parish books of St. Mary the Great, Cambridge, as paying 5*s.* a year for the rent of a shop. In 1609 he was elected churchwarden, and paid a fine of 10*s.* for his 'dismission.' The respective rights of the Company of Stationers and of the university were at this time not well defined, and there were frequent differences between them. By the help of their chancellor the rights of the university and of their printer were successfully defended, and in 1597 an entry in the 'Stationers' Registers' (*ib.* iii. 88) shows that the stationers acknowledged Legate's right to copyright protection for a book printed by the authority of the vice-chancellor, 'so that none of this company shall prynt yt from hym.' Legate had the exclusive right to print the Latin dictionary of Thomas Thomas, his predecessor as university printer, a right renewed to his children after his death, and he also printed most of the books of William Perkins.

Legate left Cambridge about 1609. In 1612 he was described on the title-page of one of his books as living at Trinity Lane (between Old Fish Street and Bow Lane), London. On 21 Aug. 1620 an entry appears in the 'Stationers' Registers' (*ib.* iv. 45) of forty-two books transferred to John Legate the younger, 'the copies of John Legate, his father, lately deceased,' and of these no less than twenty-six are by Perkins. This entry is the only evidence we have of the year of his death. On 4 Feb. 1588–9 he married, at St. Mary the Great, Cambridge, Alice Sheirs, and between 17 Jan. 1589–90 and 9 July 1609 the baptism of nine daughters and three sons, and the death of one infant daughter, appear in the registers of that parish. He is said by Ames (*Typ. Ant.* p. 462) to have married Agatha, daughter of Christopher Barker, queen's printer; and according to Nichols (*Lit. Illustr.* iv. 164) Agatha, daughter of Robert Barker. If these statements apply to the elder Legate, he must have married a second wife after he left Cambridge.

JOHN LEGATE the younger (1600–1658), his eldest son, was baptised in the parish of St. Mary the Great, Cambridge, on 8 June 1600, was admitted freeman of the Stationers' Company on 6 Sept. 1619, and on the death of his father in the following year succeeded to his business. He was included in the list of authorised London printers in the Star-chamber decrees in 1637, and again in 1648. He was appointed one of the Cambridge University printers by grace on 5 July 1650, probably in succession to Roger Daniel, but his patent was cancelled for neglect on 10 Oct. 1655. He died, 'distempered in his senses,' at Little Wood Street, London, 4 Nov. 1658 (R. SMYTH, *Obituary*, Camd. Soc.) In the parish registers of St. Botolph at Cambridge, 25 June 1642, is a marriage of John Legate to Elizabeth Grime. This in all probability concerns the younger Legate.

[Manuscripts in Cambridge University registry; Scot's manuscript Foundations of the University of Cambridge; churchwardens' books and parish registers of St. Mary the Great, Cambridge; parish registers of St. Botolph, Cambridge; Ames's Typographical Antiquities; Cooper's Annals of Cambridge; Arber's Transcript of the Stationers' Registers; Nichols's Literary Illustrations.] R. B–s.

LE GEYT, PHILIP (1635–1716), writer on the laws of Jersey, eldest son of Philippe Le Geyt (1602–1669), by his wife Jeanne Sealle, was born at St. Helier and baptised there on 26 April 1635. His father, who was a jurat of the royal court of Jersey, and like most of his countrymen a supporter of the royalist cause in the civil war, was taken prisoner at the capture of Elizabeth Castle in 1651, and in addition to having his house pillaged was fined to the extent of two years of his income. The son, as was usual at the time, was educated at Duplessis-Mornay's school, Saumur; completed his legal studies at Caen and Paris; returned to Jersey shortly before the Restoration, and was in 1660 appointed greffier of the royal court. Five years later he was made a jurat, and in 1671 was elected member of a committee which was to endeavour to obtain the repeal of some obnoxious ordinances for the better administration of justice in Jersey which had been promulgated by the court of St. James in 1668. He proceeded to London with the other deputies; they attended the court for nearly a year, were well received by the Duke of York and other magnates, but effected nothing, and returned to Jersey towards the end of 1672. Le Geyt was appointed lieutenant-bailiff in 1676 in place of Jean Poingdestre, and had a share in 1685 in drawing up an abstract of the 'Privileges of Jersey,' a work which was subsequently suppressed. Upon the death of the bailiff, Philip Carteret, in 1693 he was appointed deputy, and filled the office of chief magistrate until the arrival, nearly a year later, of the newly elected bailiff, Edward Carteret. Though pressed to do so by the new-comer, he refused to retain the post of lieutenant-bailiff, but continued to act as jurat until 1710, when he resigned after forty-five years' service. After his resignation he lived with his nephew of the same name. The latter was elected 'Her Majesty's Procurator in the room of Daniel Messervey, deceased,' in October 1708 (grant in *Harl. MS.* 2263, fol. 297); he subsequently became lieutenant-bailiff, but fled from the island in 1730, when his life was in danger during the riots consequent on the recent change of the currency. Philip Le Geyt the elder died unmarried on 31 Jan. 1715–16, and was buried alongside of the jurats' pew in the parish church of St. Helier. His funeral sermon was preached by the Rev. François Le Couteur, rector of St. Helier.

A good speaker, and well competent to exact the respect due to his station, Le Geyt was probably the best judge, as he was certainly the ablest jurist, that Jersey has produced (cf. Ahier *Tableaux historiques de la Civilisation à Jersey*, pp. 343–4). Besides an extensive acquaintance with the French writers of his time, he had a fair knowledge of English, and could at need write passably in that language, an accomplishment by no means common among his contemporaries. A conservative both by education and temperament, Le Geyt was above all a staunch upholder of the local customs of Jersey, and he left extensive manuscript collections on the constitution and laws of the island, which were acquired about 1845 by Francis Jeune [q. v.], president of Pembroke College, Oxford, for the sum of 43*l.* Having been placed at the disposal of the states they were published with their sanction, and at the island's expense, by Philip Falle in 1846–7, under the title of 'Les Manuscrits de Philippe Le Geyt, Ecuyer, Lieutenant-Bailli de l'île de Jersey, sur la constitution, les lois, et les usages de cette île,' 8vo, 4 vols. St. Helier. This important work, fragments of which only, such as the section on the 'Jurisdiction of the Royal Court,' had been printed before, supplements on almost every point the old 'Coûtumes de Normandie,' and is frequently quoted by Le Quesne in his 'Constitution of Jersey' (1856). Besides the above work Le Geyt also left in manuscript some religious works which have not been printed. A portrait in the Public Library at St. Helier shows him to have been a dark man of middle height, with a high forehead marked by two deep transverse furrows.

[Notice sur la Vie et les Écrits de M. Le Geyt, par Robert Pipon Marett, Ecr., avocat du Barreau de Jersey, prefixed to Le Geyt's Works; Falle's Jersey, ed. Durell, ix. 283, 300, 355; Sorsoleil's Éloge de M. Le Geyt, an English version of which is in Dr. Shebbeare's Narrative of the Oppressions of the Islanders of Jersey (1771); Payne's Armorial of Jersey, pp. 213–14; Le Quesne's Constitution of Jersey, pp. 20, 47, 204, 211 (where, however, Le Geyt is confused with his nephew. See index under 'Geyt').] T. S.

LEGGE, EDWARD (1710–1747), commodore, born in 1710, was fifth son of William Legge, first earl of Dartmouth [q. v.] He entered the navy in 1726, on board the Royal Oak, one of the fleet under Sir Charles Wager [q. v.] for the relief of Gibraltar. He afterwards served in the Poole, in the Kinsale with the Hon. George Clinton, in the Salisbury and Namur, and passed his examination on 4 July 1732. He was promoted to be lieutenant of the Deptford on 5 March 1733–4, and to be captain on 26 July 1738. In 1739 he was appointed to the Pearl, one of the ships fitting for the voyage to the Pacific under Commodore George (afterwards Lord) Anson [q. v.] From her he was moved

into the Severn, another of Anson's squadron, which after many delays sailed from St. Helens in September 1740. In the violent storm to the southward of Cape Horn the Severn and the Pearl were separated from the commodore on 10 April 1741. The storm, blowing from the north-west, raged continuously for forty days, during which time they beat to the westward. When the weather permitted they stood to the north, supposing that they had passed into the Pacific. They were in fact still in the Atlantic, the leeway and current together having more than nullified the laborious windward sailing, and on 1 June found themselves off Cape Frio (*Gent. Mag.* 1741, xi. 611). The case is often referred to as an instance of the extreme uncertainty of the determination of longitude by dead reckoning only. On 30 June they reached Rio Janeiro in an almost helpless state, having lost a very great many of their men by sickness. After recruiting his ship's company Legge returned to England, where he arrived in April 1742.

In 1745 he commanded the Strafford in the West Indies, and in 1746 the Windsor on the home station, when he sat as a member of the courts-martial on Admirals Richard Lestock [q. v.] and Thomas Mathews [q. v.] In 1747 he went out as commodore and commander-in-chief at the Leeward Islands, with orders to supersede his predecessor, Commodore Fitzroy Henry Lee [q. v.], and try him by court-martial for misconduct and neglect of duty. Lee, however, was sent home without being tried, and Legge shortly afterwards died, on 19 Sept. 1747.

[Charnock's Biog. Nav. iv. 380; commission and warrant books in the Public Record Office; letters to Anson in Addit. MS. 15956, ff. 178–186; Anson's Voyage round the World.]

J. K. L.

LEGGE, GEORGE, Lord Dartmouth (1648–1691), admiral and commander-in-chief, born in 1648, was the eldest son of William Legge (1609?–1672) [q. v.]; by the mother's side, was grand-nephew of George Villiers, first duke of Buckingham of that family [q. v.]; was first cousin once removed of George Villiers, second duke of Buckingham [q. v.]; and, through his father's sister, Mary, was the first cousin of Sir Edward Spragge (*d.* 1673) [q. v.] After an education at Westminster and King's College, Cambridge, he served with Spragge, as volunteer and lieutenant, during the second Dutch war, 1665–7; and in 1667 was promoted to be captain of the Pembroke. In 1672 he was captain of the Fairfax in the engagement, under Sir Robert Holmes [q. v.], with the Dutch Smyrna fleet, 12–13 March, and in the battle of Solebay, 28 May. In July he was moved into the York, and early in 1673 into the Royal Katharine of 84 guns, which he commanded with distinction under Prince Rupert [q. v.] in the three actions with the Dutch fleet. Meanwhile, in the intervals of war by sea, he was holding high civil and military appointments. In 1668 he became groom of the bedchamber, and in 1673 master of the horse and gentleman of the bedchamber to the Duke of York. In 1670 he was appointed lieutenant-governor of Portsmouth; in 1672 lieutenant-general of the ordnance; in August 1673 'warden and captain of the town and isle of Portsmouth.' In 1678, with the rank of colonel in the army, he commanded the forces at Nieuport in Flanders. On 28 Jan. 1681–2 he was appointed master-general of the ordnance, after some six months' discussion whether he could hold this office together with the governorship of Portsmouth. In several letters to him the Duke of York expressed the opinion that he could hold both, but advised him, if he could only hold one, to decline the ordnance. 'If they do oblige you to part with Portsmouth,' he wrote on 17 Nov., 'I shall look on it as a very ill sign as to myself' (*Dartmouth MSS.* p. 72; cf. the art. on James II of England). Apparently he was obliged 'to part with Portsmouth,' his appointment there terminating 4 Feb. 1681–2.

On 2 Dec. 1682, in memory of the great merits and faithful service of his father, 'and farther considering that he, following his father's steps in divers military employments, especially in sundry sharp and dangerous naval fights wherein he did freely hazard his life,' the king created him Baron of Dartmouth (Preamble to the Patent in Collins, iv. 310). On 11 June 1683 he was elected master of the Trinity House, and on 10 Aug. was appointed 'admiral of a fleet, captain-general in Africa, and governor of Tangier,' the object of the expedition being to evacuate the place, destroy the works, and bring back the troops to England. The fleet sailed from St. Helens on 19 Aug. and returned on 30 March 1684, the service having been performed 'very exactly and effectively.' On his return, Dartmouth received 10,000*l.*, and a further grant 'to hold a fair twice a year and a market twice a week upon Blackheath' (*ib.*)

Within a few weeks of the accession of James II, Dartmouth was appointed master of the horse, 10 April 1685; and on 24 June governor of the Tower. For fully twenty years his relations to the king had been almost those of son to father. If there was one man in the kingdom on whose loyalty

James had a right to count, it was Dartmouth; and accordingly, when he understood the imminence of the Dutch invasion in 1688, he appointed Dartmouth admiral and commander-in-chief of the fleet, with instructions, dated 1 Oct., to prevent any Dutch ships of war approaching our coasts, and 'to endeavour, by all hostile means, to sink, burn, take, or otherwise destroy or disable the Dutch fleet when and wheresoever he should meet with it.'

Dartmouth would doubtless have honestly carried out these instructions had it been in his power to do so, but his experience afloat was extremely small; he had no pretensions to be a practical seaman; and in all that related to the conduct of the fleet he was dependent on his officers and the council of war. The most influential of the captains had been already won over to the interests of the Prince of Orange; and when on 24 Oct. it was proposed to put to sea and wait for the Dutch fleet on the coast of Holland, they had little difficulty in persuading a majority of the council that it would be 'hazarding the fleet to lie on that dangerous coast at this season of the year,' and that it would be 'much better' to stay where they were, at the Gunfleet (*Memoirs relating to the Lord Torrington*, p. 26). The fleet was accordingly lying at the Gunfleet when on 3 Nov. the Dutch fleet was seen, in a hard gale at E.S.E., making its way to the westward. Tide and wind were against him, and Dartmouth was obliged to remain at anchor till the next day, when he got to sea. It was known that he would follow, and there had been a meeting of those captains who were in the prince's interest. Some were of opinion that if Dartmouth came up with the Dutch and attacked, they were bound in honour to do their duty; others held that they should, on such an occasion, leave the fleet and join the Dutch. Off Beachy Head a council of war was called, 'which was so managed that the result of it was not to fight if in honour it could be avoided' (*ib.* p. 29). A westerly gale in the night settled the question by driving the fleet back into the Downs. There it remained nine days, and on 16 Nov. sailed again for the westward; but meeting another gale, the ships, partly from stress of weather, partly from predetermined want of seamanship, were scattered, and made their way in disorder to Spithead, 22 Nov. (*ib.* p. 30).

There it remained. Dartmouth gradually became aware of the strong feeling against the king which had infected the fleet: a conspiracy to kidnap him and put the Duke of Grafton in his place as commander-in-chief was nearly successful; and he found on his toilet-table a letter from the Prince of Orange inviting his co-operation (*ib.* p. 32; *Dartmouth MSS.* p. 219). His position was one of great difficulty, and the more so as—while personally attached to the king—he was compelled to dissent from the king's measures. On 1 Dec. he signed and forwarded an address from the fleet, thanking the king for calling a parliament; though in a private note he added 'it was unanimously received that there was no delaying the address. . . . I hope it will be no offence nor disservice to your Majesty, for now, if the Prince of Orange does not desist, it will show the world he hath other meanings than are pretended' (*ib.* p. 275).

It was just then, however, that James had determined to smuggle the little Prince of Wales out of the country. The infant was sent to Portsmouth, to be carried away in a yacht by Sir Roger Strickland [q. v.]; but Dartmouth, in a courteous, a submissive, but still decided manner, refused to further the infant's escape. He may possibly have been under some degree of compulsion when he gave orders to certain of his captains to intercept the yachts if they should come out of the harbour, and set armed boats to go on board the yacht and take the child out of her (*Memoirs relating to the Lord Torrington*, p. 33); but he was certainly a free agent in writing to James on 3 Dec. that assisting in such a measure would be 'treason to your Majesty and the known laws of the kingdom: when your Majesty shall farther deliberate on it I most humbly hope you will not exact it from me. . . . I beg leave to advise you and give you my humble opinion that sending away the Prince of Wales without the consent of the nation is at no time advisable, and therefore the doing it at this time especially, and that to France . . . will be of fatal consequence to your person, crown, and dignity' (*Dartmouth MSS.* pp. 275–6).

The infant was withdrawn from Portsmouth only to be sent to France by another route; and when, on 11 Dec., the king himself left the country, and the lords spiritual and temporal, assuming the executive power, sent Dartmouth an order to take measures 'for the prevention of all acts of hostility,' and 'forthwith to remove all popish officers out of their respective commands,' he saw no other course open to him than to obey. Afterwards, when he had news of the king's being brought back, he wrote to him on 17 Dec. explaining his action as the only one possible under the circumstances of the king's deplorable flight, and expressing a hope that now all would end in his majesty's

happy re-establishment (*ib.* p. 282). The Prince of Orange had already sent Dartmouth orders to come to the Nore with the greater part of the fleet. Accordingly after James's second flight he brought the fleet into the river, and on 10 Jan. 1688–9 was relieved from the command.

It may well be that Dartmouth was wanting in energy and force of character; but he had been true to James as long as James was true to himself; when, on James's flight, he was left without orders, he accepted the constitutional rule of the lords spiritual and temporal. Though on 2 March he took the oath of allegiance, it was to the king *de facto*, with—we may fairly believe—a reservation in favour of the king *de jure*, should he return. That he conspired to bring about that return is, of course, possible; that he conspired to hand the defences of the country over to the French is in the highest degree improbable. This accusation was brought against him in 1691; he was arrested and committed to the Tower, but the charge is unsupported by any evidence worthy of the name. That he, the lifelong friend and adherent of James, should be suspected was a matter of course, and his imprisonment was continued on the chance of obtaining some evidence against him. He died in the Tower of a fit of apoplexy, 25 Oct. 1691. He married, apparently about 1668–70 (*ib.* p. 16), Barbara, daughter and coheiress of Sir Henry Archbold of Abbots Bromley, Staffordshire; and by her—who survived him (*d.* 1718)—had issue one son, William [see LEGGE, WILLIAM, first EARL OF DARTMOUTH], and seven daughters. His portrait, by Sir Peter Lely, is in the possession of the present Earl of Dartmouth; another, anonymous, is in the Painted Hall at Greenwich.

[Campbell's Lives of the Admirals, ii. 518; Charnock's Biog. Nav. i. 281; Naval Chronicle, xxviii. 177; Burchett's Transactions at Sea; Dartmouth MSS. in the Eleventh Report of the Historical MSS. Commission, App. v.; Memoirs relating to the Lord Torrington (Camden Soc.); Pepys's Journal and Corresp.; Burnet's Hist. of his own Time; Dalrymple's Memoirs of Great Britain and Ireland; Macaulay's Hist. of England; Devon's Vindication of Lord Dartmouth; Collins's Peerage, 1768, iv. 308; Doyle's Baronage.] J. K. L.

LEGGE, GEORGE, third EARL OF DARTMOUTH (1755–1810), statesman, born 3 Oct. 1755, son of William, the second earl [q. v.], by Frances Catherine, only daughter and heiress of Sir Charles Gunter Nicholl, K.B., was educated at Eton and Christ Church, Oxford, where he matriculated 22 Oct. 1771, and was created M.A. 3 July 1775, and D.C.L. 26 Oct. 1778. He entered the House of Commons 5 June 1778 as member for Plymouth, and in the succeeding parliament represented the county of Stafford, his courtesy title being Lord Lewisham. He made his maiden speech 17 March 1779 against the bill for the relief of protestant dissenters, and afterwards (25 Nov.) moved an address to the throne. He supported the government on the rupture with Holland in January 1781; in 1782 he was appointed lord of the bedchamber to the Prince of Wales, in 1783 lord warden of the stannaries, retiring from office upon the dismissal of Fox and Lord North in the same year. On 19 May 1801 he was made president of the board of control, having been sworn of the privy council the preceding 17 March, and 15 June following he was summoned to the House of Lords, in his father's lifetime, as Baron Dartmouth, but never sat as such. He took his seat as Earl of Dartmouth 29 Oct. 1801. In 1802 (15 Aug.) he was made lord steward of the household, and in 1804 (14 May) lord chamberlain. He was an official trustee of the British Museum (1802–10), K.G. (1805), and colonel of the loyal Birmingham regiment of volunteers. He died in Cornwall on 1 Nov. 1810, and was buried on the 24th in the family vault in Trinity Church, Minories, London.

He married, 24 Sept. 1782, Lady Frances Finch, daughter of Heneage, third earl of Aylesford, by whom he had five sons and nine daughters. He was succeeded by his eldest son, William.

[Gent. Mag. 1810, pt. ii. p. 500; Foster's Alumni Oxon.; Georgian Era, i. 557; Parl. Hist. xx. 307, xxi. 1084; Beatson's Polit. Index, i. 456, ii. 386; Courthope's Hist. Peerage; Collins's Peerage (Brydges), iv. 123; Doyle's Official Baronage; Lords' Journ. xliii. 395; Haydn's Book of Dignities, ed. Ockerby; Diary and Correspondence of Charles Abbot, Lord Colchester, i. 515.] J. M. R.

LEGGE, HENEAGE (1704–1759), judge, second son of William, first earl of Dartmouth [q. v.], by Lady Anne Finch, third daughter of Heneage Finch, first earl of Aylesford [q. v.], born in March 1703–4, was admitted a member of the Inner Temple in 1723, and called to the bar in 1728. On 12 Dec. 1734 he was appointed steward of Lichfield, in February 1739–40 he took silk, and the same year was elected a bencher of his inn; in 1743 he was appointed counsel to the admiralty and auditor of Greenwich Hospital. In June 1747 Legge was raised to the exchequer bench, in succession to Sir James Reynolds [q. v.] At the Oxford assizes in March 1752 he tried the case of the parricide, Mary Blandy [q. v.] Legge's charge to the jury and

his treatment of the prisoner afford a favourable impression of his ability, impartiality, and humanity. In the conference of the judges on the Habeas Corpus Extension Bill of 1758 Legge opposed the measure. He died on 30 Aug. 1759. Legge married in 1740 Catherine, daughter of Jonathan Fogg, merchant, of London; she died on 25 Nov. 1759. By her Legge had issue a son, Heneage, who resided at Idlicote, Warwickshire, and married in 1768 Elizabeth, daughter of Sir Philip Musgrave of Edenhall, bart., and two daughters: Catherine, married to Charles Chester, brother to William, first lord Bagot; and Ann, who died unmarried in 1752.

[Collins's Peerage (Brydges), iv. 121; Inner Temple Books; Harwood's Lichfield, p. 438; Hist. MSS. Comm. 11th Rep. App. pt. v. 329; Howell's State Trials, xviii. 290 et seq., 1118 et seq.; Walpole's Memoirs of the Reign of George II, ed. Lord Holland, iii. 118; Gent. Mag. 1759, pp. 442, 497; Hasted's Kent, ed. Drake, pt. i., 'Hundred of Blackheath,' Dartmouth Pedigree facing p. 244.] J. M. R.

LEGGE, HENRY BILSON- (1708–1764), chancellor of the exchequer, fourth son of William, first earl of Dartmouth [q. v.], by his wife Lady Anne Finch, third daughter of Heneage, first earl of Aylesford [q. v.], was born on 29 May 1708. He appears to have matriculated at Christ Church, Oxford, on 29 March 1726, and to have been created D.C.L. on 1 March 1733. Of this degree, however, there is some doubt, as the 'Hen. Leg' who graduated D.C.L. at this date is not further identified in the Register of Convocation. According to the Bishop of Hereford, Legge entered the royal navy, but 'quitted it after one or two voyages,' and was subsequently 'received into the family and confidence' of Sir Robert Walpole, whose private secretary he became (*Character*, p. 4). Horace Walpole records that Legge was an 'unmeasurable favourite' of his father until he was discarded for 'endeavouring to steal his patron's daughter' (*Reign of George II*, i. 191). In October 1739 Legge was appointed by the Duke of Devonshire, then lord-lieutenant of Ireland, to 'the secretaryship of Ireland,' the holding of which, he tells Lord Dartmouth, 'will not interfere with his attendance on Sir Robert' (*Hist. MSS. Comm.* 11th Rep. pt. v. p. 328). At a by-election in November 1740 Legge was returned to the House of Commons for the borough of East Looe, Cornwall, and at the general election in the following May he was elected for the borough of Orford, Suffolk, which he continued to represent until December 1759. Upon the downfall of Walpole's administration he was removed from his post in the treasury by Pulteney, but owing to the Duke of Bedford's intercession was appointed in July 1742 surveyor-general of the woods and forests north and south of the Trent (*Bedford Correspondence*, i. 1–12). On 3 May 1774 he seconded the attorney-general's motion to agree to the lords' amendments to the bill making it high treason to hold correspondence with the Pretender's sons (*Parl. Hist.* xiii. 866–8), and resigning his surveyorship, became on 20 April 1745 a lord of the admiralty, a post which he retained until February 1747. On 17 Oct. 1745 he moved the address of thanks for the king's speech (*ib.* xiii. 1328–31), and on 4 June 1746 was appointed a lord of the treasury. In January 1748 he was appointed, on the recommendation of the Duke of Newcastle, envoy extraordinary to the king of Prussia, by whom he 'was duped and ill-treated' (*Chatham Correspondence*, i. 27; Walpole, *Reign of George II*, i. 191). For taking the negotiations relative to the bishopric of Osnaburg out of the hands of George's agent at Berlin, and for an indiscreet expression imputed to him that George's arrival at Hanover had defeated this design, Legge was summoned to Hanover and severely reprimanded by the king. In a letter to his brother, Henry Pelham, the Duke of Newcastle says the king calls Legge 'fool every day, and abuses us for sending a man purely because he can make a speech in the House of Commons.' Henry Pelham, however, defended Legge's conduct in the negotiations, and the king's resentment gradually subsided (Coxe, *Pelham Administration*, 1829, i. 440–448). Legge was appointed treasurer of the navy in April 1749, on Lyttelton's refusal of the post in his favour (Phillimore, *Memoirs of Lord Lyttelton*, i. 410), and was succeeded at the treasury by Henry Vane, afterwards Earl of Darlington. On 6 April 1754 Legge, having resigned the treasurership, was appointed chancellor of the exchequer in the Duke of Newcastle's administration, the king, however, stipulating that 'Legge should never enter his closet' (Walpole, *Reign of George II*, i. 381). On 14 Nov. following he took part in the debate upon the address (*Parl. Hist.* xv. 346–50), and a few days afterwards he declared in the house that he 'had been raised solely by the whigs, and if he fell sooner or later he should pride himself on nothing but in being a whig' (Walpole, *Reign of George II*, i. 408–9). Not long after this speech Pitt referred to Legge as 'the child, and deservedly the favourite child, of the whigs' (*ib.* ii. 41). Legge became secretly leagued with the Leicester House party, and in August 1755, smarting under the Duke of Newcastle's

petulant humour, absolutely refused to sign the treasury warrants for carrying the Hessian treaty into execution (*Bedford Corresp.* ii. 166). With Pitt he opposed the treaties in the House of Commons on 13 Nov., when he declared that 'we ought to have done buying up every man's quarrel on the continent' (Walpole, *Reign of George II*, ii. 54), and on the 20th he was informed by Lord Holdernesse that the king had no further need of his services. He so distinguished himself in attacking Lyttelton's budget in February 1756, that Walpole assured Conway 'except Legge you would not have thought there was a man in the house had learned troy-weight' (Walpole, *Letters*, ii. 513). Upon the downfall of the Duke of Newcastle, Legge, whom Fox in his abortive attempt to form a ministry had failed to detach from Pitt, was appointed (15 Nov. 1756) chancellor of the exchequer in the Duke of Devonshire's administration. On 21 Jan. 1757 Legge opened the supplies, 'of which one ingredient was a Guinea lottery, the scheme of a visionary Jew who long pestered the public with his reveries' (Walpole, *Reign of George II*, ii. 301–2). On 18 March 1757 he opened the new taxes, and, as 'the beginning of reformation, proposed to abolish the commissioners of wine licenses.' On being taunted by Fox with receiving double salary as lord of the treasury, Legge replied that if 'others would, he himself would serve for nothing' (*ib.* ii. 375). With Pitt he was dismissed from office, early in April 1757, and for some weeks a rain of gold boxes and addresses descended upon them from all parts of the country, including the city (*London's Roll of Fame*, 1884, pp. 37–8). After the long ministerial interregnum Legge once more became chancellor of the exchequer (2 July 1757) in the Newcastle and Pitt administration, the king having objected to making Legge a peer and first lord of the admiralty, as he was 'determined not to do two great things for one man, especially him, and in this he was peremptory' (Lord Hardwicke's Letter of 18 June 1757 in Harris's *Life of Hardwicke*, 1847, iii. 135). In 1758 Legge levied new taxes on houses and windows and places as 'a poor tribute to popularity' (Walpole, *Reign of George II*, iii. 112). In the following year he was compelled by Pitt, whose favour he had previously lost (Glover, *Memoirs*, pp. 137–51), to shift his proposed tax on sugar to one on dry goods in general, and in the debate on ways and means was reproved by Pitt for being so dilatory with the taxes (Walpole, *Reign of George II*, iii. 176–9). On becoming surveyor of the petty customs and subsidies in the port of London, a patent place which had devolved upon him on the death of his brother, Heneage Legge [q. v.], Legge vacated his seat for Orford, and was returned for Hampshire early in December 1759. This gave great offence to Bute, who had supported the candidature of Mr. (afterwards Sir Simeon) Stuart. Legge refused to give a pledge that he would support a candidate nominated by Bute at a future election, saying that he could not abandon his own supporters, the whigs and dissenters. He afterwards refused Bute's further demand that he should give up the county of Southampton at the general election, and support the Prince of Wales's nomination of two members (*Character*, pp. 13–18). On his refusal in March 1761 to bring forward a motion in the House of Commons for the payment of a large sum of money to the landgrave of Hesse, Legge was dismissed from his post. In his interview with George III, to whom he delivered up the seal, Legge declared that his future life should testify to his zeal. To which the king is said to have replied he was glad to hear him say so, 'as nothing but his future life could eradicate the ill impression he had received of him' (Walpole, *Reign of George III*, i. 48–9). At the general election in April 1761 Legge was again returned for Hampshire, this time with Sir Simeon Stuart as a colleague. In December 1762 he expressed his disapprobation of the preliminary treaty of peace (*Parl. Hist.* xv. 1273), and in March 1763 of the loan (*ib.* pp. 1305–7). He died at Tunbridge Wells after a lingering illness on 23 Aug. 1764, aged 56, and was buried at Hinton Ampner, Hampshire, where a monument was erected to his memory by his widow.

Legge had the reputation of being the first financier of an age when financiers were scarce. He was an able and shrewd man of business, 'with very little rubbish in his head' (as his old master, Sir Robert Walpole, said), and had a considerable knowledge of commercial affairs. He was 'never tardy at abandoning his friends for a richer prospect' (Walpole, *Reign of George II*, iii. 1–2), and even 'aspired to the lion's place by the manœuvre of the mole' (Walpole, *Reign of George III*, i. 301). His death, however, in Horace Walpole's opinion, was 'a blow considerable to our party, as he was the only man in it, proper on a change, to have been placed at the head of the House of Commons' (*ib.* ii. 17). His appearance was somewhat mean, and his dialect quaint, but though an indifferent speaker, his speeches were always concise and to the point. In social intercourse he was good-natured and

easy, and not without a certain kind of dry humour. Legge took the additional surname of Bilson in 1754, pursuant to the will of his father's first cousin, 'Leonard Bilson of Mapledurham in the county of Southampton, esq., by which the inheritance of that ancient family, on the decease of Thomas Bettersworth Bilson, esq., descended to him' (inscription on his monument in Hinton Ampner Church). He became the grantee of the forests of Alice Holt and Woolmer by the purchase of the term which expired in the lifetime of his son. Legge married, on 29 Aug. 1750, the Hon. Mary Stawel, the only daughter and heiress of Edward, fourth and last baron Stawel (created 1683), who by letters patent, dated 20 May 1760, was created Baroness Stawel of Somerton in the county of Somerset. By her Legge had an only child, Henry Stawel Bilson-Legge (1757–1820), who succeeded his mother in the new barony of Stawel, which became extinct upon his death without male issue on 25 Aug. 1820. Legge's widow married secondly, on 11 Oct. 1768, Wills Hill, first earl of Hillsborough, afterwards created Marquis of Downshire [q. v.], and died in Hanover Square, London, on 29 July 1780. Legge's grandchild, Mary Stawel Bilson-Legge, married, on 11 Aug. 1803, the Hon. John Dutton, afterwards second Baron Sherborne, and died leaving issue on 21 Oct. 1864. A portrait of Legge in his robes as chancellor of the exchequer, by W. Hoare, is in the possession of the present Lord Sherborne. It has been engraved by R. Houston. Several of Legge's letters are printed in the Chatham and the Bedford correspondence respectively. His correspondence with the Duke of Newcastle, formerly in the possession of the Earl of Chichester (*Hist. MSS. Comm.* 3rd Rep., pp. 222, 223), and a number of other letters written by him and his wife are preserved at the British Museum (see Indices to Catalogues of Additions to the Manuscripts, 1836–53, 1854–75, 1882–1887).

[Some Account of the Character of the late Right Honourable Henry Bilson-Legge, by John Butler, Bishop of Hereford, 1765; Horace Walpole's Memoirs of the Reign of George II, 1847: Horace Walpole's Memoirs of the Reign of George III, 1845; Horace Walpole's Letters, 1861, vols. i–iv.; Coxe's Memoirs of Horatio, Lord Walpole, 1802; Chatham Correspondence, 1838, vols. i. and ii.; Correspondence of the Duke of Bedford, 1842, vols. i. and ii.; Grenville Papers, 1852, vols. i. and ii.; Lord Waldegrave's Memoirs, 1821; Phillimore's Memoirs and Correspondence of George, Lord Lyttelton, 1845; Richard Glover's Memoirs, 1814; Lord Mahon's Hist. of England, 1858, vols. iv. and v.; Harrison's Hist. of London and Westminster, 1775, pp. 407–9; Hasted's Hist. of Kent, 'Hundred of Blackheath,' 1886, pp. 244–5; Collins's Peerage, 1812, iv. 121, vii. 280–1; Burke's Extinct Peerage, 1883, pp. 318, 505; Foster's Peerage, 1883, p. 206; Gent. Mag. 1750 xx. 380, 1764 xxiv. 212, 398–9, 551–5; Haydn's Book of Dignities, 1851; Official Return of Lists of Members of Parliament, pt. ii. pp. 73, 91–2, 104, 115, 117, 130.] G. F. R. B.

LEGGE, THOMAS (1535–1607), master of Caius College, Cambridge, and Latin dramatist, born at Norwich in 1535, was second of the three sons of Stephen Legge, by Margaret, daughter of William Larke. He matriculated from Corpus Christi College, Cambridge, in November 1532, but shortly afterwards migrated to Trinity College, of which he became scholar in 1555; he graduated B.A. in 1556–7, became fellow of Trinity, supplicated for incorporation at Oxford in 1566, and proceeded M.A. in 1560, and LL.D. in 1575. In 1568 he became fellow of Jesus College, Cambridge, where he was noted as an active tutor, and of the old way of thinking in religious matters. On 27 June 1573 he was appointed master of Caius College, and took with him thither many of his pupils from Jesus College. Some time between 1563 and 1574 he was regius professor of civil law, but he does not seem at any time to have been, as is sometimes stated, regius professor of Hebrew. At Caius Legge's conduct soon brought him into trouble. He secured the election of one Depup to a fellowship, though Dr. Caius disapproved of the appointment because of Depup's leanings towards the old religion. He seems about 1581 to have been committed to the Fleet for treating with contempt certain letters from the queen. These probably had reference to his habit of encouraging north-country Romanists in his college, conduct which formed the subject of an accusation made against him by the fellows, in a letter to Burghley on 31 Jan. 1581–2. The fellows also charged Legge with misappropriating the college funds, and with using 'continuall and expressive loud singinge and noyse of organs,' to the disturbance of the students. A visitation was held, and the matter seems to have been settled. About May 1579 Legge had been appointed commissary to the university; in 1587–8 and in 1592–3 he was vice-chancellor. On 16 May 1590 he was admitted an advocate at Doctors' Commons; about 1593 he became master in chancery, and in 1597 he was a justice of the peace for Cambridge. Legge died on 12 July 1607, and was buried in Caius College Chapel, where there is an effigy and an inscription to his memory. His portrait is in the master's lodge, and has been engraved. By his will

he left money to the college, which was spent in building the north side of the front court.

Legge was a man of learning and a correspondent of Justus Lipsius. He is remembered chiefly, however, by his Latin tragedy of 'Richard III,' in three acts, which was performed in the hall of St. John's College in 1579. In this Palmer, afterwards dean of Peterborough, was the Richard, and Nathaniel Knox, eldest son of the reformer, played Hastings. This play is alluded to by Harington in his 'Apologie of Poetry' as a famous tragedy, and by Nashe in his 'Have with you to Saffron Walden,' and was probably the one which the Cambridge men asked Burghley's permission to substitute in 1592–3 for the English comedy that the queen had asked for (cf. Cooper, *Annals of Cambr.* ii. 518). There are manuscripts of 'Richardus Tertius' at Emmanuel and Caius Colleges and in the University Library at Cambridge; also among the Harleian and Phillipps collections. It was edited from the Emmanuel MS. for the Shakespeare Society by Barron Field in 1844, and again printed by Mr. Hazlitt in vol. v. of his edition of Collier's 'Shakespeare's Library,' 1875. Fuller states that Legge composed a tragedy on the subject of the 'Destruction of Jerusalem,' 'and having at last refined it to the purity of the Publique Standard, some Plageary filched it from him just as it was to be acted.' The 'Destruction of Jerusalem' is said by Mr. Fleay to have been acted at Coventry in 1577.

[Cooper's Athenæ Cantabr. ii. 454, 555; Foster's Alumni Oxon. 1500–1714; Fleay's Chron. of the English Drama and Hist. of the London Stage; Cal. of State Papers, Dom. 1581–90, p. 43; Add. MS. 24488, f. 451 (Hunter's Chorus Vatum); Add. MS. 5875, f. 102; Nichols's Progresses of Queen Elizabeth.] W. A. J. A.

LEGGE, WILLIAM (1609?–1672), royalist, was the eldest son of Edward Legge, sometime vice-president of Munster, by Mary, daughter of Percy Walsh of Moyvalley, co. Kildare (Collins, *Peerage*, ed. Brydges, iv. 107). His father, Edward Legge, eldest son of William Legge of Cassils, Ireland, by Anne, only daughter of John, son of Miles Bermingham, lord Athenry, having contested the title to the family estates with his uncle John, without success, went to the Indies in 1584 with Sir Walter Raleigh. In 1601, by the influence of his kinsman, Sir Charles Blount, eighth lord Mountjoy, he was made vice-president of Munster, and in 1607 gave valuable information on abuses connected with the survey of lands in Munster (*Cal. State Papers*, Carew, 1601–3, p. 397, Irish, 1603–8, passim). Edward Legge died in 1616. His son William 'was brought out of Ireland by Henry Danvers, Earl of Danby, President of Munster, his godfather, who had promised (his father being infirm) to take care of his education' (Collins, *Peerage*, ed. Brydges, iv. 107). The next few years of his life Legge appears to have spent in the Dutch and Swedish service. He returned to England before the Scottish troubles broke out, and on 7 Aug. 1638 was commissioned to inspect the fortifications of Newcastle and Hull, and to put both in a state of defence (*Cal. State Papers*, Dom. 1637–8, p. 590). Strafford vigorously remonstrated against the proposal to make him captain of Hull in place of Sir John Hotham (*Strafford Letters*, ii. 288, 307, 310). Legge, however, was appointed master of the armoury and lieutenant of the ordnance for the first Scottish war (*Cal. State Papers*, Dom. 1639–40, pp. 134, 167). In the spring of 1641 he was implicated in the plots for making use of the army to support the king against the parliament. Though examined as a witness with reference to the first army plot (18 May), he was not seriously implicated in it. A few weeks later, however, he was entrusted by the king with a petition denouncing the parliamentary leaders, for which he was to obtain signatures in the army, and played a leading part in what is termed the second army plot (Gardiner, *Hist. of England*, ix. 398; Husbands, *Exact Collection*, 4to, 1643, pp. 224, 228). In January 1642 the king attempted to obtain possession of Hull, appointed the Earl of Newcastle governor, and despatched Legge to secure the town, but the attempt failed (Gardiner, x. 152; *Life of the Duke of Newcastle*, ed. Firth, p. 330). On the outbreak of the civil war Legge joined the king's army, and was taken prisoner in a skirmish at Southam, Warwickshire, on 23 Aug. 1642 (*Old Parliamentary History*, xi. 397). Committed by the House of Commons to the Gatehouse, he made his escape about 4 Oct. 1642, and rejoined Charles at Oxford (*Commons' Journals*, ii. 799). Henceforth he closely attached himself to Prince Rupert, and was wounded and again taken prisoner while under his command at the siege of Lichfield in April 1643 (Warburton, *Prince Rupert*, ii. 163). At Chalgrove field, 18 June 1643, 'Serjeant-major Legge's courage having engaged him too far amongst the rebels [he] so long became their prisoner till themselves were routed' (*His Highness Prince Rupert's late beating up of the Rebels' Quarters, &c.*, Oxford, 1643, 4to, p. 9). Legge distinguished himself again at the first battle of Newbury (20 Sept. 1643), and 'the night after the king presented him with a hanger he had that day worn, which was in an agate handle

set in gold, and would have knighted him with it had he consented' (COLLINS, iv. 110). On 19 May 1644 Rupert appointed Legge temporary governor of Chester, styling him 'my serjeant-major and general of my ordnance' (WARBURTON, ii. 425).

After the death of Sir Henry Gage (January 1645), Legge succeeded to his post as governor of Oxford. He received a commission from Rupert authorising him to command in chief all the neighbouring garrisons except Banbury (7 May), and was appointed one of the grooms of the king's bedchamber (12 April) (DUGDALE, *Diary*, p. 78; WARBURTON, iii. 83). During his governorship Oxford was besieged or blockaded by Fairfax (May–5 June 1645), and a party from the Oxford garrison, under the command of the governor's brother, Colonel Robert Legge, surprised the regiment of Colonel Greaves at Thame on 7 Sept. (*Life of A. Wood*, ed. Clarke, p. 120). Legge's attachment to Prince Rupert led to his removal, when the prince was disgraced for his hasty surrender of Bristol. Charles wrote to Sir Edward Nicholas on 14 Sept. 1645, ordering Legge's arrest. 'For what concerns Will. Legge,' he added, 'what Lord Digby informed me satisfies me as to what I have done, but not to believe him guilty of trickery before I see more particular proofs' (EVELYN, *Diary*, ed. Wheatley, iv. 174, 177; ELLIS, *Original Letters*, 1st ser. iii. 315). When the king returned to Oxford Legge was released, and allowed again to wait on the king as groom of his bedchamber (DUGDALE, *Diary*, p. 83). He used the opportunity to endeavour to heal the breach between Rupert and his uncle, and urged the prince to submit to the king. 'Since I had the honour to be your servant,' he told Rupert, 'I never had other desire than faithfully to serve you, and when I leave to pursue that may I die forgotten. I have not hitherto lost a day without moving his Majesty to recall you' (WARBURTON, iii. 211). He was the most active agent in effecting the reconciliation which followed (*ib.* iii. 195, 212, 223). After the fall of Oxford Legge went abroad, returning to England about July 1647 to wait on the king, then in the custody of the army (BERKELEY, *Memoirs*, ed. Maseres, pp. 356, 373). He concerted with Berkeley and Ashburnham the king's escape from Hampton Court, and never left him during his flight to the Isle of Wight (*ib.* pp. 374, 377; ASHBURNHAM, *Vindication of Ashburnham*, ii. 101, 106). In the mutual recriminations and accusations which this unhappy resolution produced Legge's character alone was spared. 'Legge,' says Clarendon, 'had had so general a reputation of integrity and fidelity to his master, that he never fell under the least imputation or reproach with any man; he was a very punctual and steady observer of the orders he received, but no contriver of them, and though he had in truth a better judgment and understanding than either of the other two [i. e. Berkeley and Ashburnham], his modesty and diffidence of himself never suffered him to contrive bold councils' (*Rebellion*, x. 130). Parliament ordered Colonel Hammond to send up Legge and his two companions as prisoners; but on Hammond's remonstrances allowed them to remain with Charles until 29 Dec. 1647 (BERKELEY, p. 394; GARDINER, *Great Civil War*, iii. 285). For some months Legge and Ashburnham lingered in Hampshire, endeavouring to contrive the king's escape, but they were apprehended on 19 May, and Legge was confined in Arundel Castle (ASHBURNHAM, p. 148). On 2 Sept. 1648 the House of Lords refused him leave to attend the king during the Newport treaty (*Lords' Journals*, x. 484).

Legge consented to give a promise not to bear arms against the parliament, and was thereupon allowed to compound, and released. Charles II at once despatched him on a mission to Ireland, but he was captured at sea in July 1649, and imprisoned in Exeter Castle on a charge of high treason (*Cal. State Papers*, Dom. 1649–50, p. 235; *Commons' Journals*, vi. 267; *Hist. MSS. Comm.* 2nd Rep. p. 9). A family tradition asserts that he accompanied Charles II to Scotland, was imprisoned by the Marquis of Argyll for opposing the match between Argyll's daughter and the king, and was taken prisoner at the battle of Worcester (COLLINS, iv. 112; BURNET, *Own Time*, ed. 1833, i. 105), but Legge was still a prisoner at Exeter as late as May 1651 (*Cal. State Papers*, Dom. 1651, p. 220). In March 1653 he was granted a pass to go abroad, on giving security to do nothing prejudicial to the state (*ib.* 1652–3, p. 470). On 11 March 1659 he was one of five commissioners empowered by the king to treat with all rebels not actual regicides, and promise pardon in reward for assistance (BAKER, *Chronicle*, ed. 1670, p. 658). In 1659 Legge was again in England, preparing a royalist rising, and sanguine of success (*Hist. MSS. Comm.* 10th Rep. pt. iv. pp. 207–10). From July to 30 Sept. 1659 he was a prisoner in the Tower (*Cal. State Papers*, Dom. 1659–1660, pp. 35, 231).

On the Restoration Charles II offered to create Legge an earl, 'which he modestly declined, having a numerous family with a small fortune, but told the king he hoped his sons might live to deserve his majesty's

favour' (Collins, iv. 113). Charles restored him to his old posts as groom of the bedchamber and master of the armouries, and appointed him also lieutenant-general of the ordnance (*Cal. State Papers*, Dom. 1660–1, pp. 75, 213). As lieutenant he also enjoyed the post of treasurer of the ordnance, worth about 2,000*l.* a year, and was granted by the king the lieutenancy of Alice Holt and Woolmer forests in Hampshire, lands in the county of Louth, and a pension of 500*l.* a year for his wife (*ib.* 1661–2 p. 443, 1666–7 p. 467; Collins, iv. 114). He died on 13 Oct. 1672, at his house in the Minories, near the Tower, in the sixty-third year of his age, and was buried in the Trinity Chapel in the Minories (*ib.*; his epitaph is printed in Le Neve, *Monumenta Anglicana*, ii. 144). A portrait of Legge by Huysman, in the possession of the Earl of Dartmouth, was No. 703 in the National Portrait Exhibition of 1868.

By his wife Elizabeth, eldest daughter of Sir William Washington of Packington in Leicestershire, and niece of George Villiers, first duke of Buckingham, he left three sons and two daughters. His eldest son, George Legge (1648–1691) [q. v.], was created in 1682 Baron Dartmouth. Colonel William Legge is frequently confused with Mr. William Legge, keeper of the wardrobe from 1626 to 1655 (*Cal. State Papers*, Dom. 1625–6 p. 580, 1655 p. 15, 1660–1 p. 27).

[Collins in his Peerage gives a life of Legge, under the title 'Dartmouth.' Letters by and to Legge are printed in the second report of the Commissioners on Historical Manuscripts, and in the eleventh report, pt. 5 (the manuscripts of the Earl of Dartmouth). Others are contained in Warburton's Life of Prince Rupert, 1849.]

C. H. F.

LEGGE, WILLIAM, first Earl of Dartmouth (1672–1750), the only son of George Legge, first baron Dartmouth [q. v.], by his wife Barbara, daughter and coheiress of Sir Henry Archbold of Abbots Bromley, Staffordshire, was born on 14 Oct. 1672. He was educated as a town-boy at Westminster School, and while there heard Sprat read the declaration of liberty of conscience in the abbey on 20 April 1688 (Burnet, *Hist. of his own Time*, iii. 229 *n.*) He subsequently went to King's College, Cambridge, where he graduated M.A. in 1689. He succeeded his father as second Baron Dartmouth on 25 Oct. 1691 (Luttrell, ii. 298), and took his seat in the House of Lords for the first time on 22 Nov. 1695 (*Journals of the House of Lords*, xv. 598). When William III granted the reversion of the lieutenancy of Alice Holt and Woolmer forests to Emanuel Scrope Howe [q. v.], Dartmouth surrendered the remainder of the term, which had been granted by Charles II to his grandfather, Colonel William Legge. On 23 Dec. 1696 Dartmouth signed the protest against Fenwick's Attainder Bill (Rogers, *Protests of the Lords*, i. 128–30). 'The violent, unrelenting ill-usage' which he met with after Fenwick's trial justified Dartmouth, as he thought, in his opposition to 'anything that was for his majesty's advantage or personal satisfaction.' He was, however, one of the first to sign the voluntary association, and told the queen 'the day she came to the crown that 'Twas all joy, without the least alloy; which she said she did most sincerely believe' (Burnet, *Hist. of his own Time*, v. 11 *n.*) On 14 June 1702 Dartmouth was appointed a commissioner of the board of trade and foreign plantations, and was admitted a member of the privy council on the 18th of the same month (*Hist. MSS. Comm.* 9th Rep. pt. v. p. 293). He declined being sent to Hanover on a mission to the electress of Hanover, on the ground that 'he was very sensible that whoever was employed between her majesty and her successor would soon burn his fingers' (Burnet, *Hist. of his own Time*, v. 13 *n.*), and in 1704 refused the appointment of ambassador to Venice (*ib.* v. 142 *n.*) On 15 June 1710 he was sworn in at Kensington as secretary of state for the southern department in the place of Sunderland (*Hist. MSS. Comm.* 11th Rep. pt. v. p. 296), and in the following month was succeeded at the board of trade by Matthew Prior (Luttrell, vi. 604). On 2 Nov. 1710 he was also made joint keeper of the signet for Scotland with James, second duke of Queensberry, and on 5 Sept. 1711 was created Viscount Lewisham and Earl of Dartmouth. In the previous August he had been appointed one of the commissioners to treat with Ménager, and on 27 Sept., as secretary of state, he signed the preliminary articles of peace. In December 1711 he expressed his disapproval to the queen of the intended creation of the twelve peers, fearing 'it would have a very ill effect in the House of Lords, and no good one in the kingdom' (Burnet, *Hist. of his own Time*, vi. 94–5 *n.*) In August 1713 he resigned the seals of secretary of state and the keepership of the signet, and was appointed lord keeper of the privy seal. In this capacity he acted as one of the lords justices on the death of Queen Anne until the arrival of George I in England, when he retired altogether from official life. He died at Blackheath on 15 Dec. 1750, aged 78, and was buried in Trinity Church in the Minories on the 21st of the same month.

Dartmouth was a moderate tory of high character and good ability. He was a firm

supporter of the Hanoverian succession, and 'never in his whole life held any sort of correspondence with the Pretender or his followers' (*Hist. MSS. Comm.* 11th Rep. pt. v. p. 329). There is no record in the 'Parliamentary History' of any of his speeches, but between 1696 and 1723 he appears to have signed no fewer than thirty-five protests in the House of Lords. Macky, in his description of Dartmouth, written about 1707, says: 'He sets up for a critick in conversation, makes jests, and loves to laugh at them; takes a great deal of pains in his office, and is in a fair way of rising at court; is a short, thick man of fair complexion;' while Swift, in the 'Examiner' for 1 Feb. 1711, writes: 'My Lord Dartmouth is a man of letters full of good sense, good nature, and honour; of strict virtue and regularity in his life, but labours under one great defect—that he treats his clerks with more civility and good manners than others in his station have done the queen' (Swift, *Works*, iii. 436). An engraved portrait of Dartmouth as lord privy seal is in Burnet's 'History of his own Time' (ed. 1823, i. opp. p. 9). He married, in July 1700, Lady Anne Finch, third daughter of Heneage, first earl of Aylesford, by whom he had six sons—viz. (1) George, viscount Lewisham, who represented Great Bedwin, Wiltshire, in the House of Commons from 1727 to 1729, and died on 29 Aug. 1732, having married Elizabeth, daughter and heiress of Sir Arthur Kaye, bart., of Woodsome, Yorkshire, by whom he left an only surviving son, William Legge [q. v.], who succeeded his grandfather as the second earl of Dartmouth; (2) Heneage Legge [q. v.]; (3) William Legge, who died an infant; (4) Henry Bilson-Legge [q. v.]; (5) Edward Legge [q. v.]; (6) Robert Legge, who died an infant—and two daughters: (1) Barbara Legge, who married, on 27 July 1724, Sir Walter Bagot, bart., and (2) Anne, who married, in October 1739, Sir Lister Holt, bart., of Aston, Warwickshire, and died in 1740. Lady Dartmouth died on 30 Nov. 1751, and was buried in the Dartmouth vault of Trinity Church in the Minories on 7 Dec. following.

Among the manuscripts at Patshull House, Wolverhampton, are a number of letters written by Dartmouth to Queen Anne, with replies written in the queen's hand, several letters from Harley, written by him while in the Tower to Dartmouth, and the extracts taken by Dartmouth from the minutes of the privy council relating to the duel between the Duke of Hamilton and Lord Mohun (*Hist. MSS. Comm.* 11th Rep. pt. v. pp. v, viii, 292–330). The original copy of Burnet, in the margin of which Dartmouth made his caustic annotations, is also preserved at Patshull House. The notes were printed for the first time in the Oxford edition of the 'History of his own Time' (1823, 8vo, 6 vols.) Some of Dartmouth's letters are preserved at the British Museum (see Index to the Addit. MSS. 1854–75). Dartmouth's town house was situated in Queen Square (now known as Queen Anne's Gate), Westminster. The adjoining Dartmouth and Lewisham Streets were named after him. Dartmouth House, Blackheath, is still in existence, though modernised.

[Burnet's Hist. of his own Time, 1833; Luttrell's Brief Historical Relation of State Affairs, 1857, vols. iv. v. vi.; Swift's Works, 1814; Lord Stanhope's Reign of Queen Anne, 1872; Rogers's Protests of the Lords, 1875, vol. i.; Gent. Mag. 1750, p. 570; Hasted's Hist. of Kent, 'Hundred of Blackheath,' 1886, pp. 244–245; Collins's Peerage, 1812, iv. 120–2; Burke's Peerage, 1890, p. 376; Doyle's Official Baronage, 1886, i. 516; Grad. Cantabr. 1823, p. 289; Alumni Westmon. 1852, pp. 27–8, 166, 216, 351, 555, 556, 571, 573; Haydn's Book of Dignities, 1851.] G. F. R. B.

LEGGE, WILLIAM, second Earl of Dartmouth (1731–1801), younger son of George Legge, viscount Lewisham, by his wife Elizabeth, daughter and heiress of Sir Arthur Kaye, bart., of Woodsome, Yorkshire, and grandson of William Legge, first earl of Dartmouth [q. v.], was born on 20 June 1731. His father died on 29 Aug. 1732, and his mother, who subsequently became the second wife of Francis, seventh baron North afterwards first earl of Guilford, died on 21 April 1745. He was educated as a townboy at Westminster School, and matriculated at Trinity College, Oxford, on 14 Jan. 1749, where he was created M.A. 21 March 1751, and D.C.L. 28 April 1756. He succeeded his grandfather as second Earl of Dartmouth on 15 Dec. 1750, and upon his return from a foreign tour with Frederick (afterwards Lord) North, took his seat in the House of Lords on 31 May 1754 (*Journals of the House of Lords*, xviii. 270). At the beginning of George III's reign Dartmouth is said to have applied for the office of lord of the bedchamber, and to have been rejected by Bute, 'lest so sanctimonious a man should gain too far on his majesty's piety' (Walpole, *Memoirs of the Reign of George III*, i. 416). On 30 March 1763 he attacked the Cider Bill 'with decency and propriety' (*ib.* i. 253), and voted in the minority against it—the first occasion on which the lords were ever known to have divided on a money bill (*Parl. Hist.* xv. 1316). On 21 Feb. 1764 he condemned Brecknock's 'Droit le Roi' in terms

of great severity (Walpole, *Memoirs of the Reign of George III*, i. 384). On being urged by the Duke of Newcastle to reconsider his refusal to take office in Rockingham's first administration (*Hist. MSS. Comm.* 11th Rep. pt. v. p. 331), Dartmouth was appointed president of the board of trade and foreign plantations on 19 July 1765, and was admitted to the privy council on the 26th of the same month. He resigned office on the formation of the Duke of Grafton's ministry (30 July 1766), and in August 1772 succeeded Lord Hillsborough as secretary of state for the colonies and president of the board of trade and foreign plantations in Lord North's administration, posts which he retained until November 1775, when he was appointed lord privy seal. Upon the introduction of Lord Chatham's bill for settling the American troubles, on 1 Feb. 1773, Dartmouth declared himself unable to make up his mind, 'owing to the variety of matter it contained' (*Parl. Hist.* xviii. 204), but before the debate closed announced that he had decided to vote for its immediate rejection (*Life of Benjamin Franklin*, ii. 307). Writing a few months afterwards to William Franklin, Benjamin Franklin says Dartmouth 'is a truly good man, and wishes sincerely a good understanding with the colonies, but does not seem to have strength equal to his wishes' (*ib.* ii. 154). In March 1775 Dartmouth recommended Lord North's conciliatory propositions to the governors of the American colonies, 'in language of much force and evident sincerity' (Lecky, *Hist. of England*, 1882, iii. 424–5). On 1 Sept. 1775 he received the 'Olive Branch' from Richard Penn, and subsequently intimated that no notice could be taken of it. In this year also he carried the bill for restraining the trade of the American colonies through the House of Lords, and successfully opposed Lord Camden's bill for the repeal of the Quebec Government Act (*Parl. Hist.* xviii. 430, 455, 457, 662). He opposed the Duke of Grafton's proposal for conciliation with America at some length on 14 March 1776, declaring that the only remedy was an overpowering force (*ib.* xviii. 1254–6). In December 1779 he spoke against the Duke of Richmond's motion for a reform of the civil list establishment, and 'imagined every member of that House beheld with satisfaction the increase of his Majesty's family, and consequently the greater necessity of an ample revenue' (*ib.* xx. 1259–60). Upon the downfall of Lord North's administration, in March 1782, Dartmouth resigned the privy seal. From April to December 1783 he served as lord steward of the household in the coalition ministry. He held no further political office. Dartmouth was appointed by Lord North, in July 1786, high steward of Oxford University (*Hist. MSS. Comm.* 11th Rep. pt. v. p. 424). He died at Blackheath, Kent, on 15 July 1801, in the seventy-first year of his age, and was buried in Trinity Church in the Minories on 3 Aug. following.

Dartmouth was an amiable, pious man. He spoke but rarely in the House of Lords, and was entirely without any administrative capacity. George III was greatly attached to him, and in a letter dated 27 March 1782 avows 'how very dear he will always be to my heart,' adding, 'What days has it pleased the Almighty to place me in when Lord Dartmouth can be a man to be removed but at his own request!' (*ib.* p. 442). He was an intimate friend of Selina, countess of Huntingdon, and during her serious illness, in November 1767, it appears that he was selected as 'the fittest person' to continue her work in the event of her death (*Life and Times of Selina, Countess of Huntingdon*, ii. 12–13). Owing to his strong attachment to the methodists, Dartmouth acquired the nickname of 'The Psalm-singer' (Wraxall, *Hist. and Posth. Memoirs*, 1884, iii. 268), and Cowper alludes to him in 'Truth' as 'one who wears a coronet and prays' (line 378). John Newton, whom Dartmouth nominated to the curacy of Olney, addressed to him the 'Twenty-six Letters to a Nobleman,' which were subsequently published in 'Cardiphonia,' London, 1781, 12mo. In a letter to Hannah More, dated 7 April 1799, Newton repeats the story that Richardson, when asked for the original of Sir Charles Grandison, said he might apply the portrait to Lord Dartmouth if he were not a methodist (William Roberts, *Memoirs of Mrs. Hannah More*, 1835, iii. 78). Dartmouth College, in the United States, was incorporated by charter on 13 Aug. 1769, and was so named in honour of the earl, 'who was one of the most zealous promoters of the enterprise in Great Britain' (*Encycl. Americana*, 1885, ii. 541). Dartmouth was appointed recorder of Lichfield in 1757, acting-lieutenant of Alice Holt and Woolmer forests 11 March 1773, and governor of the Charterhouse 23 Nov. 1781. He was elected F.S.A. on 7 Nov. 1754.

Dartmouth married, on 11 June 1755, Frances Catherine, only daughter and heiress of Sir Charles Gunter Nicholl, K.B., by whom he had eight sons, viz. (1) George [q. v.], who succeeded him as the third earl; (2) William, barrister-at-law of the Inner Temple, and groom of the bedchamber to the prince of Wales, who died 19 Oct. 1784;

(3) Charles Gunter, a lieutenant-colonel, who died 11 Oct. 1785; (4) Heneage, of Christ Church, Oxford, who graduated B.A. in 1781, and died 2 Sept. 1782; (5) Henry, a bencher of the Middle Temple, and sometime under-secretary at the Irish office, who died 19 April 1844; (6) Arthur Kaye, an admiral of the blue, who was created K.C.B. in 1815, and died 12 May 1835; (7) Edward, who became bishop of Oxford, and died 27 Jan. 1827; (8) Augustus George, rector of North Waltham, Hampshire, and archdeacon and chancellor of Winchester, who died 21 Aug. 1828, and one daughter, Charlotte, who married, on 24 Sept. 1795, Charles Duncombe, afterwards first baron Feversham, and died, aged 74, on 5 Nov. 1848. His widow died on 24 July 1805, and was buried in the Dartmouth vault in Trinity Church in the Minories.

Dartmouth sat to Sir Joshua Reynolds five times, and his wife sat twice. Two of these portraits were lent by the Earl of Aylesford to the winter exhibition at the Grosvenor Gallery in 1889 (*Catalogue*, Nos. 95, 46). A half-length portrait of Dartmouth painted by Pompeio Battoni in Rome in 1754, and two other portraits painted by Reynolds and Gainsborough respectively, are in the possession of the present earl.

A large mass of Dartmouth's correspondence is preserved at Patshull House, Wolverhampton (*Hist. MSS. Comm.* 11th Rep. pt. v. pp. viii–ix, 330 et seq.) Many of these papers relate to the struggle for American independence, and among them are letters from Governor Hutchinson, General Gage, and Joseph Reed of Philadelphia, afterwards secretary to Washington, who kept Dartmouth informed of the feeling of the colonists towards England, and warned him of the course which the cabinet was pursuing during 1773–5. There are also numerous autograph letters of George III to Dartmouth (*ib.* pp. 437–42), and a long and interesting letter from John Wesley, dated 14 June 1775, protesting against the American war, and bidding him remember Rehoboam, Philip II, and Charles I (*ib.* pp. 378–9). Some of his correspondence is preserved at the British Museum (see Indices to Catalogues of Additions to the Manuscripts, 1854–75 and 1882–1887).

[Horace Walpole's Hist. of the Reign of George III, 1845; Lord Mahon's Hist. of England, 1851, vols. v. and vi.; Bancroft's Hist. of the United States of America, 1876, vols. iii. iv. v.; Life of Benjamin Franklin, ed. John Bigelow, 1879, vol. ii.; Life and Times of Selina, Countess of Huntingdon, 1844; Cecil's Memoirs of the Rev. John Newton, 1808, pp. 132–4; Jesse's Memoirs of George III, 1867, vols. i. ii.; Hasted's Kent, 'Hundred of Blackheath,' 1886, pp. 244–5; London Mag. 1780, xlix. 443–5, with portrait; Gent. Mag. 1801, pt. ii. pp. 768, 792; Ann. Reg. 1801, Chron. p. 85*; Collins's Peerage, 1812, iv. 121, 122–3; Burke's Peerage, &c. 1890, p. 376; Doyle's Official Baronage, 1886, i. 517; Foster's Alumni Oxon. 1888, iii. 835; Alumni Westmon. 1852, pp. 546, 556, 575; Haydn's Book of Dignities, 1851.]

G. F. R. B.

LEGH. [See also LEE, LEIGH, and LEY.]

LEGH, ALEXANDER (*d.* 1501), ambassador, appears to have been born in Scotland. He was educated at Eton and elected to King's College, Cambridge, in 1450. On 22 May 1468, being then M.A., he was collated to the rectory of Fen Ditton, Cambridgeshire, but resigned before 23 April 1473. In 1469 he became canon of Windsor. In September 1470 Legh and Alexander Carlisle, sergeant of the minstrels, gave Edward IV, then near Nottingham, information of the treason of the Marquis of Montagu [see under NEVILLE, JOHN, MARQUIS OF MONTAGU, *d.* 1471, and EDWARD IV], and thus probably saved the king's life, a service which Edward did not fail to reward. On 14 Sept. 1471 Legh became prebendary of Grindall in York Minster, and on 26 Sept. 1471 he was made rector of St. Bride's, London, by the abbot and convent of Westminster; he resigned St. Bride's in 1485. He was also appointed king's almoner and proceeded LL.D. In 1474 and subsequent years he was employed in embassies to Scotland. In 1478 he became prebendary of Barnby in the church of Howden, Yorkshire, but resigned in the following year. He had a patent 26 May 1480, allowing him to live in England though born in Scotland, and this, if indeed it refers to the ambassador, was confirmed on 17 Aug. 1484. In 1481–2 he became one of the councillors for Berwick-on-Tweed, and in December 1483 he was appointed with George Bird as royal commissioners to survey the walls and bridge of Newcastle-on-Tyne. In 1484, when he seems to have been living at Ougham in Kent, he was a commissioner to carry out the truce with Scotland, in 1490 he was temporal chancellor of Durham Cathedral, and in 1493 he was rector of Spofforth in Yorkshire, though he seems from a letter in the 'Plumpton Correspondence' to have been non-resident. Legh died in the early part of 1501.

[Athenæ Cantabr. i. 520; 9th Rep. Deputy-Keeper of Public Records, App. ii. pp. 57, 101; Plumpton Correspondence (Camd. Soc.), pp. 52, 105.]

W. A. J. A.

LEGH, GERARD (*d.* 1563), writer on heraldry, was the son of Henry Legh, draper, of Fleet Street, London, by his first wife

Isabel Cailis or Callis. He was indebted for his education to Robert Wroth of Durants in Enfield, Middlesex, and probably to Richard Goodrich [q. v.] Though Wood places him in the 'Athenæ Oxonienses' (i. 428), he was not a student at Oxford. He served an apprenticeship to his father and became a member of the Drapers' Company. He appears to have taken the part of the government rather than that of the city in some political question, which had the effect of alienating him from his trade associations. Subsequently his love of study led him to become a member of the Inner Temple. He travelled in France, and in 1562 was preparing for a journey to Venice. Although vain and pedantic, Legh was certainly a man of considerable talent and of much acquired knowledge, both in languages and in various branches of science. He died of the plague on 13 Oct. 1563, and was buried on the 15th at St. Dunstan-in-the-West, where a monument was erected to his memory. He left a widow, Alice, and five daughters.

Legh's only work, entitled 'The Accedens of Armory,' 8vo, London, 1562 (1568, 1572, 1576, 1591, 1597, and 1612), is written in form of a colloquy between 'Gerarde the Herehaught and Legh the Caligat Knight,' and although put forth as an elementary treatise, is in reality a medley of irrelevant learning. Richard Argall of the Inner Temple supplied a prefatory address and probably part of the latter passages of the book. In endeavouring to explain the art, Legh is purposely obscure from fear of trenching on the official privileges of the College of Arms. Folio 228 of the work supplies what appears to be a portrait of Legh himself in the fictitious character of 'Panther Herald.'

[Nichols's Herald and Genealogist, i. 3, 42–68, 97–118, 268–72; Moule's Bibliotheca Heraldica; Gent. Mag. August 1856, p. 216.] G. G.

LEGH, Sir THOMAS (*d.* 1545), visitor of the monasteries, was probably a member of the family of Legh of Lyme in Cheshire. Rowland Lee [q. v.], bishop of Coventry and Lichfield, was his cousin (*Letters and Papers of Henry VIII*, v. 1447), and he mentions that the Bardneys of Lancashire were his relations. He may be the Thomas Legh who was educated at Eton, was elected to King's College, Cambridge, in 1509, and is described as 'of a very bulky and gross habit of body.' He proceeded B.C.L. in 1527, and D.C.L. in 1531. On 26 April 1531 a Thomas Legh resigned the canonry of the rectory of St. Sepulchre's, York, but this is probably the Thomas Legh who was chaplain to the king and a prebendary of Bridgenorth in 1513. Thomas Legh the visitor became an advocate 7 Oct. 1531. In December 1532 he was appointed ambassador to the king of Denmark (*ib.* v. 1646); Chapuys, writing 3 Jan. 1532–3, calls him 'a doctor of low quality' (*ib.* vi. 19). He returned from Denmark in March 1532–3 (*ib.* vi. 296), and was employed in 1533 by his cousin the bishop (*ib.* vi. 676). He cited Catherine to appear before Cranmer and hear the final sentence in 1533 (*ib.* vi. 661), and in the same year also conducted an inquiry at Rievaulx Abbey which led to the resignation of the abbot (*ib.* vi. 985, 1513). In January 1533–4 he went on another embassy to the Low Countries, passing to Antwerp and Lübeck (*ib.* vi. 1558, vii. 14, 152, 167, 433). He returned to England in April, went again to Hamburg in May, and must have returned once more in the summer (*ib.* vii. 527, 710, 737, 871, 1249). In October he was engaged in obtaining from the abbey of St. Albans a lease for Cavendish, one of Cromwell's servants (*ib.* vii. 1250, cf. 1660).

On 4 June 1535 Layton wrote to Cromwell recommending Legh and himself as visitors for the northern religious houses on the ground of their local knowledge and their devotion to the king's cause (*ib.* viii. 822, cf. 955). Legh, however, was first sent with John ap Rice; in July 1535 they went to Worcester [cf. under Latimer, Hugh], and thence visited, 3 July Malvern, 20 Aug. Laycock (after Malmesbury, Bradstock, and Stanley), 23 Aug. Bruton, 3 Sept. Wilton, 11 Sept. Wherwell, 24 Sept. Witney, 25 Sept. Reading, 29 Sept. Haliwell, 17 Oct. Royston, 19 Oct. Walden. Legh made a large profit out of the visitation (cf. *ib.* ix. 497), and complaints of his conduct were numerous. In an interesting extant letter Legh (*ib.* ix. 621) accounted for his 'triumphant and sumptuous usage and gay apparel,' of which Cromwell had complained. Ap Rice, who thought his treatment of the monks needlessly severe (*ib.* ix. 139), describes his 'ruffling,' 'intolerable elation,' 'insolent and pompalique' behaviour, and 'satrapique' countenance (*ib.* p. 622). Legh was always accompanied by fourteen men in livery and his brother, all of whom had to be rewarded (*ib.* ix. passim, cf. p. 652). To Legh's suggestion was due the suspension of the bishops' authority during the visitation. At Cambridge Legh's changes were few. There seems to have been a previous visitation, and he merely ordered (22 Oct. 1535) the charters to be sent up to London with a rental of the university possessions, tried to pacify the strife among the nations, and established a lecture in divinity (Dixon, *Hist. of Church of Engl.*

i. 304). The Bishop of Ely wrote approvingly of his proceedings (*Letters and Papers*, ix. 743). Legh went on to Bury, 4 Nov.; Westacre, 11 Nov., after West Dereham; Norwich, 19 Nov.; Ipswich, 27 Nov.; and meeting Richard Layton [q.v.] at Lichfield at Christmas 1535 he proceeded with him to the northern visitation (for the route taken see under LAYTON, RICHARD).

The mastership of the hospital of Sherburn in Durham was granted to Legh on 14 Sept. 1535; he seems to have wasted the property of the house (cf. SURTEES, *Durham*, i. 130, 131, 140). He also acquired the advowson of Barningham from the abbey of Guisborough in March 1535–6; Caldre in Cumberland, a Cistercian abbey, was granted to him in 1538–9, and Nostell Priory in Yorkshire, with its cell at Stowkirke, in 1539–40. A letter of May 1536 (*ib.* x. 885) to Æpinus shows that he was acquainted with Melanchthon and Oldenthorp. In 1536 he assisted at the trial of Anne Boleyn. With the pilgrims of grace in 1536 he was as unpopular as his colleague Layton; they sang ballads about him (Legh is one of the three L's—Layton and Longland, bishop of Lincoln, were the other two—in the ballad in the 'Salley Papers'), and they hanged his cook. He meanwhile was busy taking money to the forces, and when the rebellion was over he tried the prisoners. On 11 March 1536–7, after the Duke of Norfolk had heard that Legh was scheming to get the mastership of the hospital of Burton Lazars, Leicestershire, he wrote that Legh was married, and added, 'Alas! what pity it were that such a vicious man should have the governance of that honest house!' (*ib.* xii. i. 185). In August 1536 he had made a tour through the archdeaconries of Coventry and Stafford, and was much distressed by the 'open adultery' of the country gentlemen, but in 1537 he found that the people only needed good instruction. Some time in the early part of 1537 he became a master in chancery, and throughout 1538, 1539, and 1540 he was employed in suppressing religious houses (for his itinerary see DIXON'S *Hist. of the Church of England*, ii. 12, 13, 17, 50, 202). In 1543 Legh went from York to Canterbury to investigate the curious plot against Cranmer of that year [see under CRANMER, THOMAS]. He was knighted at Leith by the Earl of Hertford, 11 May 1544, seemingly on the Scottish expedition. Legh died 25 Nov. 1545, and was buried in the church of St. Leonard, Shoreditch, London, where a fine tomb with a rhyming inscription was erected to his memory. His widow Joanna remarried Sir Thomas Chaloner the elder [q. v.], and died 11 Jan. 1556–7. Sir Thomas Legh is probably not identical with the Legh of Adlington whom Leland praises.

[Authorities quoted; Surtees's Durham; Cooper's Athenæ Cantabr. i. 88; Narratives of the Reformation, ed. Nichols (Camd. Soc.), pp. 253, 282; Newcourt's Repertorium, i. 1782, ii. 606, 620; Clutterbuck's Hertfordshire, i. 459; Wright's Three Chapters of Suppression Letters (Camd. Soc.) contains many of his letters; Wriothesley's Chron. (Camd. Soc.), i. 31; Metcalfe's Knights, p. 75; Froude's Hist. of Engl. vol. ii.; article LAYTON, RICHARD, and authorities there quoted; Gasquet's Henry VIII and the English Monasteries, vol. i.] W. A. J. A.

LEGLÆUS, GILBERTUS (*fl.* 1250), writer on medicine. [See GILBERT THE ENGLISHMAN.]

LE GRAND, ANTOINE (*d.* 1699), Cartesian philosopher, a native of Douay, was attached at an early age to the English community of St. Bonaventure's convent in that city. There he became a Franciscan Recollect friar, and taught philosophy and divinity. Being sent on the English mission he resided for many years in Oxfordshire, and in 1695 he was tutor in the family of Mr. Farmer of Tusmore in that county (WOOD, *Athenæ Oxon.* ed. Bliss, iv. 233). He lived a studious and retired life, and was the first philosopher who reduced the Cartesian method, of which he was a zealous partisan, to the method of the schools. Towards the close of his life he engaged in sharp controversies on metaphysical topics with John Sergeant, a secular priest. At the twenty-third chapter of his order, assembled in London on 9 July 1698, he was elected provincial, and he held that office till his death on 26 July 1699.

His works are: 1. 'Le Sage de Stoïques, ou l'Homme sans Passions. Selon les sentimens de Sénèque,' the Hague, 1662, 12mo; Lyons, 1666, 12mo, dedicated to Charles II. This work was reproduced anonymously, under the title of 'Les Caractères de l'Homme sans Passions, selon les Sentiments de Sénèque,' Paris, 1663, 1682, 12mo; Lyons, 1665, 12mo. An English translation by G. R. appeared at London, 1675, 8vo. 2. 'Physica,' Amsterdam, 1664, 4to. 3. 'L'Épicure Spirituel, ou l'Empire de la Volupté sur les Vertus,' Paris [1669?], 8vo. Rendered into English by Edward Cooke, 1676. 4. 'Philosophia Veterum e mente Renati Descartes, more scholastico breviter digesta,' London, 1671, 12mo. After being greatly augmented by the author, it was republished under the title of 'Institutio Philosophiæ, secundum principia Renati Descartes, nova methodo adornata et explicata ad usum juventutis academicæ,' London, 1672, 8vo; 3rd edit. 1675, 8vo; 4th edit., 'auctior,' 1680, 4to;

Nuremberg, 1695, 4to. Wood says this work was much read in the university of Cambridge. An English translation by Richard Blome was published at London in 1694, fol. 5. 'Historia Naturæ, variis experimentis et ratiociniis elucidata,' London, 1673, 8vo, 1680, 4to; Nuremberg, 1678, 1680, 8vo, 1702, 4to. 6. 'Dissertatio de Carentia Sensûs et Cognitionis in Brutis,' London, 1675, 12mo; Leyden, 1675, 8vo; Nuremberg, 1679, 8vo. The authorship of this work has been erroneously ascribed to Henry Jenkins. 7. 'Apologia pro Renato Des-Cartes contra Samuelem Parkerum,' London, 1679, 8vo, 1682, 12mo; Nuremberg, 1681, 8vo. 8. 'Curiosus Rerum Abditarum Naturæq: Arcanorum Perscrutator,' Frankfort and Nuremberg, 1681, 12mo. A German translation appeared in 1682. 9. 'Animadversiones ad Jacobi Rohaultii Tractatum Physicum,' London, 1682, 8vo. These are remarks on a Latin version, by Théophile Bonnet, of Rohault's 'Physique.' 10. 'Historia Sacra a mundi exordio ad Constantini Magni imperium deducta,' London, 1685. This is Le Grand's best work. 11. 'Missæ Sacrificium neomystis succincte expositum,' London, 1695, 12mo. 12. 'Dissertatio de ratione cognoscendi et appendix de mutatione formali, contra J. S. [John Sergeant] methodum sciendi,' London, n.d. 8vo. 13. 'Historia Hæresiarcharum a Christo nato ad nostra usque tempora,' Douay, 1729, 8vo, pp. 473, a posthumous work.

[Biog. Univ., Suppl. lxxi. 202; Dodd's Church Hist. iii. 489; Chaudon and Delandine's Nouveau Dict. Historique, 8th edit. v. 532; Lowndes's Bibl. Man. (Bohn), p. 1333; Oliver's Catholic Religion in Cornwall, pp. 553, 569; Watt's Bibl. Brit.] T. C.

LEGREW, JAMES (1803–1857), sculptor, born at Caterham, Surrey, in 1803, was son of James Legrew, rector of that parish. He was descended from a family of Huguenot refugees settled as weavers in Spitalfields. Legrew was well educated, and acquired a good knowledge of foreign languages, including Hebrew and Syriac. His tastes led him, however, to adopt art as a profession, and he was placed under Sir Francis Leggatt Chantrey [q. v.] to study sculpture. He also became a student of the Royal Academy, where he gained the silver medal in 1824, and the gold medal in 1829, for a group of 'Cassandra dragged from the Altar of Minerva,' which he exhibited at the Royal Academy in 1830. In 1826 he sent 'A Sleeping Boy,' and was a frequent exhibitor in subsequent years. From 1840 to 1842 he travelled in Italy, and worked for some time at Rome. On his return he resided in Ebury Street, Pimlico, removing thence to St. Alban's Road, Kensington. He sent to the Westminster Hall competition in 1844 two works, 'The Last Prayer of Ajax' and 'Milton dictating to his Daughters.' He executed several busts and groups, such as 'Samson breaking his Bonds,' 'The Murder of the Innocents,' &c. Unfortunately his mind failed, and he committed suicide at his house in Kensington on 15 Sept. 1857. He was unmarried.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Royal Academy Catalogues; private information.] L. C.

LE GRICE, CHARLES VALENTINE (1773–1858), friend of Coleridge and Lamb, was the eldest son of Charles Le Grice, the descendant of an old Norfolk family, who held in 1773 the living of St. James, Bury St. Edmunds. Though suspected of heresy, and considered to have been 'persecuted' for his opinions, he afterwards obtained the rectory of Wickhampton, Norfolk, and Thwaite in Suffolk. He died on 27 April 1792; his widow, Sophia Anne, survived until 21 May 1830. Valentine, the eldest of eight children, received that name through his birth at Bury St. Edmunds on 14 Feb. 1773. He was founder's kin to Thomas Guy [q. v.], and on 6 March 1781 was nominated by the governors of Guy's Hospital for admission to Christ's Hospital, where he was 'clothed,' i.e. actually admitted, on 23 April 1781, and remained until October 1792, when he was the senior 'Grecian.' Here he was for nine years class-fellow of, and sat side by side with, Samuel Taylor Coleridge. He was even more friendly with Charles Lamb, and on the school holidays found a home in Lamb's family. Leigh Hunt, another of the boys at the hospital, makes mention in his 'Autobiography' (ed. 1860, pp. 73–4) of him and of his younger brother Samuel, who was admitted in April 1783, and after a short life of folly obtained a commission in the 60th foot and died in Jamaica in 1802. From the committee minutes of the hospital in January and October 1793 it appears that Valentine, like his brother, was indiscreet in speech and restless under discipline. He was, however, permitted to proceed to Trinity College, Cambridge, and received an allowance from the hospital. He was admitted sizar of Trinity on 16 June 1792, became scholar of the college on 17 April 1795, and graduated B.A. 1796, M.A. 1805. At the end of his freshman's year he was in the first class with Christopher Wordsworth, afterwards master of Trinity, and when he won the chief declamation prize, a silver cup, the second place was gained by Wordsworth.

Shortly after taking his degree Le Grice went to Cornwall—'cutting,' says Lamb, 'Miss Hunt completely'—as tutor to William John Godolphin Nicholls of Trereife, near Penzance, only son of Mary Ustick, widow of William Nicholls. In 1798 he was ordained, and in the following year he married his pupil's mother. Young Nicholls died from 'ossification of the body' on 9 May 1815, aged 26, and on his mother's death on 22 Nov. 1821 the family property came to Le Grice, as mother and son had cut off the entail. For several years he gratuitously undertook the duties at St. Mary's Church, Penzance, and was appointed incumbent on 31 July 1806, retaining it, his sole preferment in the church, until June 1831. As a clergyman Le Grice opposed with great ardour the views of Bishop Phillpotts; but the statement that he was 'prohibited preaching in the diocese of Exeter' is not correct. The rest of his life was passed on his property at Trereife. He died there on 24 Dec. 1858, and was buried at Madron.

Le Grice during his long life threw off a number of small pieces in verse and prose, the titles of which fill several pages of the 'Bibliotheca Cornubiensis,' but none of them did justice to his wit and talents. The chief of them are: 1. 'An Imitation of Horace's First Epistle,' 1793, 1824, and 1850. 2. 'The Tineum,' 1794. 3. 'A Prize Declamation in Trinity College Chapel on Richard Cromwell,' 1795. 4. 'Analysis of Paley's Philosophy,' 1795; 8th ed. 1822. 5. 'A General Theorem for A * * * * * * * Coll. Declamation, by Gronovius,' 1796 and 1835. 6. 'Daphnis and Chloe, translated from the Greek of Longus,' 1803. A translation of this work, based on that of Le Grice, was published in 1890. 7. 'Petition of an Old Uninhabited House in Penzance to its Master in Town,' 1811; 3rd ed. 1858.

Lamb, in his essay on 'Christ's Hospital' (*Elia*, ed. Ainger, p. 30), refers to the 'wit combats' between Coleridge and Le Grice, comparing Coleridge to the Spanish galleon and the other to an English man-of-war; and in the 'Grace before Meat' (*ib.* p. 137) mentions Le Grice as 'that equivocal wag, but my pleasant schoolfellow.' Le Grice furnished Talfourd with some interesting particulars of the early part of Lamb's life, which were embodied in Talfourd's memoir, and Carew Hazlitt asserts that Lamb's taste for punning was inspired by his admiration for Le Grice's skill in that direction. The 'College Reminiscences of Coleridge,' contributed by Le Grice to the 'Gentleman's Magazine'—in which paper his effusions appeared for more than sixty years—were reprinted in 1842 and included in Carlyon's 'Early Years,' 1843. One of the last journeys made by Southey was to visit his old acquaintance Le Grice at Trereife. The poet Wordsworth subsequently received a short visit from Le Grice at Grasmere. A story showing the frolicsome spirit which sometimes brought Le Grice into trouble is in Henry Gunning's 'Reminiscences,' ii. 7–9; and an epigram of congratulation from him on Sedgwick's appointment to a canonry in Norwich Cathedral is in Sedgwick's 'Life,' i. 435.

[Boase and Courtney's Bibl. Cornub. i. 311–314, iii. 1266–7, 1432; Boase's Collect. Cornub. pp. 485–7; Gent. Mag. (by the Rev. Henry Penneck), 1859, i. 322–4; Carew Hazlitt's Mary and Charles Lamb, p. 161; C. Wordsworth's Social Life at English Univ. (1874), pp. 175, 589–92, 666; Crabb Robinson's Diary, ed. 1869, iii. 111–12; Lamb's Letters, ed. Ainger, i. 2–6; information from Mr. A. W. Lockhart of Christ's Hospital, Mr. W. Aldis Wright of Trinity Coll. Cambridge, and Mr. Arthur Burch of Exeter.]

W. P. C.

LE GRYS, Sir ROBERT (*d.* 1635), courtier and translator, was probably grandson of the Sir Robert Le Grys, 'an Arragonist or Spaniard,' to whom Henry VIII made a grant of the castle of St. Mawes, Cornwall, in 1535. His father appears to have served in the Irish wars under Elizabeth, and he himself was a groom of the king's chamber to James I, when on New-year's day 1605–6 he received from the royal treasury a gift of ten ounces of gilt plate. In 1628 he was preparing 'John Barclay his Argenis, translated out of Latine into English. The Prose upon his Majesty's command by Sir Robert Le Grys, and the Verses by Thomas May, Esq. . . . London, for Richard Meighen and Henry Seile, 1629,' 4to. On the completion of his task he was knighted by Charles I on 9 Jan. 1628–9. In 1632 Le Grys issued another translation, 'Velleius Paterculus, his Romaine Historie: In two Bookes, exactly translated out of the Latine edition supervised by James Gruterus . . . and rendred English by S^r^ Robert Le Grys, K^nt^. London, for R. Swaine, in Britaines-Burse, at the signe of the Bible, 1632,' dedicated to Sir Thomas Jermyn, vice-chamberlain of his majesty's household, and governor of Jersey. It was probably in the spring of the following year that he drew up and presented to the king some proposals, in which he offered his services as tutor of the Prince of Wales, afterwards Charles II, then three years old. Le Grys undertook that when the prince was seven years old 'the nimblest Latinist should find him his match,' and he promised to thoroughly instruct his pupil in

the bible and in profane history; 'finally, he would make him familiar with arithmetic, geography, and the art of war' (*State Papers*, Dom. 1633, p. 349). On 12 May 1633 Le Grys was granted the office of captain of the castle of St. Mawes for life. The salary attached to the office was little over 50*l.* per annum, but Le Grys took a liberal view of the perquisites to which he was entitled, and his encroachments gave rise to frequent complaint. Before the end of the year, in answer to the charges which his chief lieutenant and deputy-governor of St. Mawes, Captain Hannibal Bonithon, preferred against him to Edward Nicholas, the secretary of the admiralty, he acknowledged that 'he had brought out of foreign ships several small quantities of wine for his own use, as all captains of forts or ships think it free for them to do, and certain timber for use in the castle, without paying custom;' he had also applied some of his majesty's timber to his own uses, and 'had shot at some few ships which did not come to the castle to give account of themselves,' but in this employment he had only spent 80lbs. of powder (*ib.* p. 474). According to less partial accounts the governor had during his six months' tenure of office burnt not only all the gun-carriages and platforms, but even the flag-post, for firewood; had sold ammunition, had let the castle fall out of repair, and had cashiered most of the old members of the garrison. There was now no porter, nor even any door, to the castle, Le Grys having burnt the door and lost the castle key. The admiralty in December 1633 summoned him to appear before them at Whitehall, not later than the end of January 1634. He was reprimanded, and his dismissal of Bonithon disallowed. A little later he made his complete submission to the king (*ib.* 1634). Le Grys does not appear to have been supplanted in his governorship. He probably died before he was able to return to Cornwall on 2 Feb. 1634–5. Nothing appears to be known of Sir Robert's family, but the Robert Le Grys to whom the books of the Stationers' Company attribute 'Nothing impossible to Love,' a tragi-comedy, 29 June 1660, was probably a son (Baker, *Biog. Dram.* i. 450).

[Notes and Queries, 3rd ser. iii. 504; S. P. Oliver's Pendennis and St. Mawes, pp. 92–3; Boase's Collect. Cornub. 1416; State Papers, Dom. Ser. 1628–35, passim; Davies Gilbert's Parochial Hist. of Cornwall, ii. 277; Brydges's Censura, pt. x. p. 59; Brit. Mus. Cat.] T. S.

LEGUAT, FRANÇOIS (1638–1735), voyager and author, born of protestant parents at Bresse, in the modern department of Ain, near the frontier of Savoy, in 1638 claimed descent from the seigneur of La Fougère, Pierre Le Guat, secretary of the Duke of Savoy from 1511 to 1534. To avoid persecution after the revocation of the edict of Nantes, he took refuge in Holland in 1689. On 10 July 1691 he left Texel with a small party of adventurers under the auspices of the Marquis Henri du Quesne, and on 1 May 1691 landed in Rodriguez, the smallest of the Mascarene islands, in order to found a colony of French protestants. After a residence of two years Leguat and the other settlers, who grew discontented with their retired life, constructed a boat, and succeeded in reaching Mauritius, 330 miles distant to leeward, after a hazardous voyage of eight days. The Dutch governor, Diodati, maltreated Leguat and his comrades. They were confined on the rocky islet now called Fouquets, between Marianna island and the Ile de la Passe at the entrance of the south-east haven, where the Dutch had established their fort, Hendrik Fredrik. In attempting to escape one of their number perished, and at last the survivors, who had managed to send news of their plight to Europe, were transferred, still in confinement, to Batavia in December 1696. It was not until March 1698, after the proclamation of the peace of Ryswick, that Leguat and two others, the sole survivors of the original party, were set free.

Leguat made his way to Flushing, and thence came over to England, where he became acquainted with Baron Haller, Dr. Sloane, and other scientific men. He published an account of his travels in 1708, both in French, Dutch, and English. The English title runs 'A New Voyage to the East Indies, by Francis Leguat and his companions, containing their Adventures in two Desart Islands, and an Account of the most remarkable things in Maurice Island, Batavia, at the Cape of Good Hope, the Island of St. Helena, and other places in their way to and from the Desart Isles.' The French and English editions were published simultaneously by David Mortier, both at Amsterdam and at London. The Dutch edition, by Willem Broedelet, appeared at Utrecht also in 1708. A German translation was printed at Frankfort and Leipzig in 1709; another under the title of 'Der Französische Robinson' in 1805; another French edition is dated 1720, and a third 1792. The English version was reissued by the Hakluyt Society in 1891. The fact that Leguat was a Huguenot refugee probably sufficed to prejudice contemporary opinion as to the merits of the book in catholic France, where the story of his adventures was generally regarded as an extravagant fable; but in England, Holland, and Germany the

work met with a favourable reception. The description of a remarkable didine bird, the solitaire, and the detailed accounts of a certain stone which it swallowed, and of its curious habits, were received with some incredulity, even by Buffon; but since 1864 the excavations in the caves of Rodriguez, carried out under the direction of Sir Edward Newton, have brought to light singular confirmation of Leguat's recorded observations, and although the bird itself has been extinct over a century, Professor Alfred Newton of Cambridge and Sir Edward his brother have constructed an admirable, though not entirely perfect, restoration of the skeleton of the bird. Leguat settled in England as a British subject, and from a notice in the 'Bibliothèque Britannique' (v. 524), 1735, it appears that he died at the beginning of September in that year, in London, at the age of ninety-six years, having preserved to the end a 'grande liberté de corps et d'esprit.' He seems to have been unmarried.

[Continuation of Bayle's Nouvelles de la République des Lettres, December, 1707; Biographie Universelle, art. 'Leguat;' Un Projet de République à l'Ile d'Eden (l'Ile Bourbon) en 1689, par le Marquis Henri du Quesne. Réimpression d'un ouvrage disparu, par Th. Sauzier, Paris, 1887; Voyage of François Leguat, Hakluyt edition, 1891.] S. P. O.

LE HART, WALTER (*d.* 1472), bishop of Norwich. [See LYHERT.]

LEICESTER, EARLS OF. [See BEAUMONT, ROBERT DE, 1104–1168; MONTFORT, SIMON DE, 1208–1265; DUDLEY, ROBERT, 1532?–1588; SIDNEY, ROBERT, 1595–1677.]

LEICESTER, LETTICE, COUNTESS OF (*d.* 1634). [See under DUDLEY, ROBERT, 1532?–1588.]

LEICESTER OF HOLKHAM, EARL OF. [See COKE, THOMAS WILLIAM, 1752–1842.]

LEICESTER, SIR JOHN FLEMING, first LORD DE TABLEY (1762–1827), art patron, born at Tabley House, Cheshire, 4 April 1762, was eldest son of Sir Peter Leicester, by his wife Catherine, coheiress of Sir William Fleming of Rydal, Westmoreland. The father's name was originally Byrne, being the son of Sir John Byrne, bart., and of Merial, only child of Sir Francis Leicester, third baronet, the grandson of Sir Peter Leycester [q. v.] the antiquary; he took by act of parliament his mother's name of Leicester in 1744, and came into possession of the Leicester family estates in Cheshire; he was a man of taste, was patron of Wilson, Barret, and other well-known artists, and erected a fine house at Tabley, in which he placed pictures by his favourite artists. The son, John Fleming, was well instructed in drawing by Marras, Thomas Vivares (son of Francis Vivares the engraver), and lastly by Paul Sandby. On the death of his father in 1770 he succeeded to the baronetcy and estates. He was educated at Trinity College, Cambridge, where he proceeded M.A. in 1784, and afterwards travelled much on the continent. In Italy about 1786 he met Sir Richard Colt Hoare [q. v.], and they spent much time together in sketching and visiting the chief galleries of art in France and Italy. Many of Leicester's sketches, chiefly landscapes, together with some finished pictures in oil of a later date, are still at Tabley House, and, though not highly finished, have considerable merit. He also executed a set of lithographic prints from his own drawings of landscapes, birds, fishes, &c. One of an osprey shot at Tabley and another of the head of a Persian sheep are interesting examples. They were only circulated privately and are all rare. On returning to England Leicester determined to devote his fortune and energy to the promotion of an English school of painting and sculpture which fashion had up to that time decreed to be impossible. He gradually collected many fine examples of British art in a gallery in his London house in Hill Street, Berkeley Square, and from April 1818 onwards the public was frequently admitted to view the collection. Leicester's example, with that of his friends Hoare and Walter Ramsden Fawkes [q. v.], the patron of Turner, largely contributed to a change of taste in artistic circles, and to the extension of a discriminating patronage to the British school. In 1805–6 he aided Sir Thomas Bernard in the foundation of the British Institution for the Encouragement of British Art. 'Annals of the Fine Arts' for 1819 was dedicated to him. He was honorary member of the Royal Irish Institution and the Royal Cork Society of Arts.

Leicester was also much interested in music and in natural history, especially in birds and fishes. Shortly before his death, he projected with his friend William Jerdan [q.v.] an elaborate 'British Ichthyology.' He was also noted as one of the best pistol shots of his time.

Meanwhile, Leicester had paid some attention to politics. He was elected M.P. for Yarmouth, Isle of Wight, in 1791, for Heytesbury, Wiltshire, in 1796, and for Stockbridge, Hampshire, in 1807. In parliament he supported the prince regent, and soon became one of the prince's intimate friends. He acted as lieutenant-colonel of the Cheshire militia, and after thirteen years' service was appointed colonel of a regiment of cavalry

raised for home defence. He was among the first who proffered his services to the crown when Bonaparte threatened to invade the country, and raised the regiment eventually called the king's regiment of Cheshire yeoman cavalry. Some years afterwards, in 1817, this regiment received the thanks of the prince regent and government for its activity in dispersing the Blanketeers in Lancashire. Leicester was created Baron De Tabley on 16 July 1826. He died at Tabley House on 18 June 1827.

Part of his collection of pictures of the English school, of which a descriptive catalogue by William Carey was published in 1810, was sold by auction soon after his death and realised 7,466*l.*

Leicester married, on 9 Nov. 1810, Georgiana Maria, youngest daughter of Lieutenant-colonel Cottin. She was remarkable for her beauty. Her portrait in the character of Hope, by Sir Thomas Lawrence, is well known, and has been many times engraved. There are also engraved portraits of her after Simpson, and one kit-cat size by Charles Turner, from a full-length painting by Owen, which is at Tabley.

Of Leicester himself there are engraved portraits by Young, Bell, and Thomson, all after Sir Joshua Reynolds; another, by H. Meyer, of Lord de Tabley as colonel of the king's Cheshire yeomanry, and a folio engraving by S. W. Reynolds, after Sir Joshua Reynolds and J. Northcote, in uniform with horse.

[Carey's Patronage of Art, with Anecdotes of Lord de Tabley, 1826; Repository, vol. ii.; Gent. Mag. 1827, pt. ii. p. 273; information kindly supplied by the present Lord de Tabley; Jerdan's Autobiography.] A. N.

LEICESTER, ROBERT OF (*fl.* 1320), Franciscan, was a protégé of Richard Swinfeld, bishop of Hereford, to whom he dedicated some treatises on Jewish chronology in 1294. He was D.D. and in residence at Oxford in 1325; he was forty-eighth lecturer or regent master of the Franciscan schools about the same time or shortly before. In 1325 he was one of the two *magistri extranei* of Balliol College. The two masters, or visitors, were called upon to decide whether the statutes of the college allowed the members to attend lectures in any faculty except that of arts, and ordained, 'in the presence of the whole community,' that it was not permissible. According to Bale, Robert died at Lichfield in 1348, but the statement lacks authority.

Digby MS. 212 (sec. xiv.) contains his three works on Hebrew chronology, written in 1294 and 1295. At Pembroke College, Cambridge (MS. 220), is 'Enchiridion pœnitentiale . . . ex distinctionibus . . . Roberti de Leycester,' and others. Leland ascribes several other works to him which do not seem to be extant; among them is a treatise, 'De Paupertate Christi.'

[Digby MS. ut supra; Mon. Franciscana, i. 554; Hist. MSS. Comm. 4th Rep. p. 443; Bale, v. 74.] A. G. L.

LEICESTER, WILLIAM DE, or WILLIAM DE MONTE (*d.* 1213), chancellor of Lincoln. [See WILLIAM.]

LEICHHARDT, FRIEDRICH WILHELM LUDWIG (1813–1848), Australian explorer, son of Christian Hieronymus Matthias Leichhardt, was born at Trebatsch near Beeskow in Prussia, 23 Oct. 1813, and studied at Göttingen and Berlin. With William Nicholson of Clifton he travelled in France, Italy, and England. In 1841 he went to New South Wales, where he pursued petrological and botanical investigations, and sent numerous fossils to Professor Owen from Darling Downs. The results of his labours appeared in 'Beiträge zur Geologie von Australien,' 'Abhandlungen der naturforschenden Gesellschaft zu Halle' (1855), iii. 1–62, in 'Documents pour la Géologie de l'Australie,' edited by Girard, published at Halle in 1855, and in Owen's 'Reports' to the British Association in 1844.

The colonial government having proposed an overland expedition from Moreton Bay on the east coast of Australia to Port Essington on the north coast, the governor, Sir Thomas Mitchell, recommended Leichhardt for the leadership. Accompanied by nine persons he left Sydney on 14 Aug. 1844. Passing along the banks of the Dawson and the Mackenzie tributaries of the Fitzroy river in Queensland, he advanced northwards to the source of the Burdekin river; then turning westwards, made an easy descent to the Gulf of Carpentaria, and skirting th low shores round the upper half of the gulf to the Roper, he arrived, by way of Arnheim Land and the Alligator river, at Port Victoria, otherwise Port Essington, on 17 Dec. 1845. He thus completed three thousand miles amid many hardships within fifteen months. On his return to Sydney on 29 March 1846 he was most cordially received. On 24 May 1846 he obtained the patron's medal of the Royal Geographical Society, and he published an account of his wanderings in a 'Journal of an Overland Expedition in Australia, from Moreton Bay to Port Essington, during the years 1844–5,' London, 1847, 8vo.

On 7 Dec. 1846, with eight persons, Leich-

hardt left the Condamine river with the intention of discovering the extent of Sturt's Desert in the interior, and the character of the western and north-western coast. He went as far as the neighbourhood of Peake Range in Sturt's Desert, but, after going through great sufferings, returned to the Condamine on 5 July 1847. On 9 Aug. 1847 he began a brief and unsuccessful journey to the westward of Darling Downs, to examine the country between Sir Thomas Mitchell's track and his own. In March 1848 he undertook the formidable task of crossing the entire continent from east to west. His starting-point was the Fitzroy Downs, north of the river Condamine in Queensland, between the 26th and 27th degrees of south latitude. On 3 April 1848 he wrote announcing his safe arrival at McPherson's station on the river Cogoon. This was the last authentic news heard of him or his party. Various expeditions were at different times sent out to search for Leichhardt, but no trustworthy information of him was obtained.

[D. Bunce's Twenty-three Years' Wanderings in Australia, 1846, pp. 79–216, with portrait; Illustr. London News, 1846, ix. 141, with portrait; Journal of the Royal Geographical Soc. 1846 xvi. 212–38, 1847 vol. xvii. pp. xxvi–vii, 1849 vol. xix. p. lxxiii, 1851 vol. xxi. p. lxxxi; Heads of the People, Sydney, 1848, ii. 1, with portrait; Zuchold's Dr. Ludwig Leichhardt, 1856, with portrait; Wood's Discovery and Exploration of Australia, 1865, ii. 41–76, 147, 515–20; Mueller's Fate of Dr. Leichhardt, 1865; Dr. L. Leichhardt's Briefe an seine Angehörigen, herausgegeben von Dr. G. Neumayer und O. Leichhardt, 1881; Allgemeine deutsche Biographie, 1883, xviii. 210–14.] G. C. B.

LEIFCHILD, HENRY STORMONTH (1823–1884), sculptor, born in 1823, was fourth son of William Gerard Leifchild of Moorgate Street and The Elms, Wanstead, Essex, and nephew of John Leifchild, D.D. [q. v.] He studied in the sculpture galleries of the British Museum, at the Royal Academy, and from 1848 to 1851 at Rome. He first exhibited at the Royal Academy in 1846, sending 'The Mother of Moses leaving him on the Banks of the Nile.' At the Great Exhibition of 1851 he exhibited his statue of 'Rizpah,' and that, like his later groups, 'Bacchus and Ariadne,' 'The Torchbearers,' 'Minerva repressing the Wrath of Achilles,' 'Lot's Wife,' 'Wrecked,' besides various busts of minor importance, attracted favourable attention. He was the successful competitor for the guards' memorial at Chelsea Hospital. Seven models in plaster of his most important works were presented by his widow and family to the Castle Museum at Nottingham. A mortuary chapel in Warriston cemetery at Edinburgh, designed throughout by Leifchild, is a work of great merit. A statue of 'Erinna' is at Holloway College. Leifchild resided most of his life in Stanhope Street, Regent's Park, and died at 15 Kirkstall Road, Streatham Hill, Surrey, on 11 Nov. 1884. He married Marion, daughter of Henry Clarke of King Street, Covent Garden, but left no children. Leifchild was a man of many talents, excelling not only in his profession, but as a draughtsman, carver, and musician.

[Magazine of Art, July 1891; Times, 21 Nov. 1884; Athenæum, 29 Nov. 1884; information from Professor G. Baldwin Brown and C. H. Wallis, esq., F.S.A.] L. C.

LEIFCHILD, JOHN (1780–1862), independent minister, son of John Leifchild by his wife Miss Bockman, was born at Barnet, Hertfordshire, 15 Feb. 1780. He was educated at the Barnet grammar school, and from 1795 to 1797 worked with a cooper at St. Albans. From 1804 to 1808 he was a student in Hoxton academy; from 1808 to 1824 was minister of the independent chapel in Hornton Street, Kensington; from 1824 to 1830 was minister of the church in Bridge Street, Bristol; and from 1831 to 1854 at Craven Chapel, Bayswater, London. His last charge was eminently successful, and his powerful sermons were widely appreciated. He formally retired from the ministry in 1854; but for a little more than one year, 1854–6, he preached at Queen's Square Chapel, Brighton. He died at 4 Fitzroy Terrace, Gloucester Road North, Regent's Park, London, on 29 June 1862.

His first wife died in 1804, and he married secondly, 4 June 1811, Elizabeth, daughter of John Stormouth, a surgeon in India; she died at Brighton 28 Dec. 1855, aged 78 (*A Memoir of Mrs. E. Leifchild*, 1856).

He was author of: 1. 'The Case of Children of Religious Parents considered, and the Duties of Parents and Children enforced,' 1827. 2. 'A Christian Antidote to Unreasonable Fears at the present, in reply to the Speech of W. Thorp against Catholic Emancipation,' 1829. 3. 'A Help to the Private and Domestic Reading of the Holy Scriptures,' an arrangement of the books of the Old and New Testament in chronological order, 1829. 4. 'Memoir of the late Rev. J. Hughes, M.A.,' 1835. 5. 'Observations on Providence in relation to the World and the Church,' 1836. 6. 'The Plain Christian guarded against some popular Errors respecting the Scriptures,' 1841. 7. 'Original Hymns, edited by J. L.,' 1842; another edit. 1843. 8. 'Directions for the right and profitable

Reading of the Scriptures,' 1842. 9. 'Christian Union, or Suggestions for Promoting Brotherly Love among the various Denominations of Evangelical Protestants,' 1844. 10. 'The Sabbath-day Book, or Scriptural Meditations for every Lord's Day in the Year,' 1846. 11. 'Hymns appropriated to Christian Union, selected and original,' 1846. 12. 'The Christian Emigrant, containing Observations on different Countries, with Essays, Discourses, Meditations, and Prayers,' 1849. 13. 'Christian Experience, in its several Parts and Stages,' 1852. 14. 'Remarkable Facts, illustrative and confirmatory of different portions of Scripture,' 1867. The sixth edition was entitled 'Brief Expositions of Scripture illustrated by Remarkable Facts,' 1879. Leifchild also printed many addresses, lectures, and single sermons, and with the Rev. Dr. Redford edited 'The Evangelist,' a monthly magazine, from May 1837 to June 1839.

[J. R. Leifchild's John Leifchild, D.D., 1863, with portrait; Graham's Thoughts on Life of the Rev. J. Leifchild, 1862; Congregational Year-Book, 1863, pp. 235–9; James B. Brown's John Leifchild, 1862.] G. C. B.

LEIGH. [See also LEE, LEGH, and LEY.]

LEIGH, ANTHONY (*d.* 1692), comedian, described by Downes (*Roscius Anglicanus*) as 'the famous Mr. Antony Leigh,' was born of a good family in Northamptonshire. He joined the Duke of York's company about 1672, and appeared in that year at the recently opened theatre in Dorset Garden as the original Pacheco in the 'Reformation,' 4to, 1673, a comedy ascribed by Langbaine to Mr. Arrowsmith, a master of arts of Cambridge. Mrs. Leigh, apparently Leigh's wife, is said by Downes to have joined the duke's company two years earlier. At Dorset Garden Leigh played very many original parts of importance. He was in 1674 Polites in 'Herod and Mariamne;' in 1676 Sir Formal in Shadwell's 'Virtuoso,' Old Bellair in Etherege's 'Man of the World,' Fumble in D'Urfey's 'Fond Husband,' Count de Benevent in Ravenscroft's 'Wrangling Lovers,' Tom Essence in Rawlins's 'Tom Essence, or the Modish Wife,' and Zechiel in D'Urfey's 'Madam Fickle;' in 1677 Scapin in Ravenscroft's 'Cheats of Scapin,' Monsieur in the 'French Conjurer,' and Sir Oliver Santlow in the 'Counterfeit Bridegroom,' an alteration of Middleton's 'No Wit, no Help like a Woman's,' ascribed to Mrs. Behn; in 1678 Sir Patient Fancy in Mrs. Behn's play of that name, Malagene in Otway's 'Friendship in Fashion,' Sir Frederick Banter in D'Urfey's 'Squire Oldsapp,' Don Gomez in Leanard's 'Counterfeits,' Ælius in Shadwell's 'Timon of Athens;' in 1679 Pandarus in Dryden's 'Troilus and Cressida,' and Petro in Mrs. Behn's 'Feigned Courtezans;' in 1680 Gripe in Shadwell's 'Woman Captain,' Ascanio Sforza, 'a buffoon cardinal,' in Nat Lee's 'Cæsar Borgia,' Dashit in the 'Revenge,' otherwise Marston's 'Dutch Courtezan,' and Paulo in Maidwell's 'Loving Enemies;' in 1681 Sir Jolly Jumble in Otway's 'Soldier's Fortune,' Dominic in Dryden's 'Spanish Fryar,' Teague O'Donelly in Shadwell's 'Lancashire Witches,' Sir Anthony Merriwill in Mrs. Behn's 'City Heiress,' and St. Andre [6] in Lee's 'Princess of Cleve;' and in 1682 Antonio in Otway's 'Venice Preserved,' Sir Oliver Oldcut in D'Urfey's 'Royalist,' Guiliom, a chimney-sweeper, in Mrs. Behn's 'False Count,' Dashwell in Ravenscroft's 'London Cuckolds,' and Ballio in Randolph's 'Jealous Lovers.' All these parts were original, though Ballio had been presented before Charles I in Cambridge by the students of Trinity College. The dates given are approximate.

Upon the union of the duke's company with the king's in 1682 Leigh did not immediately go to the Theatre Royal. He was in 1683, however, at that theatre the original Bartoline in Crowne's 'City Politics,' and played Bessus in a revival of 'A King and No King.' Here he remained until his death in 1692, creating many characters, of which the most important are: Beaugard's Father in Otway's 'Atheist,' Rogero in Southerne's 'Disappointment,' Sir Paul Squelch in Brome's 'Northern Lass,' Crack in Crowne's 'Sir Courtly Nice,' Trappolin in Tate's 'Duke and No Duke,' Security in Tate's 'Cuckold's Haven,' an alteration of 'Eastward Hoe,' Scaramouch in Mountfort's 'Dr. Faustus,' Sir Feeble Fainwou'd in Mrs. Behn's 'Lucky Chance,' Scaramouch in the same writer's 'Emperor of the Moon,' Sir William Belfond in Shadwell's 'Squire of Alsatia,' Justice Grub in 'Fool's Preferment,' altered by D'Urfey from Fletcher's 'Noble Gentleman,' Lord Stately in Crowne's 'English Friar,' Mustapha in Dryden's 'Don Sebastian,' Mercury in Dryden's 'Amphitryon,' Abbé in Mountfort's 'Sir Anthony Love,' Tope in Shadwell's 'Scowrers,' Sir Thomas Reveller in Mountfort's 'Greenwich Park,' Lady Addleplot in D'Urfey's 'Love for Money,' Van Grin in D'Urfey's 'Marriage-Hater Match'd,' and Major-general Blunt in Shadwell's 'Volunteers.' Genest supposes Leigh to have been the original Aldo in Dryden's 'Limberham.' Leigh died of fever in December 1692, in the same season as Noke or Nokes, and these deaths, combined with

the murder of Mountfort the week before, greatly impoverished the company.

Cibber's estimate of Leigh is high. He classifies him, together with Mrs. Leigh, among those principal actors who 'were all original masters in their different stile, and not mere auricular imitators of one another' (*Apology*, ed. Lowe, i. 98–9). Charles II used to speak of Leigh as *his* actor (*ib.* i. 154). Leigh was of middle size, with a clear and an audible voice, and a countenance naturally grave, which lighted up under the possession of a comic idea. So excellent was he in the 'Spanish Fryar' of Dryden, in which Richard Estcourt [q. v.] used to imitate him, that the Earl of Dorset had his portrait painted in this character by Sir Godfrey Kneller. The portrait, which is now in the Garrick Club, is said to be very like, shows a full face, prominent eyes, and a rather heavy chin. He was, says Cibber, of 'the mercurial kind' (*ib.* i. 145), and without being a strict observer of nature stopped short of extravagance. The 'Spanish Fryar' was his great character, which he 'raised as much above the poet's imagination as the character has sometimes raised other actors above themselves' (*ib.* i. 146). Coligni in the 'Villain,' Ralph in 'Sir Solomon' by Caryll, Sir Jolly Jumble, and Belfond were his best parts. In his Sir William Belfond, says Cibber, 'Leigh show'd a more spirited variety than I ever saw any actor in any one character come up to. He seemed not to court, but to attack, your applause, and always came off victorious' (*ib.* i. 153–4).

Mrs. Leigh, whose christian name appears to have been Elizabeth, was an actress of distinction, with much humour, and 'a very droll way of dressing the pretty foibles of superannuated beauties' (*ib.* i. 162). Cibber specially praises her modish mother in the 'Chances,' the coquette prude of an aunt in 'Sir Courtly Nice,' and Lady Wishfort in the 'Way of the World.' She disappears after the season of 1706–7. The names Lee and Leigh are used indiscriminately in early records, and the rôles of Mrs. Leigh cannot be separated from those of Mrs. Mary Lee, afterwards known as Lady Slingsby. Michael Leigh, the original Daniel in 'Oronooko,' who also played a few parts towards the close of the seventeenth century, and disappeared in 1698, was probably the son of Anthony Leigh. Francis, known to have been a son, ceased to act in 1719. He was one of the actors who on 14 June 1710 defied the authority of Aaron Hill, the manager for Collier, broke open the doors of Drury Lane, and created a riot. He was also one of the many actors who, when the new-built theatre in Lincoln's Inn Fields opened under John Rich in 1714, deserted to him (*ib.* ii. 169).

John Leigh [q. v.] appears to have been of another family.

[Genest's Account of the English Stage; Cibber's Apology, ed. Lowe; Hist. of the Stage ascribed to Betterton; Downes's Roscius Anglicanus; Davies's Dramatic Miscellanies.] J. K.

LEIGH, CHANDOS, first LORD LEIGH of the present creation (1791–1850), poet and author, was only son of James Henry Leigh (1765–1823), M.P., of Addlestrop, Gloucestershire, and subsequently of Stoneleigh Abbey, Warwickshire, by his marriage with Julia, eldest daughter of Thomas Fiennes, tenth lord Saye and Sele. He was a descendant of Sir Thomas Leigh [q. v.], lord mayor of London in 1558, and his grandmother on his father's side was Lady Caroline, daughter of Henry Brydges, second duke of Chandos, and sister of James, third duke of Chandos. Leigh Hunt, his father, was privately educated by Isaac Hunt, father of Leigh Hunt, who was named after the elder Hunt's pupil. Chandos, born in London on 27 June 1791, was educated at Harrow School, where he was a schoolfellow of Byron. He subsequently kept several terms at Christ Church, Oxford, where he matriculated 8 June 1810, but left the university without a degree, and completed his education by foreign travel with Dr. Shuttleworth, afterwards bishop of Chichester, as his tutor. While a young man Leigh issued many volumes of verse, and was an associate of Sheridan, Fitzpatrick, Sir John Cam Hobhouse, Lord Byron, and other liberals of about his own age, who used to meet at Holland House. His interest in political and social questions was always keen, and he frequently corresponded on such topics with the leaders of the liberal party, including Lord Althorp, Sir James Mackintosh, and Sir Samuel Romilly. He was raised to the peerage by Lord Melbourne in May 1839, as Lord Leigh of Stoneleigh, but he took little part in the debates of the upper house, contenting himself with the discharge of his duties as an active resident magistrate in Warwickshire. He was also a trustee of Rugby School. He died 27 Sept. 1850 at Bonn on the Rhine, and was buried in the chancel of Stoneleigh Church, where there is a fine marble monument to his memory. Leigh married in June 1819 Margaret (*d.* 5 Feb. 1866), eldest daughter of the Rev. William Shippen Willes of Astrop House, Northamptonshire, grandson of Chief-justice John Willes [q. v.], by whom he had three sons and six daughters. The eldest son, William Henry, succeeded him as second baron.

Leigh's first publication was 'The Island

of Love,' a poem, published in 1812; this was followed by 'Trifles Light as Air,' in 1813; 'Poesy, a Satire,' 1818 (anon.); 'Epistles to a Friend in Town, Golconda's Fate, and other Poems,' 1826; 2nd edit. with additional poems, 1831. Other works in verse which he printed privately were 'The Spirit of the Age,' 1832, 'Vasa,' and 'A Fragment.' His poems, though never widely known, and reflecting the influence of Horace, Virgil, Pope, and Byron, were much prized by the scholarly few. He also issued privately in prose 'Fragments of Essays,' 1816, and published, under the sobriquet of 'A Gloucestershire County Gentleman,' about 1820, three tracts on subjects connected with agriculture. These tracts are mentioned in the 'Bibliotheca Parriana,' as 'the gift of the author [C. L.], an ingenious poet, an elegant scholar, and my much esteemed friend.' 'Tracts written in the years 1823 and 1828 by C. L., Esq.,' were privately printed at Warwick in 1832. About 1840 he printed, for private circulation only, a pamphlet on the corn law question, entitled 'A Word of Consolation,' in which he showed that the farmers and squires need not fear being ruined by the abolition of protection if they would improve their methods of agriculture.

[Burke's Peerage; Martin's Privately Printed Books; Halkett and Laing's Dict. of Anonymous Lit. pp. 1954, 2617; Gent. Mag. 1850, pt. ii. p. 656; personal information.] E. W.

LEIGH, CHARLES (*d.* 1605), merchant and voyager, was younger son of John Leigh (*d.* 31 March 1576) and of Joan, daughter and heir of Sir John Oliph of Foxgrave, Kent, an alderman of London. His eldest brother, Sir Oliph Leigh (1560–1612), claimed at the coronation of James I, 'as seized of Addington, to make a mess of "herout or pigernout" in the kitchen,' but it does not appear that the claim was admitted (*Cal. State Papers*, Dom., 24 July 1603; cf. Bell, *Gazetteer of England*, s.n. 'Addington, Surrey'). In the early part of James's reign he was keeper of the great park of Eltham, the surrender of which he sold, 21 May 1609, for 1,200*l.* (*ib.*) On 14 Nov. 1610 he was granted a 'license to impark 500 acres of land in East Wickham and Bexley in Kent' (*ib.*) He died 14 March 1611–12, and was buried in Addington Church, Surrey. His will is in Somerset House (Fenner, 74). He married Jane, daughter of Sir Matthew Brown of Betchworth in Surrey, and had issue one son, Sir Francis, baptised 6 Sept. 1590, buried 17 Nov. 1644. Lady Leigh, Sir Oliph's widow, was buried 28 June 1631 (*Coll. Topogr. et Geneal.* vii. 288, 290).

Charles fitted out, in partnership with Abraham Van Herwick, two ships, the Hopewell of 120 and the Chancewell of 70 tons burden, for a voyage to 'the river of Canada,' the St. Lawrence; and sailed from Gravesend on 8 April 1597, Leigh himself and Stephen Van Herwick, the brother of Abraham, going as chief commanders. The purpose of the voyage was partly fishing and trade, but partly also the plundering of any Spanish ships they might meet with. They left Falmouth on 28 April, and after touching at Cape Race, and sighting Cape Breton, on 11 June the Hopewell anchored off the island of Menego—apparently St. Paul's—to the north of Cape Breton. They had lost sight of the Chancewell off the bay of Placentia. On the 14th they came to 'the two Islands of Birds, some 23 leagues from Menego'—the Bird Rocks—and on the 16th to Brian's Island, 'which lyeth five leagues west from the Island of Birds'—Bryon Island. On the 18th they came to Ramea—probably the Magdalen Islands—where in a harbour called Halabolina they found four ships, two being French from St. Malo, the others from St. Jean de Luz. Leigh insisted that these must be Spaniards, and seized their powder as a measure of security. But next day the Frenchmen gathered in force, to the number of two hundred, from other ships and residents in different parts of the island, retook the powder, claimed Leigh's largest boat, and drove the English out of the harbour. Coming again to Menego and Cape Breton on the 27th they met a boat with eight of the Chancewell's men, from whom they learnt that the Chancewell had been wrecked on the coast of Cape Breton. After rescuing all the Chancewell's men, they crossed over to Newfoundland. On 25 July they took, after a sharp action in the harbour of St. Mary, 'a notable strong [Breton] ship,' 'almost two hundred tun in burden,' belonging, it appeared, to Belle-Isle. Leigh moved to this ship, dividing the men between her and the Hopewell, and put to sea on 2 Aug.; but finding the new ship less well appointed than he had thought, left the coast of Newfoundland on 6 Aug. to make directly for England. The Hopewell parted company shortly afterwards, going for an independent cruise off the Azores; but Leigh landed on the Isle of Wight on 5 Sept., and a few days later the ship arrived in the Thames, 'where she was made prize as belonging to the enemies of this land.'

After this, Leigh made other voyages, the accounts of which have not been preserved, with a view to establishing a colony to look for gold in Guiana. He sailed from Woolwich on 21 March 1603–4 in the Olive Plant,

a barque of 50 tons, with forty-six men and boys all told. Touching at Mogador, sighting the Cape Verde Islands and some of the West Indies, they arrived on 11 May in the fresh water of the Amazon. After some traffic with the Indians they left the Amazon; and on 22 May arrived in a river, which Leigh calls the Wiapogo, in latitude 3° 30′ N. The Indians, who lived in terror of the incursions of the Caribs, were friendly, and were anxious that the English should settle there; they gave them their own huts and clearings, supplied them with food, and feigned a desire to learn the Christian religion. One of the Indians had been in England, could speak a little English, and had probably given his countrymen some idea of the power and prowess of the strangers. But after the Caribs had been driven off, the attentions of the Indians relaxed. Leigh went on an exploring expedition ninety miles up the river Aracawa, trading with the Indians and making vain inquiries for gold. When he returned almost every one in the little colony was sick. On 2 July 1604 Leigh wrote to his brother giving an account of his proceedings, and desiring him to send out further supplies. The letter is dated from Principium or Mount Howard. At the same time he wrote to the council, begging for the king's protection for emigrants to the colony, and that able preachers might be sent out for the Indians (*Cal. State Papers*, Dom., 2 July 1604). The supplies sent out by Sir Oliph Leigh arrived in January; they found everybody ill. Leigh himself was very weak and much changed. He resolved to go home, promising the men that he would come back to them as soon as possible. He was in readiness to go, when 'he sickened of the flux and died aboard his ship.' He was buried on shore 20 March 1604–5.

A son, Oliph, was baptised at Addington 16 Jan. 1597–8 (*Coll. Topogr. et Geneal.* vii. 290); but nothing more is known about him.

[The detailed history of the voyage to Ramea is in Hakluyt's Principal Navigations, iii. 195; see also Add. MS. 12505, f. 477. The story of the Guiana settlement is in Purchas his Pilgrimes, iv. 1250–62. See also Manning and Bray's Surrey, i. 76 *n.*, ii. 138, 425, 543, 560; Mr. Thompson Cooper in Notes and Queries, 3rd ser. iv. 514.] J. K. L.

LEIGH, CHARLES (1662–1701?), physician and naturalist, son of William Leigh of Singleton-in-the-Fylde, Lancashire, and great-grandson of William Leigh [q.v.], B.D., rector of Standish, was born at Singleton Grange in 1662. On 7 July 1679 he became a commoner of Brasenose College, Oxford, where he graduated B.A. on 24 May 1683. Wood records that he left Oxford in debt and went to Cambridge, to Jesus College, as is believed. He graduated M.A. and M.D. (1689) at Cambridge. He was on 13 May 1685 elected F.R.S. When Wood wrote his 'Athenæ Oxonienses,' Leigh was practising in London; but he lived at Manchester at a later date, and had an extensive practice throughout Lancashire.

Some of his papers read before the Royal Society are printed in the 'Philosophical Transactions,' and he published the following separate works: 1. 'Phthisologia Lancastriensis, cui accessit Tentamen Philosophicum de Mineralibus Aquis in eodem comitatu observatis,' 1694, 8vo; reprinted at Geneva, 1736. 2. 'Exercitationes quinque, de Aquis Mineralibus; Thermis Calidis; Morbis Acutis; Morbis Intermittentib.; Hydrope,' 1697, 8vo. 3. 'The Natural History of Lancashire, Cheshire, and the Peak in Derbyshire; with an account of the British, Phœnic, Armenian, Gr. and Rom. Antiquities found in those parts,' Oxford, 1700, fol. This contains a good portrait after Faithorne as frontispiece. He also wrote three pamphlets in 1698 in answer to R. Bolton on the 'Heat of the Blood,' and one in reply to John Colebatch on curing the bite of a viper. His writings are of little value, and there is reason for the remark of Dr. T. D. Whitaker that 'his vanity and petulance' were 'at least equal to his want of literature.' His 'Natural History' is little more than a translation of his earlier Latin treatises.

He married Dorothy, daughter of Edward Shuttleworth of Larbrick, Lancashire, with whom he received a moiety of the manor of Larbrick, afterwards surrendered in payment of a debt owing by Leigh to Serjeant Bretland. He left no issue. His widow died before 1717.

He is said to have died in 1701, but there is some doubt on this point, as Hearne, writing on 30 Oct. 1705 (*MS. Diary*, iv. 222), says: 'I am told Dr. Leigh, who writ the "Natural History of Lancashire," has divers things fit for the press, but that he will not let them see the light because his History has not taken well.'

[Wood's Athenæ Oxon. (Bliss), ii. 643, iv. 609; Fishwick's Kirkham (Chetham Soc.), pp. 183, 189; Nicholson's Engl. Hist. Libr. ed. 1776, p. 13; Earwaker's Local Gleanings, 4to, i. 68; Ormerod's Cheshire (Helsby), i. xxxiii; Dugdale's Visitation of Lancashire (Chetham Soc.), p. 183; Malcolm's Lives, 1815, 4to; Whitaker's Whalley, 1818, p. 26; Gough's Brit. Topogr.; Corresp. of R. Richardson of Bierley, p. 25; Raines's Fellows of Manchester College (Chetham Soc.), i. 184; Derby Household Books (Chetham

Soc.), p. 119; Thoresby's Corresp. i. 390; J. E. Bailey's MSS. in Chetham Library, Bundle No. 7.]
C. W. S.

LEIGH, EDWARD (1602–1671), miscellaneous writer, born at Shawell, Leicestershire, on 24 March 1602, was the son of Henry Leigh. He matriculated at Oxford from Magdalen Hall on 24 Oct. 1617 (*Reg. of Univ. of Oxf.*, Oxf. Hist. Soc., vol. ii. pt. ii. p. 363), and graduated B.A. in 1620, M.A. in 1623 (*ib.* vol. ii. pt. iii. p. 388). Before leaving Oxford he entered himself at the Middle Temple, and became a laborious student of divinity, law, and history. During the plague of 1625 he spent six months in France, and busied himself in making a collection of French proverbs. He subsequently removed to Banbury, Oxfordshire, to be near William Wheatly, the puritan divine, whose preaching he admired. On 30 Oct. 1640 he was elected M.P. for Stafford in place of a member who had been declared 'disabled to sit' (*Official Return of Lists of Members of Parliament*, pt. i. p. 493). His theological attainments procured him a seat in the assembly of divines, and he was also a colonel in the parliamentary army. On 30 Sept. 1644 he presented to parliament a petition from Staffordshire parliamentarians complaining of cavalier oppression, and made a speech, which was printed. His signature is affixed to the letter written in the name of the parliamentary committee which granted to the visitors of the university of Oxford in 1647 practically unlimited power (*Register*, Camd. Soc., Introd. p. lxvi). Having in December 1648 voted that the king's concessions were satisfactory, he was expelled from the house. Thenceforward he appears to have avoided public life. He died on 2 June 1671 at Rushall Hall, Staffordshire, and was buried in the church there. His portrait was engraved in 1650 by T. Cross, and in 1662 by J. Chantry (Evans, *Cat. of Engraved Portraits*, i. 206).

Leigh's writings are mostly compilations, and evince little scholarship or acumen. His reputation rests upon: 1. 'Critica Sacra, or Philologicall and Theologicall Observations upon all the Greek Words of the New Testament in order alphabeticall,' &c., 4to, London, 1639; 2nd edit. 1646. 2. 'Critica Sacra. Observations on all the Radices or Primitive Hebrew Words of the Old Testament in order alphabeticall, wherein both they (and many derivatives . . .) are fully opened,' &c., 4to, London, 1642, with a commendatory epistle by W. Gouge. Both parts were published together as a third edition in 1650, 4to (4th edit., fol., 1662). These useful compilations, to which succeeding lexicographers on the Old and New Testament have been as a rule indebted, won Leigh the friendship of Ussher. A Latin translation by H. a Middoch, accompanied with observations on all the Chaldee words of the Old Testament by J. Hesser, was issued at Amsterdam, 3rd edit., fol., 1696; 5th edit., with appendix by J. C. Kesler, 4to, Gotha, 1706. There are also supplements by P. Stokkemark (1713) and M. C. Wolfburg (1717). The work was reconstructed by M. Tempestini for J. P. Migne's 'Encyclopédie Théologique' (vol. vii. pt. ii.), 4to, 1846, &c.

Leigh wrote also: 1. 'A Treatise of the Divine Promises. In Five Bookes,' &c., 4to, London, 1633 (4th edit., 8vo, 1657), the model of Clarke's 'Scripture Promises.' 2. 'Selected and Choice Observations concerning the Twelve First Cæsars, Emperours of Rome,' 12mo, Oxford, 1635. The second edition, published as 'Analecta de xii. primis Cæsaribus,' 8vo, London, 1647, has an appendix of 'Certaine choice French Proverbs.' An enlarged edition, 'containing all the Romane Emperours. The first eighteen by E. Leigh. The others added by his son, Henry Leigh,' appeared in 1657, 1663, and 1670. 3. 'A Treatise of Divinity, consisting of Three Bookes,' 3 pts., 4to, London, 1647. 4. 'The Saint's Encouragement in Evil Times, or Observations concerning the Martyrs in general, with some Memorable Collections about them out of Mr. Foxes three volumes,' &c., 8vo, London, 1648; 2nd edit. 1651. 5. 'Annotations upon all the New Testament, Philologicall and Theologicall,' &c., fol., London, 1650; translated into Latin by Arnold, and published at Leipzig in 1732. 6. 'A Philologicall Commentary, or an Illustration of the most obvious and usefull Words in the Law . . . By E. L.,' &c., 8vo, London, 1652; 2nd edit. 1658. 7. 'A Systeme or Body of Divinity . . . wherein the fundamentals of Religion are opened, the contrary Errours refuted,' &c., fol., London, 1654; 2nd edit. 1662. 8. 'A Treatise of Religion and Learning, and of Religious and Learned Men,' &c., fol., London, 1656, which fell so flat that it was reissued as 'Felix Consortium, or a fit Conjuncture of Religion and Learning,' in 1663. To this treatise William Crowe was greatly indebted in his 'Elenchus Scriptorum,' 1672. 9. 'Annotations on five poetical Books of the Old Testament,' fol., London, 1657. 10. 'Second Considerations of the High Court of Chancery,' 4to, London, 1658. 11. 'England Described, or the several Counties and Shires thereof briefly handled,' 8vo, London, 1659, taken mostly from Camden's 'Britannia.' 12. 'Choice Observations of all the Kings of England from the Saxons

to the Death of King Charles the First. Collected out of the best . . . Writers,' 8vo, London, 1661. 13. 'Three Diatribes or Discourses. First, of Travel, or a Guide for Travellers into Foreign Parts. Secondly, of Money . . . Thirdly, of Measuring of the Distance betwixt Place and Place,' 16mo, London, 1671 (another edition, entitled 'The Gentleman's Guide, in Three Discourses,' 1680), reprinted in vol. x. of 'Harleian Miscellany,' ed. Park.

With H. Scudder Leigh edited W. Whately's 'Prototypes . . . with Mr. Whatelye's Life and Death,' fol., 1640. He also published Christopher Cartwright's 'The Magistrate's Authority in matters of Religion,' 4to, 1647, to which he prefixed a preface in defence of his conduct for sitting in the assembly of divines and other clerical meetings. He assisted W. Hinde in bringing out J. Rainolds's 'The Prophesie of Haggai interpreted and applyed,' 4to, 1649; and edited by himself Bishop L. Andrewes's 'Discourse of Ceremonies,' 12mo, 1653. Some lines written by Leigh 'Upon the Marriage of an Over-aged Couple,' and printed by Bliss from Rawlinson MS. Poetry, No. 116, in the Bodleian Library, display no ordinary power.

[Wood's Athenæ Oxon. (Bliss), iii. 926–31; Fuller's Worthies; Granger's Biog. Hist. of England (2nd edit.), iii. 105, iv. 62; Commons' Journals, v. 57, 118; Allibone's Dict.; Nichols's Lit. Anecd. iii. 164–6.] G. G.

LEIGH, EGERTON (1815–1876), writer on dialect, was born in 1815. He was a member of the ancient family of Leigh or Legh settled in various parts of Cheshire, his father being Egerton Leigh of West Hall, High Leigh; his mother was Wilhelmina Sarah, daughter of George Stratton of Tewpark, Oxford. Leigh was educated at Eton, and became a cornet in the 2nd dragoon guards (queen's bays), 12 April 1833. His subsequent steps were lieutenant 19 June 1835, and captain 18 Dec. 1840; in 1843 he retired from the regiment and entered the 1st Cheshire light infantry militia, which he quitted as lieutenant-colonel 18 Nov. 1870. In 1872 he was high sheriff for Cheshire. Leigh had long been an active conservative, and in 1873 was elected member of parliament for the Mid-Cheshire division; he was re-elected in 1874. He died at Cox's Hotel, Jermyn Street, London, on 1 July 1876, and was buried in the churchyard of Rostherne, Cheshire. He married, 20 Sept. 1842, Lydia Rachel, daughter of John Smith Wright of Bulcote Lodge, Nottinghamshire, and left five sons and a daughter. Leigh was much interested in local archæology, and edited 'Ballads and Legends of Cheshire,' Lond. 1867, 4to. Posthumously was published his 'Glossary of Words used in the dialect of Cheshire,' London, 1877. This was largely founded on the collections of Roger Wilbraham, and has a portrait of Leigh as a frontispiece.

[Times, 3 July 1876; Hart's Army Lists; Cheshire Courant, 5 July 1876; Annual Register, 1876.] W. A. J. A.

LEIGH, EVAN (1811–1876), inventor, born in 1811, was son of Peter Leigh, a cotton-spinner of Ashton-under-Lyne, Lancashire. About 1851 he quitted the management of his father's business to become a manufacturer of machinery. Latterly he was also extensively engaged as a consulting engineer, and as an exporter of machinery. He established businesses at Manchester, Liverpool, and Boston, Massachusetts. He was the author of some useful inventions for the improvement of the machinery of cotton manufacture, and has a claim also to the invention of the twin-screw for steamers, for which he took out a patent in 1849. He could not persuade the government of the day or any of the shipbuilders to take it up, though he received a letter from the lords of the admiralty thanking him for the communication. The other best-known inventions of Leigh are the 'self-stripping' carding engine, the coupled mules 'with putting-up motion,' and the loose-boss top roller. He patented nineteen inventions in all between 1849 and 1870. In 1870 he published his plan for conveying railway trains across the Straits of Dover by means of a patent ship and landing-stage, and he gave an explanation of it at a conversazione of the Manchester Scientific and Mechanical Society, of which he was president. He died at Clarence House, Chorlton, near Manchester, on 2 Feb. 1876. His eldest surviving daughter, Mrs. Ada M. Lewis, was founder of the British and American Mission Home in Paris, which was opened in March 1876, and of which she is now (1892) lady president.

Leigh was a member of various scientific institutions, notably the Institute of Naval Architects and the Institute of Civil Engineers.

In 1871 he published a profusely illustrated work entitled 'The Science of Modern Cotton Spinning,' 2 vols. 4to, in which, as he stated in the preface, he gave the results of nearly half a century of practical experience of mills and mill machinery. The book is one of great authority both in Europe and America, and attained its fourth edition in 1877. Leigh was likewise author of many papers and pamphlets relating to mechanical works.

His portrait, by Captain Charles Mercier, was included in the collection of portraits of inventors at the South Kensington Museum.

[Times, 4 Feb. 1876, p. 5; Illustrated London News, 26 Feb. 1876, p. 196; Manchester Guardian, 4 Feb. 1876; Manchester Courier, 4 Feb. 1876; Woodcroft's Alphabetical Index of Patentees.] G. G.

LEIGH, Sir FERDINAND (1585?–1654), governor of the Isle of Man, born about 1585, was the eldest son and heir of Thomas Leigh of Middleton, Yorkshire, by Elizabeth Stanley of the Derby family, maid of honour to Queen Elizabeth. On his father's death in 1594 Ferdinand was left owner of vast estates near Leeds, Rothwell, Haigh, Middleton, &c. His mother married again one Richard Houghton of Lancashire. In 1617 he was knighted at York. In 1625 he was deputy-governor of Man under his relative the Earl of Derby, a post he appears only to have held for about a year. He was a gentleman of the king's privy chamber, and an enthusiastic royalist, contributing 100*l.* to the royal cause when the king assembled the gentry of Yorkshire at York. During the war he fought as colonel of a troop of horse, with his eldest son and successor, John, under him as captain. In 1650 he was threatened by the committee for advance of money with the forced sale of his Yorkshire property. He died at Pontefract on 19 Jan. 1654, and is buried in the ruined church there. Leigh married four times: first, Margery, daughter of William Cartwright; secondly, Mary, daughter of Thomas Pilkington; thirdly, Elizabeth, daughter of Robert Tirwhit; fourthly, Anne, daughter of Edmund Clough; and was twice a widower before he was thirty. His second wife was a collateral descendant of James Pilkington, the first protestant bishop of Durham. He had eight children, the youngest being born about 1630; his eldest son (by Anne Clough), John, succeeded to his estates, and died in 1706.

[Biographia Leodiensis, p. 90; Ducatus Leodiensis, i. 222; Cal. Committee of Advance of Money, ii. 924 sq.; Seacome's Hist. of Isle of Man, p. 53.] E. T. B.

LEIGH, FRANCIS, first Earl of Chichester (*d.* 1653), son of Sir Francis Leigh, by Mary, daughter of Thomas Egerton, viscount Brackley [q. v.], and great-grandson of Sir Thomas Leigh or Lee [q. v.] of Stoneleigh, was born at his father's seat at Newnham Regis, Warwickshire, before 1600. His father was made a K.B. at the coronation of James I on 25 July 1603, sat in the parliaments of 1601 1604, and 1621 respectively, and was a member of the Derby House Society of Antiquaries, together with Sir Henry Spelman, Sir Robert Cotton, and Camden. He was an intimate friend of the latter, who left him by his will 4*l.* for a memorial ring. Some pieces by Leigh are preserved in Hearne's 'Curious Discourses of Eminent Antiquaries' (see *Notes and Queries*, 7th ser. viii. 7, 92). The son was created a baronet by James I on 24 Dec. 1618, at which time he was also a trustee of Rugby School. He was elected M.P. for Warwick in 1625, and, giving consistent support to the court, was rewarded by being raised to the peerage as Lord Dunsmore by letters patent dated 31 July 1628. He was made captain of the band of gentlemen pensioners and sworn privy councillor in 1641, and on 15 March in the following year he signed a protest with five other lords against the ordinance of the commons with regard to the militia. On the outbreak of the civil war he subscribed money to levy forty horse 'to assist his Majesty in defence of his Royal person, the two houses of Parliament, and the Protestant religion' (Peacock, *Army Lists*, 2nd edit. p. 9). In August 1642 his park at Newnham was despoiled of its venison by the parliamentary soldiers quartered under Lord Brooke at Coventry (*State Papers*, Dom. 1642, p. 382).

On 3 July 1644 the king fortified his loyalty by creating him Earl of Chichester. In May 1645 he was on the commission appointed to govern Oxford during the king's absence (*ib.* p. 81). He was, however, more of a courtier than a soldier, and was several times employed as commissioner on the part of the crown during the troubles, notably to meet the Scottish commissioners at Ripon in the autumn of 1640 and those of the Parliament at Uxbridge in 1645 (Clarendon, viii. 211).

Clarendon had no high opinion of his qualities as a statesman, describing him as of a froward and violent disposition, deficient in judgment and temper, whose 'greatest reputation was that the Earl of Southampton married his daughter, who was a beautiful and worthy lady' (*ib.* vi. 391). Lloyd, on the other hand, in his 'Memoires' (ed. 1668, p. 653), writes of him as 'a stout, honest man in his council,' with 'a shrewd way of expressing and naming' his views.

Leigh appeared several times before the committee for compounding, being assessed in November 1645 to pay, as Earl of Chichester, the sum of 3,000*l.*; he was given a year in which to make payment (*Cal. Proc. Comm. Advance of Money*, p. 628). On 26 Jan. following, however, having paid 1,000*l.* and given security for 1,847*l.* more, his seques-

tration was suspended (see *Cal. Committee for Compounding*, ii. 1499). He died on 21 Dec. 1653, and was buried in the chancel of Newnham Church. He married, first, Susan, daughter of Richard Norman, esq., by whom he had no issue, and secondly, Audrey, daughter and coheir of John, baron Butler of Bramfield; she died 16 Sept. 1652, leaving two daughters, Elizabeth, second wife of Thomas Wriothesley, fourth earl of Southampton [q. v.], and Mary, wife of George Villiers, fourth viscount Grandison, whose granddaughter married Robert Pitt, and was mother of the first Earl of Chatham. The earldom devolved, according to a special limitation, upon Leigh's son-in-law, the Earl of Southampton; the barony of Dunsmore, together with the baronetcy, became extinct.

[Colvile's Warwickshire Worthies, p. 506, with authorities there given; Burke's Extinct Peerage, p. 319; Rogers's Protests of the Lords, p. 12; Commons' Journals, iii. 573, 666; Fuller's Worthies, ed. Nichols, ii. 423; Nugent's Memorials of Hampden (Bohn), p. 262; Clarendon's History, passim.] T. S.

LEIGH, HENRY SAMBROOKE (1837–1883), author and dramatist, son of James Mathews Leigh [q. v.], was born in London on 29 March 1837, and at an early age engaged in literary pursuits. From time to time appeared collections of his lyrics, under the titles of 'Carols of Cockayne,' 1869 (several editions); 'Gillott and Goosequill,' 1871; 'A Town Garland. A Collection of Lyrics,' 1878; and 'Strains from the Strand. Trifles in Verse,' 1882. His verse was always fluent, but otherwise of very slender merit.

For the stage he translated many French comic operas. His first theatrical essay was in collaboration with Charles Millward in a musical spectacle for the Theatre Royal, Birmingham. His 'Falsacappa,' music by Offenbach, was produced at the Globe Theatre on 22 April 1871; 'Le Roi Carotte' at the Alhambra on 3 June 1872; 'Bridge of Sighs,' opera-bouffe, at the St. James's, 18 Nov. 1872; 'White Cat,' a fairy spectacle, at the Queen's, Long Acre, on 2 Dec. 1875; 'Voyage dans la Lune,' opera-bouffe, at the Alhambra, on 15 April 1876; 'Fatinitza,' opera-bouffe (the words were printed), adapted from the German, at the Alhambra on 20 June 1878; 'The Great Casimir,' a vaudeville, at the Gaiety, on 27 Sept. 1879; 'Cinderella,' an opera, with music by J. Farmer, at St. James's Hall, on 2 May 1884 (the words were published in 1882); 'The Brigands,' by H. Meilhac and L. Halévy, adapted to English words by Leigh, was printed in 1884. For 'Lurette,' a comic opera, Avenue, 24 March 1883, he wrote the lyrics; and with Robert Reece he produced 'La Petite Mademoiselle,' comic opera, Alhambra, on 6 Oct. 1879. He edited 'Jeux d'Esprit written and spoken by French and English Wits and Humorists,' in 1877, and wrote Mark Twain's 'Nightmares' in 1878.

His last theatrical venture—a complete failure—was 'The Prince Methusalem,' a comic opera, brought out at the Folies Dramatiques (now the Novelty), Great Queen Street, London, on 19 May 1883. He was a Spanish, Portuguese, and French scholar, a brilliant and witty conversationalist, and a humorous singer. He died in his rooms in Lowther's private hotel, 35 Strand, London, on 16 June 1883, and was buried in Brompton cemetery on 22 June.

[Era, 23 June 1883, p. 8; Illustrated London News, 30 June 1883, p. 648, with portrait.] G. C. B.

LEIGH, JAMES MATHEWS (1808–1860), painter and author, born in 1808, was nephew of Charles Mathews the elder [q. v.], and the son of a well-known bookseller in the Strand. He studied painting under William Etty, R.A. [q. v.], and adopted the line of historical painting. He first exhibited at the Royal Academy in 1830, sending 'Joseph presenting his Brethren to Pharaoh' and 'Jephthah's Vow.' Soon after he made a long visit to the continent to study the works of the old masters. About this time also he devoted himself to literature, and published privately in 1838 'Cromwell,' an historical play in five acts, and later 'The Rhenish Album.' After a second visit to the continent Leigh resumed work as a painter, and continued to send sacred subjects or portraits to the Royal Academy and other exhibitions up to 1849. Leigh is better known as a teacher of drawing than as a painter. He started a well-known painting school in Newman Street, Oxford Street, which was largely attended, and was a formidable rival to the better-known school kept by Henry Sass [q. v.] Leigh died in London on 20 April 1860. His son, Henry Sambrooke Leigh, is separately noticed.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1700–1880; obituary notices; Royal Academy Catalogues.] L. C.

LEIGH, JARED (1724–1769), amateur artist, apparently the son of Jared Leigh, was born in 1724. His father is said to have descended from the family of Leigh of West Hall, Cheshire. He became a proctor in Doctors' Commons, and died prematurely 1 May 1769; he was buried in St. Andrew's Wardrobe. He was married and left issue; one of his daughters married Francis

Wheatley, R.A. Leigh was an amateur who occasionally sold his pictures. He painted chiefly sea-pieces and landscapes, and exhibited twenty-three pictures with the Free Society of Artists from 1761 to 1767.

[Notes and Queries, 5th ser. viii. 148; Edwards's Anecdotes, p. 28; Mulvany's Life of Gandon, p. 213; Redgrave's Dict. of Artists of the English School; information from Lionel Cust, esq., F.S.A.] W. A. J. A.

LEIGH, JOHN (1689–1726), dramatist and actor, was born in Ireland in 1689 (Chetwood, *General History of the Stage*). His name appears to Demetrius in Shadwell's adaptation of 'Timon of Athens,' produced at Smock Alley Theatre in 1714 (Hitchcock wrongly suggests 1715). Recruited by John Rich for the newly erected theatre in Lincoln's Inn Fields, he played there on the opening night, 18 Dec. 1714, Plume in the 'Recruiting Officer' of Farquhar. On 16 Feb. 1715 he was the original Octavio in the 'Perplexed Couple, or Mistake upon Mistake,' an adaptation from 'Le Cocu Imaginaire' of Molière, attributed to Charles Molloy. Carlos in Cibber's 'Love Makes a Man' followed, and 23 June he was the original Lord Gaylove in the 'Doating Lovers' of Newburgh Hamilton. Freeman in the 'Plain Dealer,' Heartfree in the 'Provoked Wife,' Galliard in the 'Feigned Courtezans,' Florez in the 'Royal Merchant,' and Sir Humphry Scattergood in the 'Woman Captain' were assigned him the following season, and he was the first Beaufort in the 'Perfidious Brother' of Theobald or Mestayer. Francis Leigh, son of Anthony Leigh [q. v.], was until 1719 a member of the same company, playing similar characters, and it is thus impossible to settle which is intended when the name Leigh stands against a part. On 26 Sept. 1718 John Leigh played Don Sebastian in Dryden's play of that name. He subsequently appeared as Moneses in 'Tamerlane,' Duke in the 'Traytor,' altered from Shirley by Christopher Bullock [q. v.], Juba in 'Cato,' Mellefont in the 'Double Dealer,' Macduff, Antony in 'Julius Cæsar,' and 7 Feb. 1719 as Bellair, sen., in the 'Younger Brother.' In a revival of 'Richard II' Leigh played Bolingbroke, and 7 Jan. 1720 he was Cymbeline in the 'Injured Princess, or the Fatal Wager,' D'Urfey's adaptation of Shakespeare's play. At Lincoln's Inn Leigh remained until his death. Other of his characters, which Genest has not collected, include Cassio, Edmund in 'Lear,' Achilles in 'Troilus and Cressida,' Heartfree in the 'Provoked Wife,' Saturnius and Emperor in 'Titus Andronicus,' the Prince in the 'First Part of King Henry IV,' Ruy Diaz in the 'Island Princess,' Richmond, Younger Worthy in 'Love's Last Shift,' Horatio, Julius Cæsar, Cassander in the 'Rival Queens,' Truman, jun., in the 'Cutler of Coleman Street,' Goswin in the 'Royal Merchant,' and Cardinal in 'Massaniello.' He played some original parts, among which may be counted Charles Heartfree in Griffin's 'Whig and Tory,' 26 Jan. 1720; Osmin in the 'Fair Captive' by Captain Hurst, altered by Mrs. Haywood, 4 March 1721; High Priest in Fenton's 'Mariamne,' 22 Feb. 1723, and a Christian Hermit in Hurst's 'Roman Maid.' The last part to which Leigh's name appears is Phorbas in 'Œdipus,' 14 April 1726.

On 26 Nov. 1719 Leigh enacted Lord George Belmour in his own comedy the 'Pretenders,' 8vo, 1720, originally called 'Kensington Garden, or the Pretenders.' This, a moderately entertaining piece, was acted about seven times, and is dedicated to Lord Brooke, on account, as Leigh states in the preface, of his 'being the first subscriber towards the support of our theatre.' On 11 Jan. 1720 a new farce by Leigh in two acts, 'Hob's Wedding,' 8vo, 1720, was acted for the first time. It was repeated six times, the author having benefits on the third and fifth nights. Leigh's share in this is small, the piece consisting only of the scenes of the 'Country Wake,' which Thomas Doggett [q.v.] excised when he converted that piece into 'Flora, or Hob in the Well.' It was, according to Genest, printed, with songs added by John Hippisley [q. v.], in 1732 as the 'Sequel to Flora,' and was revived in the same year. Genest calls it a 'good ballad farce.' Chetwood gives in his short life of Leigh a ballad written by him to the tune of 'Thomas, I cannot,' concerning some brother actors, which for the time was a capital specimen of humour and versification. Leigh died in 1726. A man of education with an excellent figure and pleasing address, distinguished from his namesakes as Handsome Leigh, he was received with favour, but did not maintain his position. After Ryan and Walker joined the company he fell into the background, and in the later years of his life was heard of at long intervals.

[Genest's Account of the English Stage; Hitchcock's Irish Stage. Anthony Leigh is confused with John Leigh in Mr. Clark Russell's Representative Actors.] J. K.

LEIGH, Sir OLIPH or OLYFF (1560–1612), encourager of maritime enterprise. [See under Leigh, Charles, *d.* 1605.]

LEIGH, PERCIVAL (1813–1889), comic writer, son of Leonard Leigh of St. Cross, Winchester, was born at Haddington on

3 Nov. 1813. He was educated for the medical profession at St. Bartholomew's Hospital, where he made the acquaintance of his fellow-students, John Leech [q. v.], Albert Smith, and Mr. Gilbert à Beckett. He became L.S.A. in 1834, and M.R.C.S. in 1835, and resolved to practise his profession; but he soon abandoned medicine for literature. In 1841 he became a member of the 'Punch' staff very shortly after its formation, and he contributed to that journal until his death. Leigh was a good friend to Leech, whom he helped in many difficulties, and was also intimate with Thackeray. He was a good amateur actor, and with Dickens, Leech, and Jerrold was a member of the company which acted Ben Jonson's 'Every Man in his Humour' on 21 Sept. 1845, at Miss Kelly's Theatre, Dean Street, Soho (now the Royalty). Leigh played Oliver Cob. He never lost the interest in science which his early training had given him, and was jocularly known to his friends as 'The Professor.' Frith has noted his 'quaintly humorous conversation.' In 1850 Leigh lived at 10 Bedford Street, Bloomsbury, but before 1860 he had removed to Oak Cottage, Hammersmith, where he led a secluded life, and died on 24 Oct. 1889. He was the last survivor of the early writers in 'Punch.' His wife, Letitia Morrison, predeceased him.

Leigh's best-known work was 'Y^e^ Manners and Customs of y^e^ Englyshe. Drawn from y^e^ Quick by Richard Doyle, to which he added some extracts from Mr. Pips hys Diary,' London, 1849, 4to; 2nd edit., enlarged, 1876. This first appeared serially in 'Punch,' and owes much to Doyle's illustrations; but Leigh's application of ancient phraseology to affairs of an essentially modern character, such as a shareholders' meeting, made a decided hit. It is a clever, sarcastic chronicle of prevailing fashions and opinions. Leigh also wrote: 1. 'Stories and Poems' in 'The Fiddle-Faddle Fashion Book,' London, 1840; a skit on contemporary fashion-books. 2. 'The Comic Latin Grammar,' London, 1840, 8vo. 3. 'The Comic English Grammar,' London, 1840, 8vo. 4. 'Portraits of Children of the Mobility,' London, 1841, 8vo. 5. 'Paul Prendergast, or the Comic Schoolmaster,' London, 1859, 8vo. This contains, besides Leigh's two previously published grammars, 'The Comic Cocker,' illustrated by 'Crowquill.' All these works excepting the last were illustrated by Leech.

[Information kindly supplied by John Tenniel, esq., and E. J. Milliken, esq.; Athenæum, 2 Nov. 1889; Frith's John Leech, vol. i. chaps. iii. and xiii.; Forster's Life of Dickens, i. 434; Everitt's English Caricaturists, p. 282.] W. A. J. A.

LEIGH, RICHARD (*fl.* 1675), poet, born in 1649, was younger son of Edward Leigh of Rushall, Staffordshire. He entered Queen's College, Oxford, in Lent term 1666, and proceeded B.A. on 19 June 1669. He afterwards went to London and became an actor in the company of the Duke of York, where other actors bearing the same surname [see LEIGH, ANTHONY and JOHN], from whom he is to be carefully distinguished, were engaged at the same time. He attacked Dryden in 'A Censure of the Rota in Mr. Dryden's Conquest of Granada,' Oxford, 1673. He also wrote 'The Transposer Rehearsed, or the Fifth Act of Mr. Baye's Play; being a Postscript to the Animadversions on the Preface to Bishop Bramhall's Vindication,' Oxford, for 'the assigns of Hugo Grotius and Jacob van Harmine, on the North Side of Lac Lemane,' 1673, which Lowndes describes as scurrilous and indecent. It is wrongly ascribed by Andrew Marvell to Dr. Sam Parker. Leigh also published 'Poems upon Several Occasions and to several Persons,' 1675.

[Gent. Mag. 1848, pt. ii. p. 270; Lowndes's Bibl. Manual; Wood's Athenæ Oxon. ed. Bliss, iv. 533; Scott's Life of Dryden; Biog. Brit. art. 'Dryden,' p. 1751; Foster's Alumni Oxon.] T. B. S.

LEIGH, SAMUEL (*fl.* 1686), author of a metrical version of the Psalms, born about 1635 (WOOD), was son of Samuel Leigh of Boston, Lincolnshire. He was entered a commoner of Merton College, Oxford, in Michaelmas term 1660; left the university without a degree; retired to his patrimony, and was living in 1686 (*ib.*) He was the author of a solitary literary effort, 'Samuelis Primitiæ, or an Essay towards a Metrical Version of the whole Book of Psalms' (London, 1661), in which his portrait appears. The book is dedicated 'to my most honoured father-in-law, Charles Potts, Esq., son to Sir John Potts, Knight and Barronet.' The title states that the work was 'composed when attended with the disadvantagious circumstances of youth and sickness.' The version, though eulogised by Dr. Manton and Gabriel Sanger, is of no value.

[Holland's Psalmists of Great Britain, ii. 54; Wood's Athenæ Oxon. ed. Bliss, iv. 478; Foster's Alumni Oxon.] J. C. H.

LEIGH or **LEE**, SIR THOMAS (1504?–1571), lord mayor of London, son of Roger Leigh of Wellington in Shropshire, was born about 1504 or 1505. He was descended from an ancient family settled before the conquest at High Leigh in Cheshire. Leigh was apprenticed to Sir Thomas Seymer, a member of the Mercers' Company, and on

the expiration of his indentures was admitted a freeman of the company in 1526. He quickly became one of the chief London merchants. In February 1528 he had already become a merchant of the staple, and supplied 100*l.* by exchange to Sir John Hackett, the English agent at Antwerp (*State Papers*, For. and Dom. of Henry VIII, iv. 1748, 1885). He was involved in similar financial transactions with the treasury, Thomas Cromwell, and others (*ib.* iv. 2283, 2309, v. 309, 313, vii. 81, &c., 505, 529). On 16 Dec. 1536 Leigh received a commission as a justice of the peace in Shropshire (*ib.* ii. 565).

After his marriage in 1536 Leigh began to turn his attention to municipal affairs. He lived in the Old Jewry, the northern end of his house adjoining Mercers' Chapel (Stow, *Survey*). He became warden of the Mercers' Company in 1544 and again in 1552, and three times served the office of master, viz. in 1554, 1558, and 1564. Leigh was elected alderman of Castle Baynard ward on 27 Oct. 1552 (*City Records*, Repertory 12, pt. ii. f. 541 *b*), and removed successively to Broad Street on 15 Sept. 1556 (*ib.* Rep. 13, pt. ii. f. 426 *b*), and to Coleman Street ward on 15 March 1558, representing the latter ward until his death (*ib.* Rep. 17, f. 240 *b*). Leigh served the office of sheriff in 1555, and that of lord mayor in 1558. He was knighted by the queen during his mayoralty.

Leigh was also a member of the Merchant Adventurers' Company. He died on 17 Nov. 1571, and was buried in Mercers' Chapel under a handsome monument erected by his widow, which contained an inscription in doggerel English verse. It described him as a lover of learning and a friend to the poor, and recorded both his great wealth and the numerous changes of fortune which he experienced. A memorial brass has been recently erected to his memory in the ambulatory of Mercers' Chapel by Lord Leigh of Stoneleigh in Warwickshire. His will, dated 20 Dec. 1570, was proved in the P. C. C. 14 Dec. 1571 (Holney, 48). To the Mercers' Company he bequeathed 'a faire cupp' of silvergilt 'to use it at the chooseing of the Wardens of the Company if they shall thinke it soe good.' The Leigh cup is still in the company's possession, and weighs nearly sixty-six ounces, bearing the hall mark of 1499–1500. It is, with the exception of the Anathema Cup at Pembroke College, Cambridge, the earliest hanap or covered cup known to be hall-marked.

Leigh married, shortly before 13 March 1536 (*State Papers*, Henry VIII, viii. 14, x. 192), Alice Barker, *alias* Coverdale, of Wolverton, who seems to have resided at Calais, and was niece of Alderman Sir Rowland Hill [q. v.], whose fortune, including the manor of King's Newnham, she inherited. She survived her husband, and lived to a great age, having seen her children's children to the fourth generation. She died in 1603 (Burke, *Peerage*, 54th edit. p. 832). By a deed dated 1 March 1579 Lady Leigh established an almshouse for five poor men and five poor women in Stoneleigh in the name of her late husband and herself (*Charity Commissioners'* 18th Rep. pp. 521–3). By this lady Leigh had a numerous family.

Rowland, his eldest son, was the ancestor of the present Baron Leigh of Stoneleigh (creation of 1839), and others of his descendants married into the families of Lord Chandos of Sudeley, the Duke of Chandos, Lord Saye and Sele, &c. (Orridge, *Citizens of London and their Rulers*, i. 182).

His second son, Sir Thomas Leigh (*d.* 1671), was created, 1 July 1643, by Charles I Baron Leigh of Stoneleigh, Warwickshire; he was a conspicuous adherent of the royalist cause, entertaining the king at Stoneleigh when Charles was repulsed from Coventry in 1642, and paying 4,895*l.* composition for his estates to the parliament. He married Mary, daughter of Sir Thomas Egerton; one of their children, Alice, became Duchess Dudley [see under Dudley, Sir Robert, 1573–1649]. The barony of Leigh of the first creation became extinct on the death of Edward, fifth lord Leigh, in 1786.

Francis Leigh [q. v.], grandson of his third son, Sir William Leigh, became Earl of Chichester, and among his descendants was the great Earl of Chatham.

Leigh's youngest daughter, Winifred, married William Hale, whose son married a daughter of Sir Henry Garraway [q.v.] From the issue of this marriage were descended Viscount Melbourne, Viscountess Palmerston, and Earl Cowper, and, in another line, the great Duke of Marlborough, the Duke of Leeds, and the Duke of Berwick (*ib.* p. 184).

[Burgon's Life of Gresham; Orridge's Citizens of London and their Rulers; Burke's Extinct Peerage; MS. 18, Guildhall Library; Collins's Peerage; authorities above cited.] C. W–h.

LEIGH, THOMAS PEMBERTON, Lord Kingsdown (*d.* 1867). [See Pemberton-Leigh.]

LEIGH, VALENTINE (*fl.* 1562), miscellaneous writer, wrote: 1. 'Death's Generall Proclamation; or a Generall Proclamation set forth by the most invincible, famous, renowned, and most mightie Conqueror, Death, his High Majestie, Emperour of the wide world terrestriall, and supreme Lord over each

creature bearing life: directed to all people, nations, kindreds, and tongues,' A. Veale, London, 1561, 8vo. 2. 'The most Profitable and Commendable Science of Lands, Tenements, Hereditaments,' London, 1562, 1577 (Brit. Mus.), 1578, 1583, 1588, 1592, 1596, 4to. This was commended by Norden.

[Brit. Mus. Add. MS. 24189, f. 573 (Hunter's Chorus Vatum); Tanner's Bibl. Brit.; Watt's Bibl. Brit.] G. B. D.

LEIGH, WILLIAM (1550–1639), divine, was born in Lancashire in 1550, entered Brasenose College, Oxford, in 1571, and was elected fellow in 1573. He graduated B.A. on 10 Dec. 1574, M.A. on 29 Jan. 1577–8, and B.D. on 4 July 1586. He took holy orders, and was popular as a preacher at Oxford and elsewhere. On 24 July 1584 he asked the university authorities for a preaching license, to enable him to preach at St. Paul's Cross. In 1586 he was presented by Bishop Chadderton to the rectory of Standish, near Wigan, Lancashire, which he held till his death. He was made a justice of the peace, led an active public life, and 'was held in great esteem for his learning and godliness' (Wood). He was chaplain to Henry, earl of Derby, and often preached before his patron (*Derby Household Books*). Soon after the accession of James I he preached before the court, and gave such satisfaction that the king appointed him tutor to his eldest son, Prince Henry, over whom Leigh had great influence. In June 1608 Lord-chancellor Egerton gave him the mastership of Ewelme Hospital, Oxfordshire. It does not appear, however, that he left Standish. His parish was not neglected, and he devoted much attention to continuing the restoration of the church, which was begun by his predecessor. The oak pulpit was given by him in 1616. He died on 26 Nov. 1639, aged 89, and was buried in the chancel of Standish Church, where there is a brass, with Latin inscription, to his memory. He married Mary, daughter of John Wrightington of Wrightington, Lancashire, and left issue. His will is quoted in the 'Derby Household Books' published by the Chetham Society.

Leigh wrote the following: 1. 'The Souls Solace against Sorrow,' a funeral sermon on Katharine Brettargh [q. v.], published with another sermon by William Harrison of Huyton, 1602, 1605; 5th edit. 1617, 8vo. 2. 'The Christians Watch . . . preached at Prestbury Church in Cheshire at the funerals of . . . Thomas Leigh of Adlington,' 1605, 8vo. 3. 'Great Britaines Great Deliverance from the great danger of Popish Powder,' 1606, 4to, dedicated to Prince Henry (a second edition of this piece is appended to No. 4). 4. 'The First Step towards Heaven, or Anna the Prophetesse her holy Haunt, to the Temple of God,' 1609, 8vo (Brit. Mus.) 5. 'The Dreadfull Day, dolorous to the wicked, but glorious to all such as looke and long after Christ his second coming,' 1610, 8vo. 6. 'Queen Elizabeth paraleld in her Princely Vertues with David, Josua, and Hezekia,' 1612, 8vo. 7. 'The Drumme of Devotion, striking out an Allarum to Prayer,' &c., 1613, 8vo. 8. 'Strange News of a Prodigious Monster borne in the Towneship of Adlington in the Parish of Standish . . .,' 1613, 4to.

[Wood's Athenæ Oxon. (Bliss), ii. 642 Clark's Reg. Univ. of Oxford (Oxf. Hist. Soc.) i. 131, ii. 27, iii. 43; Derby Household Books ed. Raines (Chetham Soc.), xxxi. 117; Archbishop of York's Visitation (Chetham Soc. Miscellanies, vol. v.); Dugdale's Visitation of Lanc. (Chetham Soc.), p. 183; Nich. Assheton's Journal (Chetham Soc.), p. 57; Notitia Cestr. (Chetham Soc.), ii. 393; Bridgeman's Wigan (indexed under 'Lee'); C. Leigh's Nat. Hist. of Lanc. pt. ii. p. 14; Fishwick's Lancashire Library; Arber's Stationers' Reg. iii. 197; Brit. Mus. Cat. of Early English Books, ii. 774, 940; Copies of Leigh's Books in the Chetham and Free Libraries at Manchester.] C. W. S.

ERRATUM IN VOL. XXXI.

In p. 231, col. 1, line 8, *for* 'No bishop' *read* 'No Marian bishop.'

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